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PREFACE

This volume covers the publications of the year 2000, with occasional additions from previous years which we missed in earlier volumes and from studies published after 2000 but pertaining to material from 2000. We do not claim to have seen all the relevant studies published between 2001 and 2003.

As to the abbreviation system (see the Preface of volume XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of Abbreviations in the Consolidated Index for the volumes XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 68 (1998) [2000)-69 (1999) [2001). Abbreviations not covered by these four lists have been included in the list of Abbreviations on pp. XIX-XXIV.

This volume marks a series of changes in the editorial staff. H.W.Pleket, who served as one of the editors from the very beginning of *SEG* redivivum (vols. XXVI-XLIX), has joined the team of advisory editors along with A.Martin (Brussels); we are deeply indebted to both of them for their commitment and their comments. Pleket's engagement went far beyond the usual assistance of an advisory editor. He has delivered several lemmata and he has carefully read almost the entire manuscript offering valuable comments. Martin's help has also been invaluable. He has provided publications, which were either inaccessible or unknown to us, and has promptly corrected the relevant parts of the manuscript and offered competent assistance. We are also very grateful to our other advisory editors, M.L.Lazzarini (Rome) and A.Avram (Université du Maine /Bucarest), who continued supporting our work by supplying publications and comments.

In Heidelberg Thomas Corsten has joined the team of assistant-editors. Thanks to a grant of the Deutsche Forschungsgemeinschaft (DFG) he has worked full-time for *SEG*, focusing on the material from Asia Minor. In Leiden R.A.Tybout has continued his work as a full time assistant-editor; his position has been in part funded by the 1984 Foundation of Philadelphia and in part by the Netherlands Organization for Scientific Research and by the Faculty of Arts of Leiden University. The present volume is the last one for which Johan Strubbe signs as one of the editors.

In the present volume Stroud and Richardson were responsible for Attica and the Peloponnese. Chaniotis, with the assistance of Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus). Corsten wrote the lemmata on Asia Minor (Caria-Cappadocia). Tybout contributed the sections dedicated to Italy, Sicily, and the other regions of western Europe, the Near East, and Africa. The Varia-lemmata were primarily written by Tybout; Chaniotis, Corsten, Stroud, and Strubbe have also contributed several lemmata for the Varia-section. Chaniotis, with the assistance of Sverkos, Corsten, Stroud, and Tybout (together with Strubbe, who compiled Indices I-IV) have produced the Indices for their part, which subsequently have been incorporated in Leiden by Tybout into the final Indices. The Concordance was made by Sverkos.

In Athens, we warmly acknowledge our thanks to John Camp, Bruce Hartzler, and Craig Mauzy for their invaluable and cheerful support. In Heidelberg we are grateful for the help offered by Manolis Skountakis, who typed part of the indices. Chaniotis would like to express his thanks to K.Buraselis (Athens), M.B.Hatzopoulos (Athens), K.Hallof (Berlin), M.Heil

(Berlin), C.Kritzas (Athens), and A.Matthaiou (Athens), who have provided information concerning inscriptions of his section or have sent him publications. Tybout is very greatful to Professor L. Di Segni (Jerusalem) for help, bibliographical and otherwise, with regard to inscriptions from Palestine.

We acknowledge our gratitude to the Union Académique Internationale and to the 1984 Foundation of Philadelphia for providing part of the operating expenses and also to our publisher, who covers another part of these costs and otherwise serves our purposes well by his kindness, efficiency, and alertness.

We repeat our request to our colleagues from all over the world to send us copies, offprints, or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints should be sent to R.S. Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley, 94720, USA; to A.Chaniotis, Seminar für Alte Geschichte und Epigraphik, University of Heidelberg, Marstallhof 4, D-69117 Heidelberg; and R.A.Tybout, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland.

December 2003

A.Chaniotis
R.S.Stroud
J.H.M.Strubbe

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ABBREVIATIONS

(see p. V of the Preface)

ACSS = *Ancient Civilizations from Scythia to Siberia* (Leiden (1994) →

AEMΘ = *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989—>)

Ager, *Arbitration* = S.L.Ager, *Interstate Arbitration in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)

AP = *Anthologia Palatina*

Archäologische Entdeckungen (DAI) = *Archäologische Entdeckungen: Die Forschungen des Deutschen Archäologischen Insituts im 20. Jahrhundert*, 1–2 (Mainz 2000)

Archéomatériaux = *Archéomatériaux: Marbres et autres roches: ASMOSIA IV* (Bordeaux 1999)

Arena I-V = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). A second edition of vol. I, referred to as Arena I^2, appeared in 1996.

BAAH = Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας

Bodel/Tracy = J.Bodel - S.V.Tracy, *Greek and Latin Inscriptions in the USA: A Checklist* (New York 1997)

Bresson, *La cité marchande* = A.Bresson, *La cité marchande* (Bordeaux 2000)

Brixhe, *Essai* = C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987^2)

Cabanes, *L'Épire* = P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)

Cargill, *Athenian Settlements* = J.Cargill, *Athenian Settlements of the fourth century B.C.* (*Mnemosyne* Suppl. 145; Leiden 1995)

Dumont-Homolle, *Mélanges* = T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)

EBGR = Epigraphic Bulletin of Greek Religion, published by A.Chaniotis in *Kernos*

Feissel, *Recueil* = Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)

FRA = M.J.Osborne - S.G.Byrne, *Foreign Residents of Athens* (Leuven 1996)

From the Parts to the Whole = C.Mattusch et al. (edd.), *From the Parts to the Whole: Acta of the 13th International Bronze Congress, Held at Cambridge, Massachusetts, May 28–June 1, 1996* (JRA Suppl. 39; Portsmouth RI, 2000)

Goette, *Sounion* = *'Ο ἀξιόλογος δῆμος Σούνιον. Landeskundliche Studien in Südost-Attika* (Internationale Archäologie 59; Rahden/Westf. 2000)

Greek Personal Names = S.Hornblower-E.Matthews (edd.), *Greek Personal Names: Their Value As Evidence* (Oxford 2000)

Grégoire, *Recueil* = H.Grégoire, *Recueil des inscriptions grecques chrétiennes d'Asie Mineure* (Paris 1922)

Hatzopoulos *Macedonian Institutions* I/II = M.B. Hatzopoulos, *Macedonian Institutions under the Kings* I. *A Historical and Epigraphic Study* and II. *Epigraphic Appendix* (Meletemata 22; Athens 1996)

I.Alexandreia Troas = M.Ricl, *The Inscriptions of Alexandreia Troas* (IGSK Band 53; Bonn 1997)

I. Alex. Imp. = F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (Ier-IIIe s. apr. J.-C.)* (Cairo 1994)

I. Alex. Ptol. = E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)

I.Beroia = L.Gounaropoulou - M.B.Hatzopoulos, *'Επιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ 'Αξιοῦ Ποταμοῦ). Τεῦχος Α΄. 'Επιγραφὲς Βεροίας* (Athens 1998)

I.Byzantion = A.Łajtar, *Die Inschriften von Byzantion. Teil I. Die Inschriften* (IGSK Band 58; Bonn 2000)

I.Épidamne = P.Cabanes - F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 1. Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)

IGDGG I, II = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)

IGDOP = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)

I.Leukopetra = P.M.Petsas - M.B.Hatzopoulos - L.Gounaropoulou - P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra (Macédoine)* (Athens 2000)

I.Napoli = E.Miranda, *Iscrizoni Greche d'Italia: Napoli*, 2 vols. (Rome 1990 and 1995)

I.Oropos = V.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ 'Ωρωποῦ* (Athens 1997)

IPArk = G.Thür - H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)

I.Perinthos = M.H.Sayar, *Perinthos-Herakleia (Marmara Ereg"li-si) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)

I.Pisid.Cen. = G.H.R.Horsley - S.Mitchell, *The Inscriptions of Central Pisidia* (IGSK Band 57; Bonn 2000)

JIWE I, II = D.Noy, *Jewish inscriptions of Western Europe*, vol. I: *Italy (excluding the city of Rome), Spain and Gaul* (Cambridge 1993); vol. II: *The city of Rome* (Cambridge 1995)

L'Africa romana XIII = M.Khanoussi - P.Ruggeri - C.Vismara (edd.), *L'africa romana. Atti del XIII convegno di studio. Djerba, 10-13 dicembre 1998* (Rome 2000)

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Petzl, *Beichtinschriften* = G.Petzl, *Die Beichtinschriften Westkleinasiens*, Bonn 1994 = *EA* 22 (1994); cf. *SEG* XLIV 951

Philippi II = P.Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000)

Philokypros = L.Dubois - E.Masson (edd.), *Philokypros. Mélanges de philologie et d'antiquités grecques et proches-orientales dédiés à la mémoire d'Olivier Masson* (*Minos*, Suppl. 16; Salamanca 2000)

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Ricl, *Katagraphai* = M.Ricl, *Les ΚΑΤΑΓΡΑΦΑΙ du sanctuaire d'Apollon Lairbenos, Arkeoloji Dergisi* 3 (1995) 167-195; cf. *SEG* XLV 1748

Rigsby, *Asylia* = K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (*Hellenistic Culture and Society*, 22; Berkley-Los Angeles-London 1996)

Rizakis, *Achaïe* I/II = A.D.Rizakis, *Achaïe I. Sources textuelles et Histoire regionale* (Meletemata 20; Athens 1995); *Achaïe II. La cité de Patras: Épigraphie et Histoire* (Meletemata 25; Athens 1998)

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Samons, *Empire of the Owl* = L.J.Samons II, *Empire of the Owl: Athenian Imperial Finance* (Historia Einzelschr. 143; Stuttgart 2000)

Sancisi-Weerdenburg, *Peisistratos and the Tyranny* = H.Sancisi-Weerdenburg (ed.), *Peisistratos and the Tyranny: A Reappraisal of the Evidence* (Amsterdam 2000)

Study of Marble = Y.Maniatis - N.Herz - Y.Basiakos (edd.), *The Study of Marble and Other Stones Used in Antiquity* (London 1995)

Τιμαί Ιωάννου Τριανταφυλλοπούλου = *Τίμαι Ιωάννου Τριανταφυλλοπούλου* (Athens 2000)

Text and Tradition = R.Mellor - L.Tritle (edd.), *Text and Tradition: Studies in Greek History and Historiography in Honor of Mortimer Chambers* (Claremont, CA 1999)

Τό Μουσεῖον = *Τό Μουσεῖον. Περιοδική Έκδοση του Εθνικού Αρχαιολογικού Μουσείου* (Athens)

Wessel, *IGCVO* = † C.Wessel, *Inscriptiones graecae christianae veteres Occidentis* (Inscriptiones Christianae Italiae, Subsidia 1; Bari 1989)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editor as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
⟨αβ⟩	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberately erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[-----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed. pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→ ←	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

Date	Year (Meton)	Year (Attested)	Archon	Tribe of Secretary	Thoukritos career	Kallisthenes career
252/1	I		Pheidostratos	V, VI, or VIII		General 2
251/0	O	O	Thersilochos	VI	General 4	
250/49	O	O	Polyeuktos	VII		
249/8	I	I	Hieron	VIII		
248/7	O	O	Diomedon	XII		

On the Metonic cycle, see also our lemma no. 7.

2. Athens. The two eponymous archons named Pammenes, 83/2 B.C. and 35/4–18/7 B.C. S.Follet, *REG* 113 (2000) 188–192, studies the careers of these two men, the first attested by *SEG* XLVII 196 and *Hesperia* 5 (1936) 41/42 as archon in 83/2 B.C. and the second, Pammenes II, son of Zenon, of Marathon, by *IG* II² 1096, 1935, 2338, 3173, 3493, 7712; *I.Délos* 1586, 1592–1594, 1605, 1624–1626, 1956, cf. *SEG* XLV 1029. The career of the latter is so distinguished that one expects to find evidence of the eponymous archonship. Follet identifies him as the archon in Pouilloux, *Forteresse* 24 (Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 279), which she dates in the second half of the 1st cent. B.C. (and not to the archonship of Pammenes in 83/2 B.C.). She proposes 35/4–18/7 B.C. as the most probable interval for his archonship.

3. Athens. The rendering of accounts of the Athenian generals. P.Fröhlich, *Dike* 3 (2000) 81–111, addresses the question as to when and how the Athenian strategoi underwent euthynai. After pointing up the contradictions in much of the literary evidence on this question and the fact that the 5th-cent. B.C. inscriptions recording payments to one or more generals (e.g., *IG* I³ 363–365, 369–371, 375) have not been fully exploited, Fröhlich in the end comes to the conclusion that each Athenian strategos underwent an individual euthyna annually at the end of his year of appointment, even if he was reelected. His accounting could be delayed for a short time, if he was still abroad on active service at the end of the year. Despite the collegiality of the board of 10 generals and the fact that cash was often disbursed to groups of generals at one time for a specific campaign, the strategoi probably did not undergo the scrutiny of euthyna as a board.

4. Athens. Σκοπεῖν τῷ βουλομένῳ. Translating this phrase as 'for anyone who wishes to see,' C.W.Hedrick, Jr., *AncW* 31 (2000) 127–135, examines its function and context in *IG* I³ 60, 133, 140, 1453; *IG* II² 487 LL. 4–10; *I.Oropos* 277 (*Syll.*³ 1004); *Syll.*³ 1023 (Kos); and in literature, e.g., Andokides 1.83–84; Demosthenes 24.18. 'The formula σκοπεῖν τῶι βουλομένωι is quite rare. It is attested in the fifth and fourth centuries B.C.; with one curious exception it is found only in Athenian documents. It occurs only with respect to the display of texts written on wooden tablets. It is never applied to the erection of inscriptions on stone. So Meritt and others are wrong to invoke this formula to explain the Athenian "habit of inscribing things on stone." The formula does not mean that a text is to be displayed so that people can *see* it. In several cases it is clear beyond reasonable doubt that use of the formula implies that people should get access to the content of the text, that the text should somehow be *read*. This conclusion should be extended to cover all instances where the formula is attested. So Thomas' interpretation of the word σκοπεῖν should be rejected. [Cf. her notorious formulation 'a stele is said to be erected "so that any who wishes may see it" (*skopein*)—but not necessarily read it.' *Oral Tradition and Written Record in Classical Athens* (Cambridge 1979) 51. Stroud.] How, in practical terms, this reading took place, and indeed how the practice of reading was understood in ancient Greece, remains problematic.' Hedrick goes on to speculate on the difference between impermanent wood (to be read) and permanent stone (symbolic function).

For an attempt to bring Thucydides 1.22.4, ὅσοι δὲ βουλήσονται ... τὸ σαφὲς σκοπεῖν into the discussion, see R.S.Stroud, *The Athenian Grain-Tax Law of 374/3 B.C.: Hesperia* Suppl. 29 (1998) 46 note 95.

5. Athens. Public inscriptions after 307 B.C. C.W.Hedrick, in *Polis and Politics* 327–335, briefly surveys the large number of Athenian state decrees in the period of the restored democracy as 'evidently associated with the tradition of the democracy of the late fifth and fourth centuries B.C.' and expressing 'how the Athenians of the period understood their democratic tradition.'

6. Athens. Proposers of decrees, 307–302 B.C. S.V.Tracy, *Hesperia* 69 (2000) 227–233, collects 23 examples in the decrees of these years where the letter-cutter left one or more blank spaces on the stone before the name of the proposer as a deliberate attempt to give greater prominence to a politician, e.g., Στρατοκλῆς Διομεεύς. The proportion of such decrees to the total surviving corpus 307–302 B.C. is 62% whereas ca. 336–308 and 299–280 B.C. it is ca. 25%.

7. Athens. The Athenian calendar. As an appendix to ■ general article on 'A Brief Survey of Ancient Time-Reckoning,' J.D.Morgan, Αρχαιολογία 74 (2000) 17–31, lays out a scheme for the Metonic cycle in the Athenian calendar, which he believes was introduced in 432/1 B.C. On 30, he provides ■ table of the first 2 cycles, from 432 to 414 and from 413 to 395 B.C. Since he believes that the sequence of the 7 intercalary years in a given cycle was fixed in the following pattern—year 2, 5, 8, 10, 13, 16, 18—he proposes ■ method of establishing the nature of any given year in the cycle at Athens by subtracting it from 433/2 B.C. and dividing the result by 19. In his example, for instance, the year 320/19 B.C. subtracted from 433/2 B.C. yields 113, which, in turn, divided by 19, yields 5 with a remainder of 18. The remainder is the number of the year in the 5+1=6th Metonic cycle, and since the 18th year is always intercalary, he concludes that this was true of 320/19 B.C., which is in fact attested by *IG* II² 381.

On the Metonic cycle, see also our lemma no. 1.

ATTICA

1. **Athens. The Athenian archons 261/0–248/7** B.C. Cf. *SEG* XLIX 8. M.J.Osborne, in *Polis and Politics* 507–520, returns to the sequence of the archons of the 250s B.C., especially the troublesome Philinos, and produces yet another table of the chronology of this confused decade, for which our evidence is still inadequate. He expresses optimism that the 'dawn of enlightenment,' though still distant, might be brought a bit closer, first by eschewing 'the tacit and common presumption that virtue resides in the scheme which exhibits the longest secretarial [cyclical] sequences with the least breaks.' (507) Also, gains can be made by exploiting five key factors, hitherto not fully employed, *viz.*, (1) study of the archon-dated careers of military luminaries such as Thoukritos of Myrrhinous and Kallisthenes of Prospalta, (2) closer attention to references within decrees to promulgation of honors at festivals such as the Great Panathenaia, (3) improved autopsy of surviving stone fragments such as *IG* II^2 477, 774, and 798, (4) 'recognition of the importance of the Metonic Cycles.... Their pattern should form a chronological framework, unless there is clear evidence, as opposed to hypothesis, to indicate their neglect' (508), (5) a trickle of new inscriptions, particularly the all-important decree found 20 years ago on Aristophanes Street that 'will be published shortly by Charalambos Kritzas' (508) to which Osborne has often referred (see, e.g., *SEG* XXXIX 310). 'It is possible to reveal here that it joins an existing fragment from the Agora and attests that the archons Athenodoros and Lysias served in consecutive years ... it returns the archon Athenodoros from the 250s to the end of the 240s' (508; see our lemma no. 146). Osborne also stresses the numerous highly informative inscribed documents from B.C.Petrakos' excavations at Rhamnous (*SEG* XLIX 4). Among the many inscriptions discussed by Osborne that contribute to the formulation of his new table of archons are *IG* II^2 682, 697, 780, 788, 798, 1273 (see our lemma no. 165), 1279, 1286, 2854, 2856; *SEG* II 9, XXI 386, XXXII 126, XLI 86; *Agora* XVI 219; Pouilloux, *Forteresse* no. 7.

Date	Year (Meton)	Year (Attested)	Archon	Tribe of Secretary	Thoukritos career	Kallisthenes career
261/0	O		Arrheneides			
260/59	I	I	Philostratos	I(?)		Phylarch
259/8	O		Philinos	II	Hipparch	
258/7	O	[O]	Antiphon	.		
257/6	I	[I]	Thymochares		General 1	
256/5	O	O	Antimachos	V		Hipparch
255/4	O	O	Kleomachos	VI	General 2	
254/3	I		Phanostratos			General 1
253/2	O	[O]	Kallimedes	IV	General 3	

8. Athens. Atimia in classical Athenian law. For a monograph examining all aspects of the punishment of ἀτιμία in ancient Athens, drawing upon literary and epigraphical sources, see M.S.Youni, Μορφές Ποινών στο Αττικό Δίκαιο: Ἄτιμος ἔστω–Ἄτιμος τεθνάτω (νηποινεὶ τεθνάτω). Συμβολή στη μελέτη της ποινής της ατιμίας και της θέσης εκτός νόμου στο αττικό δίκαιο (Thessaloniki 1998), with a very detailed table of contents, English summary (253–260), and index of inscriptions (282/283). Only *IG* I^3 104 (Drakon's law on homicide; see our lemma no. 49) and *SEG* XII 87 (law of Eukrates against tyranny; see our lemma no. 142) receive extended analysis and discussion.

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9. Athens. The Stoa of the Herms. *SEG* XLIX 32. After a review of the literary, archaeological, and epigraphical sources—especially *SEG* XXI 357, 435, 525; XLVI 167; and the cavalry tokens archive, *SEG* XXVI 163—M.Osanna, *Ostraka* 8 (1999) 491–501, locates the Herms and the Stoa of the Herms between the Stoa Poikile and the remains of the early Roman stoa to the west that framed the north side of the Panathenaic Way. Specifically, he assigns the monumental marble altar, interpreted as that of Aphrodite Ourania by the excavators of the Agora, to the cult of Hermes, established here at an early period, and he sees in the large poros foundation to the west of the altar the remains of the Stoa of the Herms. This stoa did not entirely survive the building of the early Roman stoa to the west and it was significantly encroached upon by the Augustan podium temple on its southeast corner, to which Osanna believes the cult of Hermes was transferred at this time. Cf. also Osanna, *ASAA* 66/67 (1988/89) 73–95; *Ostraka* 1 (1992) 215–222.

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10. Athens. Inscriptions and the Peisistratidai. In *ZPE* 130 (2000) 81–94, A.Aloni examines the use and political function of inscribed monuments erected in the final decades of the Peisistratid tyranny. His primary focus falls on *IG* I^3 1014, epigram of Anakreon(?) (our lemma no. 81); 948, altar of Peisistratos son of Hippias (our lemma no. 80); 1470, dedication of Hipparchos at Ptoion (our lemma no. 92); 1023, Hipparchan herm (our lemma no. 82). The first three were set up in or near sanctuaries of Apollo and exhibit lettering that is 'troppo moderni, se considerati dal punto di vista dell'evoluzione della scrittura attica, e invece prossimi alla scrittura di area ionica e a quella vascolare' (87). Urging that we should seek an explanation of the lettering, the date, and the functions of these monuments, and also the message they convey in the historical situation in Athens in the final decades of the tyranny, Aloni explores the close connection of the Peisistratidai with Delian Apollo and the Ionians and the influence of Attic and Ionic sculptors on the art of Ptoion, which was favored by the Peisistratidai over Delphi as an oracular shrine of Apollo. He emphasizes the spirit of innovation in poetry, vase-painting, inscriptions on vases and stone, and religion ('vento dell'Est') that characterizes the Athenian tyranny. The 'modern' letterforms of A, E, and M that have induced epigraphists to date these inscriptions much later than the tyranny appear frequently on contemporary vase inscriptions. They are 'ahead of their time' on stone only because stone inscriptions not inspired by the forward-looking tyrants continue to exhibit 'archaic' features. But the lettering must not be studied 'come segno dello sviluppo di una

tecnica autonoma'; it is part of the total message of the inscription, a clearly legible statement of the power and authority of the man who erected the monument. The use of μνῆμα and the third person make an announcement, not a personal statement in the first person singular.

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11. Athens. Athens and the Hellenistic kings. I.Kralli, *CQ* 50 (2000) 113–132, examines the language of Athenian decrees honoring royal officials in the period 337/6–286/5 B.C. for the light they shed on the city's attitude toward Philip and Alexander, the Antigonids, Lysimachos, and the Ptolemies, down to the Chremonidean War. She finds a great variety in the language, the contents, the length, and other features of these decrees, reflecting the specific historical situation, the nature of the royal regime, and Athens' needs when they were passed. They 'demonstrate how the Athenians viewed their relations with the kings. At the same time, what is inscribed on the stone should not prevent us from reading between the lines.' (128/129) Revealing is the contrast between honors and praise in decrees for royal officials and those in Athenian decrees rewarding foreigners not in a royal entourage for services to the city, especially aid in war. The latter are much more detailed, as are decrees rewarding citizens with the highest honors for their loyalty and zeal in maintaining the democracy. (For these, cf. Kralli, *SEG* XLIX 12.) On 130–132, Kralli presents a table of 36 Attic decrees for royal officials.

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12. Athens. Delphi and Athenian epigraphy. Under this title, C.Habicht, in A.Jacquemin, ed., *Delphes cent ans après la grande fouille. Essai de bilan. Actes du Colloque International organisé par l'École Française d'Athènes, Athènes—Delphes, 17–20 septembre 1992, BCH* Suppl. 36 (2000) 149–156, presents a survey, with publication references, of (1) Athenian inscriptions from Athens concerning Delphi and (2) Athenian inscriptions found in Delphi. He does not include Delphian inscriptions that name Athens or Athenians, for they belong to Delphian epigraphy. Habicht identifies 4 Athenian cutters who inscribed Athenian documents at Delphi.

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13. Athens. The finances of the Athenian Empire, 478–404 B.C. On this topic, see L.J.Samons II, *Empire of the Owl*, an extensive, detailed treatment of all facets of this complex aspect of Athenian history in the Pentekontaetia and the Peloponnesian War, inevitably based largely on the evidence of inscriptions and Thucydides. The organization of the book is as follows.

The Pentekontaetia (25–163)
- The Treasuries of Athens
  - 1. Treasury of Athena, 2. Treasuries of the Other Gods and Other Sacral Treasuries, 3. τὸ δημόσιον, 4. Treasury of the Hellenotamiai
- The Imperial Reserve Fund on Delos
  - 1. Assessment of Aristeides, 2. Transfer of the Treasury

The Imperial Reserve Fund at Athens

1. Kallias Decree A, 2. Strasbourg Papyrus, 3. Thucydides, Kallias, and the Liquidation of the Reserves of the Hellenotamiai

The Peloponnesian War (165–293)

The Archidamian War (432/1–422/1 B.C.)

1. Tribute Assessment, 2. Tribute Collection and Stockpiling, 3. Other Revenues, 4. Expenditures

The Peace of Nikias, the Public Debt, and the Sicilian Expedition (422/1–414 B.C.)

1. The Peace, the Debt, and 'Kallias' Decree B, 2. The New Reserve and the Sicilian Expedition

The Ionian War and the Fall of Athens (414–404 B.C.)

1. The Suspension of Tribute and the Introduction of the Twentieth, 2. The Oligarchic and Financial Revolutions of 411/0 B.C., 3. Fall of Athens

After his Conclusion (294–297), Samons includes the following Appendices: 1. Competing Views of the Athenian Calendar and the Hellenotamiai's Term of Office (in which he basically upholds many of the views of W.K.Pritchett), 2. Surplus Tribute and the Employment of League Funds, 3. Publication of Athenian Financial Documents, 4. Proboulos, Lysistrata, and the Revolution of 411, 5. Notes on the Golden Nikai, 6. 'Sacral' and 'Secular' in Athenian Society and Finance, 7. The Standards (or 'Coinage') Decree and the Athenian Empire.

He provides a Concordance of Inscriptions for those studied in this book: *IG* I³; *IG* I²; Meiggs-Lewis, *GHI*; *ATL* II; Fornara, *Archaic Times to the End of the Peloponnesian War*, and an (essential) Index of Inscriptions.

'Obviously it was usually only the sacred moneys of the tutelary deity that received inscribed stone records, not the non-sacral imperial funds managed by the Hellenotamiai or the public funds in the hands of the Kolakretai.... The tribute quota lists, the Logistai inscriptions, the building accounts of the Parthenon and Propylaia, the financial decrees of Kallias and the payments from Athena's treasury from 418/7 to 415/4 (*IG* I³ 370) are all documents principally concerned with the sacral treasury of Athena.... We may conclude that the Athenians felt a greater need to display permanent public records of the extraordinary expenditures and receipts of Athena's treasury than they did to inscribe accounts of the Hellenotamiai's treasury or the *demosion*.' (79)

We list Samons' discussions of specific inscriptions for which we include separate lemmata.

IG I³ 1, decree concerning Salamis	our lemma no. 30
IG I³ 32, decree concerning the epistatai of Eleusis	our lemma no. 34
IG I³ 34, decree of Kleinias on tribute	our lemma no. 35
IG I³ 52A/B, decrees of Kallias	our lemma no. 38
IG I³ 61, decrees concerning Methone	our lemma no. 39
IG I³ 68, Kleonymos' decree on tribute collection	our lemma no. 40
IG I³ 71, reassessment decree and list of allies	our lemma no. 41
IG I³ 77, reassessment decree	our lemma no. 42

IG I³ 99, decree of the syngrapheis	our lemma no. 48
IG I³ 138, decree concerning finances of Apollo	our lemma no. 37
IG I³ 259–290, tribute-quota lists	our lemma no. 56
IG I³ 341/342, inventories of the Hekatompedon	our lemma no. 57
IG I³ 359–362, inventories of the Parthenon	our lemma no. 58
IG I³ 363, expenses of the campaign against Samos	our lemma no. 59
IG I³ 367, accounts	our lemma no. 60
IG I³ 369, accounts of the logistai	our lemma no. 61
IG I³ 370, accounts of the Treasurers of Athena	our lemma no. 62
IG I³ 375, accounts of the Treasurers of Athena	our lemma no. 63
IG I³ 376, accounts of the Treasurers of Athena	our lemma no. 64
IG I³ 462–466, building accounts of the Propylaia	our lemma no. 67
IG I³ 467–471, accounts of the Golden Nikai	our lemma no. 68
IG I³ 1453, decree on Athenian coinage	our lemma no. 89

14. Athens. The essential role of writing in the administration of the Athenian Empire, 5th cent. B.C. C.Pébarthe, *ZPE* 129 (2000) 47–76, quotes, translates, and analyzes key passages from the decree of Kleinias, *IG* I³ 34 (see our lemma no. 35); the decree on Chalkis, *IG* I³ 40 (see our lemma no. 33); the Methone decrees, *IG* I³ 61 (see our lemma no. 39); and the honorary decree for an Achaian, *IG* I³ 174/175, in addition to literary evidence, to argue that transactions concerning the assessment and collection of tribute; the surveillance of the cargoes and destinations of merchant ships at sea; the imposition, collection, and occasional exemption from taxes; and many other aspects of the fiscal and economic structure of the empire were all dependent upon 'le recours à l'écriture par les magistrats athéniens ... permanent et indispensable; il n'est possible que par une alphabétisation importante notamment chez les commerçants....' (63) 'La machine administrative de l'empire a pu fonctionner uniquement d'une part parce que la démocratie reposait sur l'écrit (registres de déme ...) et d'autre part parce que le monde grec dans son ensemble connaissait et utilisait déjà massivement l'écriture.' (63 note 124)

15. Athens. The cash economy in 4th-cent. B.C. Athens. K.Shipton, *Leasing and Lending: The Cash Economy in Fourth-Century Athens. BICS* Suppl. 74 (2000), rejects the primitivist model of the 'embedded' economy and the 'wall' between ownership of land and money-based activities in her examination of increasing monetization in classical Athens in commercial transactions at both the public and private levels. She concentrates on three bodies of epigraphical evidence: the mining leases, the leasing documents for public land, and security horoi. In the inscriptions of all three of these cash-based institutions, she subjects the prosopographical evidence to analysis designed to reveal, where possible, the socio-economic profile of the men involved in the several transactions. Arguing from these 'indices of prominence' based on numerous graphs, charts, tables, and a wholesale printout of 3 databases (97–128), Shipton concludes that 'the wealthy elite tend to play a more significant role in non-

landed than in landed cash-based activity' (93) and that 'it does not make sense to think of a divide between citizens and Finley's "liquid capital." Nor does it make sense to think of different social groups being involved in distinct areas of the economy. Instead, the evidence ... points to an inter-connected economy where public and private, non-landed and landed, urban and rural economies were all linked in a pattern of inter-dependence.' (95)

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16. Athens. Official prices and wholesale commerce in Athens. A.Bresson, *La cité marchande* 183–206, studies the several examples of the term καθεστηκυία τιμή in literature and inscriptions from classical and Hellenistic Athens, with an initial review of modern interpretations, 'prix habituel,' 'prix d'usage,' 'prix effectif,' price fixed by the law of supply and demand, official price, etc. Among the inscriptions cited are *SEG* XXIV 154 + XL 135 (B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 3; see our lemma no. 189); *IG* II² 360; 400 LL. 3–10; 499 LL. 14–21, as restored by G.Reger (see *SEG* XLIII 21); 903; *SEG* XLVIII 96 (see our lemma no. 137). Bresson is at pains to distinguish the καθεστηκυία τιμή from the price set by the government for public sales of grain, such as that in the Athenian grain-tax law of 374/3 B.C., *SEG* XLVIII 96, ὁ δὲ δῆμος ταξάτω τὴν τ[ι]μὴν τῶν πυρῶν καὶ τῶν κριθῶν ὁπόσου χ[ρ]ὴ πωλε͂ν τοὺς αἱρεθέντας LL. 44–46. He urges that the καθεστηκυία τιμή is in a sense an 'official price,' but one that fluctuates according to the law of supply and demand. It is 'official' in that it is the result of negotiation between the magistrates of the city and the importers of grain; in that negotiation, the magistrates try to establish a price at the most reasonable level, taking into account current market conditions.

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17. Attica. The deme of Sounion. In a monograph, 'Ο ἀξιόλογος δῆμος Σούνιον. *Landeskundliche Studien in Südost-Attika. Internationale Archäologie* 59 (Rahden/Westf. 2000), H.R.Goette presents a detailed examination of the history, topography, geology, sculpture, fortifications, harbors, cemeteries, roads and communications, borders, farms, quarries, mines, slaves, hydrology, and economy of this deme. He explores the political institutions of Sounion and the relationship of this deme to the city of Athens and to other demes. On 121–159, 'Prosopographischer katalog von Sounieten,' 528 entries, very detailed information and full bibliographical references on each person. Numerous maps, plans, and excellent photographs (see roster below). Very detailed table of contents, but no indices, and no concordance of inscriptions. We provide a concordance below.

Among notable discussions drawing on inscriptions we single out 'Die Bedeutung der *decreta militum qui Sunii in statione erant* für die Geschichte der Stadt' (54/55); the position of the agora of the deme of Sounion, *IG* II² 1180 (56/57, 60/61, 112/113), which Goette places at the cape; the location of the Herakleion at Porthmos in the inscriptions of the *genos* of the Salaminioi (71–73; our lemma no. 163); the political, financial, and technical organization of the silver mines (93–106); the mining slaves (95/96); sanctuaries and cults of Sounion (106–108, 117/118); cemeteries (108–112); the 'Wirtschaftsstruktur' of the deme (116/117). Goette draws upon A.N.Oikonomides, Σούνιον. 'Αρχαιολογικὸς ὁδηγός (Athens 1957); we are grateful to A.P.Matthaiou for lending us a copy of this obscure publication.

IG I³	**Goette**
[illegible]	43 (ph.), 56
256bis	43/44
831	63
1024	34/35 (ph.); see our lemma no. 83
1026	63
1399ter	109 (ph.)
***IG* II²**	**Goette**
1180	53 (ph.), 56/57, 112/113
1181	53
1260	53
1270	53–55
1281	47, 53/54
1300	53–55
1302	53/54
1308	53/54
1309	53
1365	108
1366	108
1582	94
2634	107
2857	53
2940	107
4633	107
7418	85
7425	64/65
7442	64/65
7448	110 (ph.)
10832	59 (ph.)
11025	59
11985	110
12393	65, 111
12659	111
13237	30
13239	30
13232	30 (ph.)
SEG	**Goette**
III 159	65
XIII 223	47 (ph.)
XVI 177	53

SEG	**Goette**
XVI 178	53
XVI 217	59 (ph.)
XVI 220	59
XVII 119	59
XXI 527	71–73; see our lemma no. 163
XXVI 53	19 (ph.)
XXVI 136	43/44
XXVI 137	43/44, 84, 106
XXVI 227	81, 84/85 (ph.)
XXVI 266	81, 84
XXVIII 207.2	11/12
XXVIII 207.3	87
XXVIII 208	109
XXVIII 329	58
XXXI 123	84
XXXII 233	94
XXXII 234	84
XXXII 236	94 (ph.)
XXXII 313	84, 109
XXXII 335	71
XL 175	94
XL 1456	53
XLII 146	94
XLII 195	108
XLV 134	53/54
XLVI 74	110 (ph.)
***Agora* XIX**	**Goette**
P5	78, 85, 108
P10	78
P24/25	65, 85
P26	94
Hansen, *CEG*	**Goette**
II.538	65
II.585	47 (ph.)
Clairmont, *CAT*	**Goette**
1.743	59

For dedications to Aphrodite Pontia, Zeus Meilichios, Apollo, Asklepios, and Hygieia cited by Goette, see our lemmata nos. 206–208 ter. For an unpublished possible mason's mark and a Knidian amphora also cited, see our lemmata nos. 99 and 293.

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18. Athens. Priestesses. In an appendix of her collection of inscriptions concerning the life of women, F.Ferrandini Troisi, *op.cit.* (cf. our lemma no. 1762) 97–100, briefly discusses the service of women in priestly offices and their privileges, and presents a list of 18 priestesses of the 5th through 1st cent. B.C.

Ἀριστοκράτη, *IG* II² 3454	Πεντετερίς, *IG* II² 3470/3471
Ἀριστονόη, *IG* II² 3462	Στρατόκλεια, *IG* II² 3497
Θεοδότη, *IG* II² 3472	Συῆρις, *IG* II² 3464 (διάκονος)
Ἱπποσθενίς, *IG* II² 4126/4127	Τιμοκρίτη, *SEG* XXXIII 115
Κλεοκράτεια, *IG* II² 3490, 4704	Φειδοστράτη, *IG* II² 3458/3459
Κτησίκλεια, *IG* II² 3507/3508	Φιλίστιον, *IG* II² 3481
Λυσιμάχη, *IG* II² 3453, 3455	Φιλτέρα, *IG* II² 3473/3474
Λυσιστράτη, *IG* II² 776, 863, 3465	Χαιρεστράτη, *IG* II² 6288
Μυρρίνη, *SEG* XII 80	Χρυσίς, *IG* II² 1136, 3484–3486

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19. Athens. Cults. For the influence of Athenian cults of Ζεὺς Ὕπατος and Ἥρα Θελξίνη on corresponding cults at Velia, see our lemma no. 1071 sub (2).

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20. Athens. The Athenian Proerosia. N.D.Robertson, *GRBS* 37 (1996) 319–379, examines the evidence for the following aspects of this festival: the sacrifices (325–330); the proclamation at Athens (330–333) and at Eleusis (333–337); the megaron (337–341); the offering of grain (341–344); the festival date (344–346); the *aparchai* (346/347); the festival at Peiraieus (*IG* II² 1177), Paiania (see our lemma no. 53), Myrrhinous (*IG* II² 1183), and Thorikos (see our lemma no. 55) (347–352); the demes vis-à-vis Eleusis (352–356); other demes (356–358); early Athens (358–363); Epidauros, Physkos, Delos (363–365); Lucian's scholiast and his source (365–369); the 'Arrhetophoria' (369–372); the magic treatment of the sacred grain (372–374); women and men in Demeter's ritual (374–379). For doubts about the relevance of the evidence from Thorikos and Myrrhinous, see J.Mylonopoulos, *EBGR* 1997 in *Kernos* 13 (2000) 214/215 no. 322.

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21. Athens. Sanctuary of Plouton. N.D.Robertson, *EMC* 43 (1999) 10, assembles a useful list of epigraphical testimonia to this shrine that he locates on the sloping ground between the Eleusinion and the Areiopagos and that he regards as a 'token shrine' created when the large Thesmophorion precinct formerly located here was relinquished. The pertinent inscriptions

include *IG* II² 1672 LL. 168–188; 1231 LL. 5–7; 1933–1935; 2464; 4751. See also our lemma no. 179.

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22. Attica. Epigraphic evidence for farmstead residence in Attica. Under the above title, N.F.Jones, *ZPE* 133 (2000) 75–90, rejects the modern theory that the primary residence of farmers in Attica in the classical period was in a nucleated village, town, or city instead of on the agricultural lands that they owned or worked. A corollary of this theory, elaborated by R.Osborne, *Demos: The Discovery of Classical Attika* (Cambridge 1985); *ABSA* 80 (1985) 119–128, is that Attic Greek knows no word for 'farm' in the sense of a unit of land with a house from which it is worked. Hence, Osborne argued, the οἰκίαι that are frequently attested on land in Attica in our sources are not in fact residences but 'centres of agricultural activity.'

Jones examines in detail 4 categories of epigraphical evidence: (1) poletai records, (2) the *rationes centesimarum*, (3) leases, (4) security horoi. Under (1), he finds 7 cases (*Agora* XIX P2, 4, 5, 17, 26, and 29) in which a 'farm' might fit the context but is not absolutely required. The evidence in (2) preserves 8 instances of χωρίον καὶ οἰκία, 'prima facie cases for "farms,"' and although Jones is prepared to concede the possibility of Lambert's suggestion that these οἰκίαι were meeting- or clubhouses of the property's corporate membership, he deems it 'unlikely that the group in question would be willing to divest itself of a structure so obviously vital to its functioning.' The large percentage of χωρία lacking an οἰκία in these accounts is to be explained as indicating land on the eschatiai where residence was unlikely. Among the leases (3), Jones discusses *IG* II² 1241, 1361, 2493, 2498, 2499, 2501; *SEG* XXI 644 (see our lemma no. 182), XXIV 203; *Agora* XIX L4b. Here he finds evidence for requirements that the lessee reside in the οἰκία on the property but in the case of wealthy lessees, the occupants could have been bailiffs, tenants, hired hands, or slaves. From the evidence in the security horoi (4), Jones draws his most conclusive inferences, for here he finds firm testimony of ownership of farmland on which οἰκίαι stood (see our lemma no. 184). In the 186 independent contemporary documents of this type, he argues that there is not one that fails to conform to 'the inference that to a significant degree the *choria* of rural Attica, and very likely others within or near the city walls, were occupied by persons, owners or otherwise, residing in *oikiai*.'

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23. Athens and Kyrene. For discussion of the influence of the Athenian democracy on the constitution of Kyrene in the classical period, see our lemmata nos. 107 and 1636.

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24. Attica. Milesians in Attic inscriptions. T.Vestergaard, in G.J.Oliver, ed., *The Epigraphy of Death* (Liverpool 2000) 81–109, examines the following aspects of this metic community in late Hellenistic and Roman Athens, largely on the basis of epigraphical evidence: steady rate of immigration to Attica ca. 100 B.C.–200 A.D.; attraction of participation in the Athenian ephebeia; increase in the rate of intermarriage between Athenians and Milesians, particularly Milesian women; sentimental ties of syngeneia between the metropolis Athens and her old

colony; closer, informal social interaction between Athenians and Milesians, leading to a more cosmopolitan identity for the latter, with less emphasis on legally defined privileges. 'The funerary monuments are the most important record of the Milesians in Attica.' [Writing for a conference held in 1995, published in 2000, the author does not make use of M.J.Osborne, S.G.Byrne, *Foreign Residents of Athens* (Leuven 1996) or D.W.von Moock, *Die figürlichen Grabstelen Attikas in der Kaiserzeit* (Mainz 1998). Stroud.] See our lemmata nos. 257/258.

25. Athens. Theophoric names. In *Greek Personal Names* 58, R.Parker publishes a table of the elements out of which are formed Attic theophoric names before the birth of Christ. 'In Attica ... known men outnumber known women by a ratio of 10:1, but the proportion of instances of Demetrios to Demetria is about 17:1, of Dionysios to Dionysia about 35:1, of Apollo-names borne by men to those borne by women about 32:1, of Asclepio-names 21:1, of Zeus-names (Di-) 38:1.... Only Artemis-names are fractionally more common among women than among men (9.25:1).' (64) On 59/60, he discusses the names on dedications in a sanctuary of the river god Kephissos at Phaleron, IG II² 4546/4547. For slave names on *IG* I³ 1032, see 65. For the Samian with two sons from the deme of Kephisia, *IG* II² 6417, see 71/72. On 74–76, Parker deals with Isis-, Sarapis-, and Ammon-names in Attica; cf. *SEG* XLIX 172 (*IG* II² 1927).

26. Athens. Foreign names in Athenian nomenclature. Under the above title, C.Habicht, in *Greek Personal Names* 119–127, explores the following means of introducing foreign names into the onomastic pool of genuine Athenian names, i.e., Athenian citizens bearing non-Athenian names: (1) xenia, (2) intermarriage of an Athenian and a foreign woman, (3) an Athenian naming his son after a foreign king or other celebrity, (4) naturalization of foreigners. He discusses specific individuals under each of these categories. Habicht concludes that Perikles' citizenship law of 452/1 B.C. was no longer enforced by ca. 125 B.C. Among many other examples, Habicht singles out the names Ἀλεύας, Ἄμφις, Ἀρχιάνασσα, Ἀσκώνδας, Ἀχελώιος, Βάλακρος, Βουκάττης, Βύττακος, Καικοσθένης, Καραιχος, Κόρραγος, Λεοντομένης, Λέως, Νάννακος, Ὁμολώιχος, Ὀφέλλας, Πυθίλας, Σήραμβος, Σθέννις (cf. *SEG* XLVIII 575), Στασίοικος, Ὑβλήσιος, Ὑβρίστας, Φοξῖνος, Φωκῖνος.

For another, similar study, using some of the same material, see C.Habicht, Πρακτικὰ τῆς Ἀκαδημίας Ἀθηνῶν 75 (2000) B.431–447.

27. Athens. Identifying hands and dating inscriptions. S.V.Tracy, *PAPhS* 144 (2000) 67–76 (ph.), presents a brief, illustrated account of his technique for identifying individual cutters of Attic inscriptions and its value for dating, prosopography, and elucidating historical events. Among the inscriptions discussed are *IG* II² 912, 1028, and 2971.

28. Athens. Inscriptions from the excavations for the Metro. In this volume of *SEG*, we continue our reports of the published inscriptions found in these excavations (*SEG* XLVI 29; XLVII 262; XLVIII 15; XLIX 82); see our lemmata nos. 132, 178, 196, 251, 256, 257, 263, 275, 291, 294, and 322–326. For critical comments on the excavations, their publication, and the display of antiquities in the Metro stations, see B.C.Petrakos, *EAH* (2000) 123–127.

L.Parlama, N.Stampolides, edd., Η Πόλη κάτω από την πόλη (Athens 2000), the publication of the 2000–2001 exhibit of 452 finds from these excavations, is available in English transl., *The City beneath the City* (Athens 2000).

29. Athens. Photographs of Athenian inscriptions from the Acropolis. In a sumptuously produced, large-format volume, Το Μουσείο Ακροπόλεως (Athens 1998), I.Trianti publishes large color photographs of the following inscriptions.

A. Trianti 171 no. 178. *IG* I³ 593, Acr. Mus. inv. no. 624. Moschophoros.
B. Trianti 119 nos. 95–99. *IG* I³ 628, Acr. Mus. inv. no. 681. Sculptor Antenor.
C. Trianti 85, 419. *IG* I³ 680, Acr. Mus. inv. nos. 6506, 136. Sculptor Pythis.
D. Trianti 185. *IG* I³ 728, Acr. Mus. inv. no. 6505. Dedication of Telesinos.
E. Trianti 434. *IG* II² 1, Acr. Mus. inv. no. 1333. Samian decree.
F. Trianti 435. *IG* II² 49, Acr. Mus. inv. no. 1330. Proxenoi from Abydos.
G. Trianti 399. *IG* II² 3025, Acr. Mus. inv. no. 1338. Dedication of Atarbos.
H. Trianti 78 no. 53. Acr. Mus. inv. no. 67. Terracotta pinax of Euthymides.

30. Athens. Decree concerning Salamis, ca. 500 B.C.? *IG* I³ 1. *SEG* XLVII 52.* L.J.Samons II, *Empire of the Owl* 56/57, interprets ἐς δεμόσιο[ν] in L. 1 as a reference to a public treasury at Athens, the recipient of funds; cf. *IG* I³ 4 A L. 8 [ἐ]ς δ[εμόσ]ιον. With it, he associates the Κωλακρέται, whose archaic title suggests that they may have antedated the *demosion*. On 54–70, Samons examines the evidence for the public treasury in 5th-cent. B.C. Athens.

31. Athens. Decrees concerning the Acropolis, 485/4 B.C. *IG* I³ 4. *SEG* XLVIII 43.* P.A.Butz, in Y.Maniatis, N.Herz, Y.Basiakos, *The Study of Marble and Other Stones Used in Antiquity* (London 1995) 65–72 (ph.), presents a detailed history of the attempts of epigraphists and architectural historians over the years to identify the marble of these two inscribed metopes of the 'H-architecture' solely on the basis of visual analysis of color, texture, size of crystals, etc., and the historical and archaeological inferences that have been drawn from pronouncements that it is Pentelic, Hymettian, Parian, or island marble. After minute physical description of the fragments, with illustrated comparanda, Butz opts for Hymettian and calls for scientific analysis of the marble (on the report of the subsequent analysis, see Butz, Maniatis, Polikreti, below). By means of an enlarged ph., she demonstrates the presence of lightly incised guidelines at the apex of A in the A metope (EM 6794) fr. Θ L. 3.

In M.Schvoerer, ed., *Archéomatériaux* 83–90, H.R.Goette, K.Polikreti, T.Vacoulis, and Y.Maniatis report investigations in the quarry of Kokkinaras on Mt. Pentelikon and in those on the southwestern side of Mt. Hymettos. The former produces a marble that is grayish-blue with white veins. 'Scholars who have studied this archaeological material have always identified it as Hymettian marble—of course without the knowledge about the greyish-blue marble from Kokkinarás.' (84) Conversely, on Hymettos there are a number of smaller quarries that produce 'a white fine-grained marble; the colour is not as pure as the good marble of mount Pentelikon but it has a cold white colour, somewhat blue in the background. This material of some good quality has been used since the early sixth century B.C. for example at the Acropolis of Athens for statues and architecture—as the temple of the years around 580 B.C. with the metopes which were used later as the well-known hecatompedon-inscriptions.' See also *SEG* XLVI 36.

P.A.Butz, Y.Maniatis, K.Polikreti, *ibid.* 255–260 (ph.), publish the scientific results of the tests called for by Butz in 1995 and carried out at the Laboratory of Archaeometry of the Demokritos Center in Athens. These tests demonstrate conclusively that the marble of the two metopes inscribed with *IG* I³ 4 is not Parian. Pentelic can also be excluded. 'The parameters and microscopic characteristics of the Hekatompedon samples leave no doubt of their Hymettian origin.' Tested also were metopes of the H-architecture in the Acropolis Museum, the metopes still built into the Old Propylon, and metopes and triglyphs of the Old Athena (Dörpfeld) Temple that are now built into the north wall of the Acropolis. The metopes still built into the Old Propylon are weathered and must be tested again. Further testing will also be necessary for the marble metopes of the Old Athena Temple to determine if they derive from the H-architecture and how early they—like the metopes inscribed with *IG* I³ 4—became available for reuse.

In *Paria Lithos* 575–584, Y.Maniatis, K.Polikreti state, 'The fact that Parian marble was famous in antiquity has created various myths about its use. For example the metopes of the Archaic Temple or Hekatompedon on the Acropolis were in fact made in Hymettian and not in Parian marble.' (575) 'The transparency and texture of Parian marble is very different than that of Hymettus ... Consequently, we would not expect confusion between Paros and Hymettus samples. However, the archaeological discussion on the provenance of the 'Hecatompedon Inscription' and particularly the question if the marble of the metopes is Parian or Hymettian, proves that in certain circumstances art historical dilemmas of this nature can occur.' (580)

P.A.Butz, *AJA* 104 (2000) 361, briefly outlines the implications of this inscription as a republication 'as a means of insuring continuity and tradition in the genre of sacred law.'

In C.Mattusch et al., eds., *From the Parts to the Whole* 156, P.A.Butz, citing τάδε χαλκία in *IG* I³ 510 L. 1 (dedicated cauldrons; our lemma no. 75), observes that if the restoration [τὰ χαλκία τὰ ἐ]μ πόλει in *IG* I³ 4 B L. 1 is correct, 'the first 4 lines of the metope, down to the 9-point interpunct are concerned with the treatment of these metal objects.'

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32. Athens. Decree concerning the Praxiergidai, ca. 460–450 B.C.? *IG* I³ 7. *SEG* XLVII 22, 55.* M.H.Jameson, *AJA* 104 (2000) 319, briefly notes that 'uncharacteristically bold (and unparalleled) restorations by the late David Lewis [*ABSA* 49 (1954) 17–21] ... have led others to draw far-reaching inferences from this text for the relationship of city to the *gene*.' Jameson advocates a much more conservative text and concludes that 'nothing in this inscription or elsewhere warrants the picture of conflict between polis and genos that has been inferred.' Cf. Jameson's remarks reported in *SEG* XLVII 55. [By a misprint, this inscription is referred to, in the article in *AJA*, as '*IG* I³ 80.' Stroud.]

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33. Athens. Decree concerning Chalkis, ca. 446/5 B.C.? *IG* I³ 40. *SEG* XLIX 42.* A.Giovannini, *ZPE* 133 (2000) 61–74, takes up the disputed interpretation of LL. 52–57, for which he proposes to follow the translation of E.Meyer: 'Die Fremden in Chalkis, welche dort als Metoeken wohnen und nicht nach Athens Steuern zahlen, und wenn jemandem von athenischen Demos Steuerfreiheit gegeben ist—alle anderen sollen nach Chalkis steuern wie die Chalkidier.' Adducing Demosthenes 20, Isokrates 17, and other literary and epigraphical evidence, Giovannini maintains that the only taxes in question in this passage that can be identified as the same taxes that the Chalkidians pay are λειτουργίαι and εἰσφοραί. The decree concerns both Chalkidian metics who remain for a certain time, for commerce, etc., in Athens while maintaining a domicile in Chalkis, and 'les métèques athéniens' who remain in Chalkis for a certain time while maintaining a domicile in Athens. The regulation thus avoids for both groups of persons a double imposition of taxes but it is unilaterally favorable to Athens, inasmuch as a Chalkidian metic registered in Athens but maintaining a domicile in Chalkis is nevertheless liable to λειτουργίαι and εἰσφοραί at Athens (and not at Chalkis) whereas an Athenian metic living in Chalkis would not be subject to fiscal charges on the basis of his status as a metic.

In *BE* (2001) 151, P.Gauthier objects to this interpretation on the grounds that the conditions prior to the regulation, which would have presupposed a double imposition of taxes on one metic in two different cities, are not convincing. He further (152) rejects the view of M.Faraguna, *Dike* 2 (1999) 86–88, that the ξένοι in Chalkis in L. 52 are Athenians installed more or less permanently in Chalkis as metics; 'je ne puis croire qu'on ait pu désigner des Athéniens, dans un décret athénien, par le vocable ξένοι.'

See our lemma no. 14.

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34. Eleusis. Decree concerning the epistatai of Eleusis, date? 449–447 B.C.? 433/2 B.C.? *IG* I³ 32. *SEG* XLVIII 46.* L.J.Samons II, *Empire of the Owl* 133–138, reprints the Corpus text, accepting a date of just after 433/2 B.C., and urges its close resemblance to the first Kallias Decree, *IG* I³ 52A (see our lemma no. 38). He rejects the evidentiary value of the 3-bar sigma and finds that similarities in procedure, appointment of new treasurers, etc., in these two decrees point to 'a concerted Athenian effort to ensure strict control over the polis' major financial resources.... Perikles arguably testifies to this program in Thucydides 2.13.' (135/136)

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35. Athens. Decree of Kleinias on the collection of tribute, ca. 424 B.C.? *IG* I³ 34. *SEG* XLVIII 48.* L.J.Samons II, *Empire of the Owl* 189–200, reprints the Corpus text, providing his own English translation, and discussing (with *IG* I³ 68; see our lemma no. 40) the

mechanisms for Athenian collection, stockpiling, and administration of the tribute by the Hellenotamiai. Procedures of collection in the cities are made much more stringent and responsibility is placed now primarily in the hands of Athenian officials. Verification of sums transmitted is achieved by means of sealed containers. In this document, as in the decrees of Kleonymos and Thoudippos, there appears to be a heightened awareness of the increased opportunities for fraud and corruption in the collection process, especially for Athenian citizens. In this context, later than the reassessment decree of 425 B.C. (*IG* I^3 71; our lemma no. 41), Samons also finds increasing evidence that the Athenians stepped up efforts forcibly to exact extraordinary or supplemental payments of tribute from their allies.

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36. Athens. Decree on the temple and priestess of Athena Nike, ca. 450 or 425 B.C. *IG* I^3 35/36. *SEG* XLIX 41.* H.B.Mattingly, *CQ* 50 (2000) 604–606, notes that if the two decrees on this stone were separated by a chronological gap of ca. 25 years, it would be anomalous when compared with the 18 other examples in 5th-cent. B.C. Attic epigraphy of decrees followed on the same stone by other texts, for in these cases the gaps are never more than a few years. Mattingly finds more convincing the view that the two similar stelai carrying *IG* I^3 35/36 and 64A/B belong to the same building phase of the temple of Athena Nike in the 420s B.C. In *IG* II^2 403 LL. 6–12, he finds evidence for repairs to ■ statue of Athena Nike dedicated by the Athenians in 425 B.C. that he connects to the cult statue for the temple authorized in *IG* I^3 35. Linking the prytany of Leontis in *IG* I^3 35 to the restored same tribe in prytany in *IG* I^3 71, he opts for a date in 425 B.C. for both.

D.W.J.Gill, *Historia* 50 (2001) 257–278, after summarizing previous theories for the progress of construction on the temple of Athena Nike and rejecting the early dating, on the basis of the 3-bar sigma, of the accounts for the statue of Athena Promachos, *IG* I^3 435 (see our lemma no. 66); the Alliance of Athens with Egesta, *IG* I^3 11; and the Athenian decree enforcing the use of Athenian coins, weights, and measures, *IG* I^3 1453, briefly reviews the career of the architect Kallikrates and places the two decrees for the temple of Athena Nike ca. 425–423 B.C., followed by construction of the temple in the 420s.

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37. Athens. Decree concerning finances of Apollo, 434 B.C.? *IG* I^3 138. *SEG* XXX 5;* XLIII 1235. L.J.Samons II, *Empire of the Owl* 51 note 107, does not find convincing the argument that this decree should be dated before the creation of the Tamiai of the Other Gods mandated in *IG* I^3 52A, proposed on the grounds that *IG* I^3 138 orders special tamiai for Apollo's funds to be chosen from the Boule whereas, after the conventional date of 434/3 B.C. (*IG* I^3 52A), we would expect the Tamiai of the Other Gods to supervise these funds. The duties of these latter officials were limited. 'Special Tamiai for Apollo's military tax serving concurrently with the treasurers of the Other Gods, the Epistatai at Eleusis, and the many other Hieropoioi and Epistatai throughout Attica should not trouble us in any way.'

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38. Pallene (now in Paris). Financial decrees of Kallias, 434/3 or later. *IG* I^3 52A/B. *SEG* XLVII 57;* XLVIII 52; XLIX 57. F.Schironi, *ASNP* ser. 4 vol. 2 (1997) 427–452, in an analysis of Thucydides 2.13.3 and the scholia to Aristophanes, *Ploutos* 1193, briefly adduces the mention of the 3000 talents in Face A LL. 3/4 of this decree, which she dates in 434/3 B.C.

H.B.Mattingly, *GRBS* 38 (1997) 113–126, returns to the position that both decrees were proposed by Kallias in the same conciliar year. He argues on the basis of his new restoration of *IG* I^3 369 (see our lemma no. 61); the fact that the earliest example of the *adeia* vote (*IG* I^3 52 B LL. 15–19) does not come until 418/7 B.C. (*IG* I^3 370 L. 15); the number and identity of the treasurers in *IG* I^3 383 (our lemma no. 65); and the accounts of the Golden Nikai (*IG* I^3 467–471; see our lemma no. 68) that the most probable date for these two enactments of Kallias is 422/1 B.C. In an appendix (323/324), Mattingly collects examples of assimilated nu in the definite article—before lambda (cf. τõλ λογιστõν and τòλ λόγον, *IG* I^3 52 A LL. 9, 28); and before gamma, kappa, and chi (*IG* I^3 52 B L. 28)—concluding that there is 'a concentration of assimilation ca. 410: in B there is an earlier nucleus of examples ca. 420. This all squares with dating Kallias 422/421.'

In countering the view that in 434/3 B.C. the Athenians had already begun preparing for war with Sparta by centralizing the holdings of the Attic deities on the Acropolis under the Tamiai of the Other Gods, L.J.Samons II, *Empire of the Owl* 50–54, urges that even our woefully inadequate evidence for the financial resources of these several Attic sanctuaries reveals that certain of them retained their own reserves and administered their own funds after the creation of the Tamiai of the Other Gods and beyond; for instance, the epistatai of Eleusis (*IG* I^3 32, 385–387), Nemesis at Rhamnous (*IG* I^3 248), Poseidon (*IG* I^3 405), Artemis at Brauron (*IG* I^3 403), Dionysos (*IG* I^3 253/254), Apollo (*IG* I^3 138; see our lemma no. 37). *IG* I^3 52A created on the Acropolis a sacral treasury of the Other Gods, analogous to that of the treasury of Athena, that could provide loans of sacred funds at interest during the war, while the local Attic sanctuaries apparently retained the greater part of their non-monetary wealth.

On 113–138, drawing on his earlier studies noted in *SEG* XLVI 40 and XLVII 57, Samons prints the text of *IG* I^3 52A, followed by a detailed commentary of which the salient features are (1) 3,000 talents for Athena have been brought up to the Acropolis (ἀνενένεγκται, L. 4) and the money ὀφελόμενα to the gods is to be repaid (ἀποδõναι, L. 2). These are two different transactions, the former of which was probably mandated by a prior decree. (2) It is anticipated that once the gods have been repaid, there will be ■ surplus to be used for the dockyards and the walls (L. 31): '... this decree shows that the Athenians possessed an amount of money below the acropolis from which they believed they could subtract 3,000 talents of their native coin for Athena, pay off their debts to the gods and still have some amount left over to expend for the walls and dockyards.' (117) (3) The recipients of the repayment are simply οἱ θεοί, not οἱ ἄλλοι θεοί as in *IG* I^3 52B, terminology indicative of the fact that the two decrees on this stone are temporally separated. (4) Athena is not to be excluded from οἱ θεοί. 'All sacral debts of the Athenian state are to be discharged.' (118) (5) Given the establishment of ■ new treasury and a new board of tamiai, the repaid funds are to stay on the Acropolis. 'The gods are indeed to be repaid, but no individual (and local) sacred treasury will receive a single drachma in the ordered action.' (118) (6) Since the transfer of the 3,000 talents is to be νομίσματος hεμεδαπõ, the ultimate source of this money was a large chest containing both Attic and non-Attic coins.

This could only have been the treasury of the Hellenotamiai, not τὸ δημόσιον. 'An earlier decree had designated that the funds of the Hellenotamiai (and the tenth) were to be employed for the repayment of the gods. ... the Athenians had apparently decided to liquidate the large reserve fund in the treasury of the Hellenotamiai by placing most of it on the akropolis in sacral treasuries.' (121/122) (7) Samons (123/124) is attracted to the view that the δεκάτη in L. 7 was an imperial tax, perhaps on certain ships using important trade routes such as the Hellespont; cf. the Methone decrees (*IG* I³ 61). (8) 'Despite the once popular view that the decree orders the centralization of Attic sacral treasure (including dedications) on the akropolis, no order to "bring the gods' treasures to the akropolis" (vel sim.) appears in the text.' (125) (9) Samons agrees with Kallet (*SEG* XXXVII 11) that decrees A and B were not passed on the same day and he endorses her new readings from the stone in Paris, noting also a report from M.H.Chambers that after examining the stone he cannot support the reading of theta in the name of the epistates in B L. 2 (128 note 83). Samons favors a date of early 433/2 B.C. for A; on the date of B, see below. (10) For Samons' discussion of the close parallels in *IG* I³ 32, see our lemma no. 34.

On 144/145, he rejects the theory of the editors of *ATL* that the 3,000 talents in 52A consisted of 15 annual payments of 200 talents by the Hellenotamiai, the final one paid in 434/3 B.C. Here also, Samons shows that there are no grounds for associating the Strasbourg Papyrus with the decrees of Kallias (139–150).

On 215–229, Samons turns to *IG* I³ 52B, the Corpus text of which he reprints, although he follows Kallet in not accepting the restoration of the epistates' name in L. 2 and the inference that decree B was passed on the same day as decree A. Decree A he dates to 433/2 B.C.; decree B to 422/1 B.C., concluding that despite this interval of a decade, both were inscribed on the same stone in 422/1 B.C. The later decree concerns itself with construction of the Propylaia and perhaps other buildings on the acropolis that had been undertaken in the past and now needed to be completed. Moneys of Athena on hand or that are to be carried up to the acropolis are placed under heavy restrictions requiring a vote of ἄδεια before they can be used for any other purpose. The Hellenotamiai are to provide 200 talents for payment or repayment to Athena and to the other gods and the moneys of both the former and the latter are to be stored in the Opisthodomos on the right and left sides, respectively. LL. 26–29 concern money that needs to be weighed and counted by the tamiai in a procedure necessitating a date for this decree in a Panathenaic year, i.e., 434/3, 430/29, 426/5, 422/1, 418/7, or 414/3 B.C. Samons restates his arguments for dissociating the beginning of the Parthenon inventories from decree B, which contains no reference to them; cf. *SEG* XLVI 40. The use of the later form of feminine dative plurals and ἀκρόπολις in 52B for πόλις in 52A is further evidence, in Samon's eyes, for a temporal separation between the two decrees and for a date of 422/1 B.C. for 52B. In L. 13, he restores τ[οῖς τε νῦν ἐν ἀκροπόλει κ]αὶ.... Discussion of the ἄδεια vote in B LL. 16/17 and its connection with the εἰσφορά tax (222–226). Samons proposes that decree B occupied the obverse of the stele, first inscribed in 422/1 B.C., and that decree A [previously uninscribed] was added at the same time as a 'useful point of reference for those instituting the new financial program of 422/1.' (229)

On 242–248, in a discussion of the possible funding sources for the Sicilian Expedition (see our lemma no. 62 on *IG* I³ 370), Samons reexamines B LL. 19–25, without restorations, and infers from the words preserved on the stone that the Hellenotamiai are instructed to deposit in the treasury of Athena repayments of loans but according to strictly defined limits. 'In contrast to decree A, in which the gods are to be paid whatever amount they are owed, in decree B a specific amount has been set aside by vote for this repayment' (244), only 200 talents? (L. 22). These limited repayments would foster a building up of reserves in the imperial treasury of the Hellenotamiai. 'Thus Kallias decree B, like decree A, testifies to the continued existence of a working treasury of the Hellenotamiai in Athens' (244) and it was from this source that the Sicilian Expedition was funded. This represented a major shift in Athenian financial policy and administration, away from sacred loans at interest from Athena's treasury on the acropolis to a more 'secular' approach utilizing imperial funds held and then disbursed by the Hellenotamiai.

39. Athens. Decrees concerning Methone, 430/29–424/3 B.C. *IG* I³ 61. *SEG* XL 7, 540; XLV 231; XLIX 20, 34, 43,* 44. S.M.Burstein, in *Text and Tradition* 93–104, after rehearsing 'the depressing saga of scholarship concerning *IG* 1.³ 61' and tracing back to A.Boeckh the theory that the Athenians used Byzantion as a choke-point in order to prevent Pontic grain from flowing freely into the Aegean, thereby controlling the food supply even of her allies, urges that the decrees mention only Byzantion, not the Pontos, which did not become a major source of imported grain until the 4th cent. B.C. Other sources of grain were available to the allies of Athens, and Athens was clearly concerned to restore to Methone her own local grain supply from which she had been cut off by Perdikkas (decree I LL. 18–23).

L.J.Samons II, *Empire of the Owl* 63–65, in a study of the public treasury of Athens, τὸ δημόσιον, in the 5th cent. B.C. (54–70), examines LL. 9–16 for the evidence they provide for money owed to the demosion of Athens by the people of Methone. While stressing that this inscription demonstrates the Ekklesia's general authority over the treasury of Athena, the treasury controlled by the Hellenotamiai, and the demosion administered by the Kolakretai, Samons identifies the sums owed to the public treasury not strictly as debts—i.e., deriving from borrowed funds—but as money owed or due probably from fines or rents or tolls collected by the state. 'Thus the *demosion*, like the treasury of Athena and the imperial treasury itself, benefited directly from the empire.'

See also our lemma no. 14.

40. Athens. Kleonymos' decree on tribute collection, 426/5 B.C. *IG* I³ 68. *SEG* XLV 7.* L.J.Samons II, *Empire of the Owl* 183–189, reprints the Corpus text, with his own English translation. While emphasizing that the above date rests on very insecure foundations, he finds it historically plausible. Kleonymos' decree, he argues, is slightly earlier than Thoudippos' reassessment decree (*IG* I³ 71; 425/4 B.C.) and the Kleinias decree (*IG* I³ 34; ca. 424 B.C.; see our lemma no. 35). On 189–200, Samons examines Kleonymos' decree and the Kleinias decree for the evidence they provide for Athenian collection, stockpiling, and administration of the tribute by the Hellenotamiai.

41. Athens. Reassessment decree and list of allies, 425/4 B.C. *IG* I^3 71. *SEG* XLII 14;* XLIV 11. L.J.Samons II, *Empire of the Owl* 173–183, reprints the Corpus text of LL. 1–60, followed by his own English translation and a summary of the contents of the decree. He stresses, among other features of the reassessment procedure and the recourse to Athenian courts and the additional burden of the cow and panoply (LL. 57/58), the fact that Athens' criteria for raising the tribute assessment were based to some extent on the agricultural potential of each polis (L. 22; Antiphon, fr. 50, Samothrace).

On 231 note 69, Samons notes that the figure in Col. III L. 122 is misprinted in *IG* I^3, showing an indentation of two stoichoi from the previous line instead of one.

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42. Athens. Fragment of a reassessment decree, 422/1 B.C.? *IG* I^3 77. *SEG* XLII 16;* XLV 713, 716. L.J.Samons, *Empire of the Owl* 231, warns that restorations of this inscription based on spatial comparisons with *IG* I^3 71—particularly indentation of lines in, e.g., Col. IV L. 13—are exceedingly dubious. Estimated figures for the total assessment of the Hellespontine region, for instance, can fluctuate greatly depending on the position and length one assigns an indentation.

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43. Athens and Eleusis. Decree concerning the Eleusinian first-fruits, ca. 430–420 B.C.? *IG* I^3 78. *SEG* XLVIII 31, 50,* 67, 158; XLIX 53bis. C.Tuplin, *Gnomon* 71 (1999) 421–424, finds unconvincing the arguments proposed for a date of ca. 415 B.C. for this decree by B.Smarczyk, *Untersuchungen zur Religionspolitik und politischen Propaganda Athens im Delisch-Attischen Seebund* (Munich 1990) (cf. *SEG* XLII 9). Tuplin notes that the addition of Μυστηρίοις in L. 25 is specifically attached to announcement, by the herald and dadouch, of a request for Greeks at large to make offerings, probably marking it off from instructions to Athenian and allied donors. He favors a date in the 430s.

N.D.Robertson, *GRBS* 37 (1996) 322–325, argues that the announcement of the aparchai takes place at the Mysteries (L. 25) but the grain itself is delivered to Eleusis at the Proerosia festival, Προαρκτούρια (Kleidemos, *FGrH* no. 323 F 23), before the rising of Arktouros, mid-September. For the purpose of the aparchai, see our lemma no. 169. On 325–330, he speculates that the sacrifices prescribed in LL. 36–40, and in *IG* II^2 140 LL. 17–25, to Demeter and Kore and Triptolemos took place outside the sanctuary at Eleusis at altars of the goddesses and at the temple of Triptolemos, whereas the second set of sacrifices, to the god, the goddess, and Eubouleus, was held inside the sacred area in the precinct beside the cave, the so-called 'Plutonion.'

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44. Eleusis. Decree authorizing the construction of a bridge over the Rhetoi, 422/1 B.C. *IG* I^3 79. *SEG* XLIV 7;* XLVII 18; XLVIII 118, 2134; XLIX 2401. Citing Athena in the relief above this decree as the earliest example of the shoulder-pinned back-mantle with belted peplos in Attic sculpture, L.J.Roccos, *Hesperia* 69 (2000) 235–265 (ph.), collects 8 votive reliefs and 60 funerary monuments from the period ca. 370–310 B.C. exhibiting this same

garment; catalogue on 253–257. Roccos urges that it is mostly maidens, belonging to a single age-group (11–15 years old) who wear this garment in Attic sculpture. Brief, inconclusive discussion of the inscribed names of these girls (258/259). Careful not to attribute these figures to any particular cult or status, Roccos sees them as 'the ideal maiden, the postpubescent *parthenos* on the brink of marriage, arrayed in her festival costume.' (262)

This same relief is adduced by E.B.Harrison, *Hesperia* 69 (2000) 277 (ph.), who follows K.Clinton, *Myth and Cult. The Iconography of the Eleusinian Mysteries* (Stockholm 1992) 75/76, in identifying as Eumolpos the beardless male figure who greets Athena.

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45. Athens. Decree in honor of Polypeithes of Siphnos, 422/1 B.C. *IG* I^3 227bis Addenda. *SEG* XXXI 15; XLI 9.* A.P.Matthaiou, Πρακτικά Α΄ Διεθνούς Σιφναϊκού Συμποσίου, Σίφνος, 25–28 Ιουνίου 1998 (Athens 2000) 239–248 (ph.), now presents the ed.pr. of the full text of this inscription, which consists of the end of a later decree at the top, authorizing republication on the same stele ([ἐς τὴν αὐ]τὴν στήλην, L. 1) of a second decree, passed originally in the archonship of Alkaios, 422/1 B.C., and reinscribed after 403 B.C. following the overthrow of the Thirty and the restoration of democracy. Stele of 'Pentelic' marble, broken above and below; for the finding place, see *SEG* XLI 9.

On 242, Matthaiou prints two different full restorations of LL. 1/2 based on a stoichedon line of 40 letters.

The citing of the secretary Archikles of Halai in this decree affords firm dating of *IG* I^3 91 and 92 to 422/1 B.C. The decree represents one of the first public actions of the famous Alkibiades. Matthaiou traces the connection between the ancestors of Polypeithes and Athens back to the time of the Persian wars ([ἐς] ἅπαντα [τὰ τõ] π[ολέμο]ν, L. 13). He follows the family into the 4th cent. B.C. when Siphnians named Kallaischros and Stesileides serve as trierarchoi (*IG* II^2 1609 LL. 27/28; 1623 LL. 204/205, 251/252, 268–270; 1627 LL. 192–198; 1631 L. 435) and are attested in the mining leases at Laurion (*Agora* XIX P9 L. 8; P13 LL. 2/3; P18 LL. 60–63; P25 L. 10; P29 LL. 2–5). Although the members of this family received special honors from the Athenians, they were not made citizens, but probably enjoyed ἰσοτέλεια. Brief notes on other Siphnians at Athens, and on Athens and Siphnos, in the 5th cent. B.C. (245/246).

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[. . . . . .^{14}. . . . . .] τὴν στήλην [. . . . .^{17}. . . . . . .] Stoich. 40
[. . .^{5}. . τῶι γρ]ạμματεῖ εἴκοσι δραχμ̣ά[ς].
vacat
['Επὶ] Ἀ̣λκαίο ἄρχοντος·
[ἐ]νάτηι καὶ δεκάτηι τῆς πρυτανείας·
ἔδοξεν τῆι βολῆι καὶ τῶι δήμωι· Ἀκαμαντὶς ἐπρυτά-
νευεν, Ἀρχικλῆς Ἁ̣λ̣αιεὺς [ἐγρ]αμμάτευεν, Διδυμίας
ἐπεστάτε, Ἀλκιβιάδης εἶπε· ἐπαινέσαι Πολυπείθη-
ν τὸν Σίφνιον, ὅτι ἀνήρ ἐστιν ἀγαθὸς ές τὸν δῆμον τ-
[ὸ]ν̣ Ἀθηναίων καὶ αὐτὸς καὶ οἱ [π]ρόγονοι αὐτõ Κάλλα-

[ισ]χρος καὶ [Σ]τησιλε[ί]δης· ἀποκρίνασθαι δὲ αὐτῶι ὅ-
[τι Κά]λλ[α]ισ[χρος .... 16 ....]ι ἀνθ' ὧν εὖ ἐπο-
12 [ίει 'Α]θηναίος [κ]α[ὶ ...6...]ῦ δήμ[ο ..5..]ναίων [..5..]
[..4..] ἅπαντα [..4..]Π[..5..]υ καὶ Α[.]Γ[...... 13 .....]
[..4..]ΟΙΠ[............... 33 ....]
[..5..]ΠΟΙΣ[.............. 31 ....]
- -

Matthaiou restores LL. 10–13 as follows:

ὅ-
[τι Κά]λλ[α]ισ[χρος ἐτετίμητο τῶι δήμω?]ι ἀνθ' ὧν εὖ ἐπο-
12 [ίει 'Α]θηναίος [κ]α[ὶ ὑπὲρ το]ῦ δήμ[ο τô 'Αθη]ναίων [ἔπρατ]-
[τε ἐς] ἅπαντα [τὰ τô] π[ολέμο]υ καὶ Α[.]Γ[...... 13 .....]

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46. Athens. Treaty with Argos, Mantineia, and Elis, 420 B.C. *IG* I³ 83. *SEG* XL 13;* XLVII 68; XLIX 2458. After exploring the political and diplomatic antecedents of this treaty, including the role of Corinth in particular, M.Clark, in *Text and Tradition* 115–134, highlights the fairly consistent order in which Athens' three allied partners are listed in the document—Argos, Mantineia, and Elis. At the same time, discrepancies and variants in the manuscripts of Thucydides are numerous and striking enough to suggest that the text of this document in 5.47 was not copied by Thucydides from an original in Athens. Clark proposes that it was from the bronze stele erected by the Eleians at Olympia that Thucydides made his copy while he attended the Olympic festival of 420 B.C. 'That the text of our treaty was intended for eventual verbatim inclusion, in whole or in part, is in my view neither incredible nor susceptible to proof.'

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47. Athens. Decree concerning the sanctuary of Kodros, Neleus, and Basile, 418/7 B.C. *IG* I³ 84. *SEG* XLVIII 54;* XLIX 49. F.Kolb, in *Text and Tradition* 211, briefly argues that τὰ ἴκρια in L. 28 has nothing to do with an orchestra and a festival of Dionysos but simply indicates a viewing area in the sanctuary of Kodros, Neleus, and Basile.

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48. Athens. Decree of the syngrapheis concerning finances, 410/9 B.C. *IG* I³ 99. *SEG* XXXIX 324; XLV 231. L.J.Samons II, *Empire of the Owl* 262–275, reprints the Corpus text and examines the theory built around it and around *IG* I³ 375 (410/9 B.C.) by W.E.Thompson, *C&M* 28 (1967) 227–231 to the effect that a major financial reform carried out under the Five Thousand continued through the first half of 410/9 B.C. under the restored democracy, which called for the Hellenotamiai to give over all incoming imperial revenue immediately to the tamiai of Athena, who then issued loans without interest to the state. *IG* I³ 99 represents a return to the 'old system' whereby the tamiai made loans from the sacral treasury of Athena now with the normal charges of interest. Concentrating not on restorations but on the letters

preserved on the stone in LL. 8–12, Samons warns against inferring from this decree either that the imperial funds of the Hellenotamiai were at this time depleted or that financing the war was now taken over primarily by the tamiai of Athena; see our lemma no. 63, *IG* I³ 375.

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49. Athens. Decree and republication of Drakon's law on homicide, 409/8 B.C. *IG* I³ 104. *SEG* XLIX 52.* After reprinting the text of LL. 11–19, M.S.Youni, *op.cit.* (our lemma no. 8), examines various aspects of δίκαιος φόνος (38–40); the penalty of exile (49–58), with reference to ἀκούσιος φόνος (52–54); and νηποινεὶ τεθνάτω (112–120).

Warning against the dangers of generalizing characteristics such as 'procedural' versus 'substantive' in Athenian laws (109), C.Carey, *CQ* 48 (1998) 97 and 108, nevertheless finds in LL. 11–14 of Drakon's law on homicide sufficient evidence for a 'lack of concern with definition' and concentration 'instead on the minutiae of procedure' that he is prepared to consider it 'as the basis for an evolutionary reconstruction of the formulation of Athenian law,' although he urges that it is 'difficult to lay down a hard and fast rule on this subject.'

E.M.Harris, *Dike* 3 (2000) 42/43, urges that in the opening clause of Drakon's law, the use of [κ]τ[ένει τίς τινα] followed by αἴτ[ι]ον φό[νο] 'indicates that the Athenians already understood the substantive implications of the verb (ἀπο)κτείνειν in the Archaic period. Contrary to the assumptions of some scholars, this phrase reveals that the early Greek lawgivers were not just interested in procedural questions, but also appreciated the importance of substantive issues when formulating their statutes.'

M.Gagarin, in *Polis and Politics* 569–579, rejects the theory that in LL. 11–13 the βασιλεῖς and the ἐφέται are involved in a legal procedure that has two separate stages. Both are concerned with a single trial in which the ephetai render a verdict and the basileis pronounce the guilty defendant responsible for the killing. Gagarin favors the view that the term βασιλεῖς, in the plural, probably designated, in the 7th cent. B.C., the βασιλεύς and the four φυλοβασιλεῖς, but that, with the development of Athenian legal institutions, by 409/8 B.C. only the single βασιλεύς had jurisdiction in trials for homicide.

For the retroactive clause in LL. 19/20, see our lemma no. 1718.

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50. Athens. Law regulating the Council of 500, ca. 409 B.C. *IG* I³ 105. *SEG* XLIV 9.* M.Ostwald, *SCI* 19 (2000) 1–13, examines the role of this inscription in limiting the powers of the Council both in the context of its publication on the surviving stele, ca. 409 B.C., and in the earlier legislation that it incorporates, which Ostwald believes may go back to the beginning of the 5th cent. B.C. He points out that in its repeated insistence that no war be declared, no death penalty be inflicted, no fine (θωά) be imposed, and 5 other prohibitions now lost, ἄνευ τοῦ δήμου τοῦ 'Αθηναίων πληθύοντος, the law sometimes uses the term ἡ βουλή and sometimes οἱ πεντηκόσιοι. The former could have derived from the archaic original and refer to the Council of the Areiopagos, while the latter is the Kleisthenic Council. Injunctions against the death penalty, fines, etc. 'without a full meeting of the Athenian people' means that the people's voice is to be heard but it does not mean that the people's voice is to be the only voice. Ostwald envisions initial hearings before other tribunals (e.g., the Council of the

Areiopagos) with referral to all the people of Athens sitting in its judicial function as the Heliaia in cases where the death penalty or heavy fines were proposed.

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51. Athens. Proxeny decree, 405/4 B.C. *IG* I^3 126. *SEG* XXVIII 12; XXXIX 324; XLII 23; XLV 231. C.B.Kritzas, *AD* 52 (1997) B.1 [2002] 20, reports that the inventory numbers of this inscription given in *IG* should be corrected to EM 255 + 3169 + 2792.

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52. Erchia (Spata). Decree of a *genos* or phratry, 460–440 B.C. *IG* I^3 247. *SEG* XLIV 251. For the possibility that this inscription provides evidence for a trikomia at Erchia, see our lemma no. 158.

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53. Paiania. Sacred regulations, ca. 450–430 B.C. *IG* I^3 250. *SEG* X 38; XLIII 1235. N.D.Robertson, *GRBS* 37 (1996) 350–352, in his study of the Proerosia at Eleusis (our lemma no. 20), examines the references to the homonymous festival in Paiania in this inscription, Side A LL. 8, 18; Side B L. 21. He interprets ἐς τὸ 'Ελευσίlνιον, Side A LL. 15–18, 26, as the center of a local agrarian cult, closely tied to Δαῖρα, and ἀμνὲ:πρελρόαρχος as 'the ewe-lamb that begins the *prerosia* rites' (352). In Side A LL. 17–25, there follows a detailed list of offerings for the local Proerosia. He interprets τε̃ιδε (Side A LL. 15, 20, 24; B LL. 2, 7, 25, 29) not as a female recipient, but as 'here,' i.e., the deme center. Discussion of Daira on 354/355.

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54. Attica (now in Chalkis). List of sacrifices, ca. 430 B.C.? *IG* I^3 255. *SEG* XL 4, 294; XLIV 1763; XLVIII 55. S.D.Lambert, *ZPE* 130 (2000) 71–75, after autopsy of the stone in the Chalkis Museum, lists some minor changes in readings (71 note 2). In A LL. 10/11, on the basis of the Marathonian Tetrapolis Sacrificial Calendar *IG* II^2 1358 A Col. I L. 26 (see our lemma no. 168), Lambert restores

[. . .].οι Ποσιδέοις τ[- - - 'Απόλλονι]
['Απο]τροπαίοι ἐν Κυνο[σούραι? - - -]

thus dispensing with Zeus Tropaios on Kynosoura. He also discusses the sacrifice to Herakles ἐν τõι 'Ελαιεῖ A LL. 11/12, speculating on its location, cf. Herakles ὁ ἐν 'Ελα(ι)εῖ in the Parthenon accounts, *IG* I^3 343 L. 6; 344 L. 21; 346 L. 57. E.Vanderpool, *AD* 23 (1968) A 6/7, had placed the tiny deme of Elaious ca. 4 km. north of Eleusis. It is possible, however, that the toponym here is not that of a deme, but ■ kome, perhaps even one in the Marathonian Tetrapolis region where Lambert prefers to locate the group responsible for the sacrifices in this inscription.

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55. Thorikos? (now in Malibu). Sacrificial calendar of the deme of Thorikos, ca. 430–420 B.C. *IG* I^3 256bis. *SEG* XXVI 136. *SEG* XLVIII 61.* After autopsy of the stone, M.H.Jameson, in *Performance Culture* 328–331, discusses the 6 passages in this calendar where the meat of ■ sacrificial animal was to be sold (πρατός): LL. 9, 11/12, 23, 26, 35, and, not previously reported, on the right side (see below). He points out that with one exception, later cancelled, L. 23, each sacrifice involves only one deity and one sacrificial animal, probably indicating that communal feasts were not part of the ritual and that religious requirements were met once the right animal was sacrificed at the right time in the right place by the right priest. The meat from the one animal was sold to ■ butcher and the proceeds were used to finance future sacrifices.

In L. 27, Jameson rejects the previous restorations Π[οσειδõ] {i.e., Π[οσειδõ]⟨νι⟩, Daux (*SEG* XXXIII 147)] and π[ρατόν] and suggests that we read π[ύανα], 'the distinctive mixture of boiled seeds that characterized the festival' of the Pyanopsia. On the right side, he proposes to see a place name, with uncertain accent, and restores Μυκηνω[ι] τέ[λεον - - - | - - -]lαν οἶν Παναθ[ηναί]lοις θύεν πρατ[όν] (330 note 32). On the left side, he reports 'that ['Απόλ]λωνι and a full-grown victim for the Pyanopsia can be read.'

As part of his investigation of the Proerosia festival at Eleusis (our lemma no. 20), N.D.Robertson, *GRBS* 37 (1996) 348–350, investigates first the entry in Hekatombaion, LL. 5/6 [- - -]αι τὴν πρηρο[- - -], which he restores as [Δαίρ]αι τὴν πρηρο[σlίαν - - -] or πρηρό[αlρχον] or πρηρο[σlίαρχον]; cf. LL. 38/39 τὴν χλο[αίαν] and LL. 43/44 ἄνθειαν. For the spelling χλο[αίαν], he cites the festival name Χλοίοις in *IG* II^2 946 L. 7. Secondly, he takes up Πρηρόσια in Boedromion, L. 13, and interprets ἐπ' Αὐτομενας as a place name, 'an elevated place.' The sacrifices to Zeus, here, belong together as part of the Proerosia. Discussion of Daira on 354/355.

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56. Athens. Tribute-quota lists, 454/3–415/4 B.C. *IG* I^3 259–290. *SEG* XLIX 57.* [Please correct our egregious error ('*IG* I^3 250–290') in *SEG* XLVII 73; XLVIII 63; XLIX 57, and in the concordances.] L.J.Samons, *Empire of the Owl* 36/37, argues that the erection of the enormous *lapis primus*, most of which would have remained blank after the inscription of the first list, shows that the Athenians had no plan to halt the collection of tribute from their allies. He also infers, from the fact that the *aparche* went into the treasury of Athena, that when these lists began, the payments of tribute itself did not flow into the treasury of Athena but into that of the Hellenotamiai, the league treasury, located now somewhere in the lower city. Samons identifies the numbered ἀρχαί that appear in successive lists as the 30 logistai (37 note 48).

On 80 note 246, he suggests that the incident recounted in Antiphon 5.69–71 of the execution of 9 Hellenotamiai may have been connected with the board's apparent reorganization ca. 443 B.C. 'Another possible context for the execution is suggested by the blank portion of the *lapis primus* on the lower right lateral and (perhaps) the upper reverse. The empty space potentially reflects a year (it would be 447/6) for which the Athenians chose to delay or cancel inscription of the quota records. ... Perhaps the Athenians thereafter left the space for the year's list uninscribed as a kind of memorial to the debacle resulting in the Hellenotamiai's execution, or simply as a reflection of uncertainty about the year's records.

This blank space, in my opinion, thus suggests a possible solution to the so-called "missing list" problem.'

On 195–200, Samons examines the several special rubrics that appear from 436/5 to 426/5 B.C., Lists 19 to 29—such as ἄτακτοι πόλεις, πόλεις hὰς hοι ἰδιôται ἐνέγραφσαν φόρον φέρεν, ταῖσδε h[ε] βολὲ καὶ hοι πεντακόσιοι καὶ χίλ[ιοι ἔτ]αχσαν, ἐπίφορα, and πόλεις αὐταὶ φόρον ταχσάμεναι—and suggests reasons, both on the international level and in terms of local, domestic politics, why some poleis might voluntarily have chosen to pay tribute in this period. Most of these rubrics disappear in the mid-420s B.C. when the task of keeping track of all these special categories may have become burdensome to the Taktai, Hellenotamiai, and the Boule. 'However the more compelling motive may have been an Athenian desire to stop advertising late payments, appeals for reduced assessments, exactions of additional tribute from "allies" and the extortion of funds from non-league states, all of which must have increased markedly during the Archidamian War.' (197)

For the Thrakian polis of Βέργη in the lists of 452/1–429/8 B.C., see our lemma no. 574.

For Skapsa and Kithas in Macedonia, see our lemma no. 559.

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57. Athens. Inventories of the Hekatompedon, 406/5 and 405/4 B.C.? *IG* I^3 341/342. *SEG* XLV 14.* L.J.Samons II, *Empire of the Owl* 286/287, cites the evidence of these two documents for the imminent financial ruin of Athens, noting how they indicate major changes in the status of Athena's holdings. Dedications listed in previous inventories have now disappeared, while new items such as Kyzikene and Phokaian staters have replaced them. Their organization is anomalous and they may not in fact represent true inventories of the Hekatompedon. 'Amid the massive financial disaster and concurrent restructuring of the boards of Tamiai in these years ... we should expect some extraordinary documents of this type.' For a similar picture, he points to *IG* I^3 379 (290/291).

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58. Athens. Inventories of the Parthenon, 434/3–405/4 B.C. *IG* I^3 343–362. *SEG* XLVII 75; XLVIII 21, 58.* C.Martinelli, *AIIN* 44 (1997) 289–299, tabulates the weights of all the gold objects listed in the inventories of the Parthenon in the 5th cent. B.C. and, on the basis of these data, rejects the theory of M.Vickers (*SEG* XLII 26; XLIX 57) that the objects are to be interpreted in terms of Persian darics. She maintains that, from the moment of their creation, all the gold objects in question were conceived in relation to the Attic system of weights.

In *Empire of the Owl* 287/288, L.J.Samons II comments on the evidence in *IG* I^3 359–362 for the approaching financial crisis of the final years of the Peloponnesian War; cf. the last Hekatompedon inventories *IG* I^3 341/342 (our lemma no. 57). Many items were at this time transferred from the care of Tamiai into the care of other authorities. Many listed items did not survive the war.

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59. Athens. Expenses of the campaign against Samos, 440/439 B.C. *IG* I^3 363. *SEG* XLVIII 64.* L.J.Samons II, *Empire of the Owl* 43–48, 111/112, agreeing that the expenses for

the three years of this campaign were probably met entirely from the treasury of Athena without contributions from the Hellenotamiai, warns against drawing the inferences from this inscription that this was a league affair or that the treasury of the Hellenotamiai lacked sufficient reserves at this time or that the treasury of Athena was not itself capable of covering these expenses without the addition of imperial money previously added to it. Considering, however, all the other demands on the treasury of Athena by the late 440s B.C., e.g., the Acropolis building program, Samons concludes that the treasury could not have answered these without infusions of tribute money. Once in the treasury of Athena, all funds became ἱερά and concealed from our view their ultimate origin.

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60. Athens. Accounts, 430–426 or 422–418 B.C.? *IG* I^3 367 + *SEG* XXVIII 15. *SEG* XXX 21.* L.J.Samons II, *Empire of the Owl* 212 note 1, urges against dating this inscription 430–426 B.C. on the basis of the presence of Eleusis or the Eleusinion in the last line, for Eleusis' holdings were tapped in the last years of the war. He registers a suggestion from H.B.Mattingly that the remains of this line, [- - -]οιελε̣[- - -], could be part of the name of a Hellenotamias or a general.

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61. Athens. Accounts of the logistai, 426/5–423/2 B.C. *IG* I^3 369. *SEG* XLVI 50;* XLVIII 2129; XLIX 9, 57. H.B.Mattingly, *GRBS* 38 (1997) 114/115, rejects the supplements in LL. 29/30 and 58/59 proposed by B.D.Meritt and M.L.Lang (cf. *IG* I^3) that would demonstrate that the Treasurers of the Other Gods were operating already in the Opisthodomos in 423/2 B.C. and that would imply that the provisions of the Kallias decrees (*IG* I^3 52 A/B) were already in force. In the second passage, he suggests LL. 56/57 [- - - καὶ χσυνάρχοντες ἀπὸ τôν ἱερôν χ]ρεμάτο[ν]; LL. 58/59 [- - - τêς πρυτανείας καθ' ἕκαστον θεὸν Ἀρ]τέμι[δος Ἀγρ]οτέρα[ς - - -].

L.J.Samons II, *Empire of the Owl* 212–215, proposes that this stele was not erected in Athens until after the decision to sign the Peace of Nikias in 422/1 B.C. It was only after peace had become a real prospect that the Athenians decided to publish the record of their sacral loans during the war and the account of their total debt to the gods. The debt to the gods had accumulated since 433/2 B.C. when the Athenians had discharged all sacral debt outstanding in accordance with the provisions of *IG* I^3 52A, the decree of Kallias. For the 'second decree of Kallias' (*IG* I^3 52B), see our lemma no. 38.

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62. Athens. Accounts of the Treasurers of Athena, 418/7–415/4 B.C. *IG* I^3 370. *SEG* XXXIX 22;* XLII 245. L.J.Samons II, *Empire of the Owl* 236–239, examines these documents for evidence indicating the extent to which the great Athenian Sicilian expedition was funded by loans from the sacred treasure of Athena. He revives the view of W.S.Ferguson, *The Treasurers of Athena* (Cambridge, MA 1932) 159–162, that the preserved payments on this stone, even those to Nikias, Lamachos, and Alkibiades in LL. 49/50, are too small to indicate that the massive sums necessary to fund the Sicilian Expedition came from loans to the

state from Athena's treasure. There is not room elsewhere in these accounts to restore such sums, even with creative manipulation of the position of the non-joining fragment f, parts of LL. 46–49, not available to Ferguson. Samons points also to the fact that in the critical year 415/4 B.C., Athens borrowed the paltry sum of ca. 353–355 talents from Athena, whereas the needs of the Athenian fleet in Sicily far exceeded these amounts. The source of the funding of the Sicilian Expedition must be sought elsewhere. Finding no decisive evidence for it in *IG* I³ 93, Samons turns to the Hellenotamiai, who, in addition to the imperial treasury, may have taken over management of the δημόσιον from the Kolakretai by now; see our lemma no. 38, *IG* I³ 52B.

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63. **Athens. Accounts of the Treasurers of Athena, 410–406 B.C.** *IG* I³ 375 and 377. *SEG* XLVII 77,* 78;* XLVIII 57, 103; XLIX 9. S.Podes, *GB* 18 (1992) 35–45, reviews the several modern theories as to the origins, identity, and function of the disbursements of the 'obolos' and the 'diobeleia,' as recorded in these accounts, concluding that, whatever their purpose, it was not for the dikastikon, theorikon, or a general 'staatspension' for the needy.

L.J.Samons II, *Empire of the Owl* 270–275, examines the use of ἀνομολογέομαι in LL. 16–18, 20/21, and 34/35, unique in 5th-cent. B.C. Attic financial records. He interprets these passages as evidence that the Athenians collected and expended certain moneys in the field but still administered them as loans from Athena's treasury. 'Sums "from Samos" were paid by allies and used by generals while appearing on Athena's books (the second and perhaps third voucher payments)—apparently a kind of "branch" bank/treasury was operating on the island.'

For the interaction between *IG* I³ 375 and *IG* I³ 99, see our lemma no. 62.

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64. **Athens (now in London). Accounts of the Treasurers of Athena, 409/8 B.C.** *IG* I³ 376. *SEG* XXIII 35.* L.J.Samons II, *Empire of the Owl* 275–278, traces in these accounts the signs of Athens' imminent financial collapse. The tamiai expended foreign coinage (LL. 95–102) and gold bullion (LL. 105–111), and probably used for the first time non-monetary dedications of Athena (L. 14). For similar evidence that objects had been removed from the Hekatompedon, perhaps to be converted into coin, Samons (277) cites *IG* I³ 339 LL. 17/18. For an exchange of gold bullion for silver coinage with the epistatai of Eleusis at this time, see *IG* I³ 386.

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65. **Athens. Accounts of the Treasurers of the Other Gods, 429/8 B.C.** *IG* I³ 383. *SEG* XLVIII 58, 65.* H.B.Mattingly, *GRBS* 38 (1997) 116–120, after a long, complex prosopographical argument that we cannot begin to reproduce here, rejects the view of R.Develin, *AO* 121, 441, that the 5 treasurers named in LL. 4–7 were listed in tribal order. They constitute, rather, an elected board of 5, not chosen by lot one from each tribe as specified in the Kallias decrees (*IG* I³ 52 A/B; our lemma no. 38). On this topic, see *SEG* XLVIII 65.

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66. **Athens. Accounts of the statue of Athena Promachos, ca. 450 B.C.?** *IG* I³ 435. *SEG* XLIX 61.* D.W.J.Gill, *Historia* 50 (2001) 269–274, assembles a useful collection of references to epigraphists, archaeologists, and art historians who have relied upon the criterion of the 3-bar sigma to date these accounts and hence Pheidias' statue ca. 450 B.C. After examining the literary evidence for the trial of Pheidias (Philochoros, *FGrH* 328 F 121), rejecting the date based on letterforms, and suggesting a reference to the Promachos in *IG* I³ 32 LL. 12/13 (432/1 B.C.?), Gill places this work at the end of Pheidias' career in Athens. 'The nine-year Promachos project would thus have been completed by 432, and would thus have begun by the late 440s.' On 273 note 86, he speculates about the pay for the epistatai, grammateus, and servant in the 'sixth year' of the accounts.

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67. **Athens. Building accounts of the Propylaia, 437/6–433/2 B.C.** *IG* I³ 462–466. *SEG* XLVIII 72.* L.J.Samons II, *Empire of the Owl* 41 note 63, rejects the view that the *aparchai* contributions of the Hellenotamiai to the building costs of the Propylaia (and perhaps also of the Parthenon), e.g., *IG* I³ 465 LL. 123–125, are to be identified with the annual ἀπαρχή from the tribute payments assigned to the treasury of Athena. Rather, 'two sets of aparchai were taken: one went into Athena's treasury, while the other helped subsidize the building program.'

On 76–78, Samons infers from *IG* I³ 464 LL. 106/107; 465 L. 128; 466 L. 144 that the Hellenotamiai received surpluses from military campaigns, from which they made contributions to the building program, and hence also still served as the original source for some military campaigns. In the '430s the Hellenotamiai maintained their intimate connection with the receipt, stockpiling and management of the imperial revenues.'

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68. **Athens. Accounts of the Golden Nikai, 430/29–406 B.C.?** *IG* I³ 467–471. *SEG* XLVIII 73.* H.B.Mattingly, *GRBS* 38 (1997) 120–122, beginning from the instructions in the Kallias decrees (*IG* I³ 52 A LL. 2–4; see our lemma no. 38) to create at least 3 golden Nikai, and assuming that there were no more than 8 in the 5th cent. B.C., 7 of which were melted down in 407/6 B.C., examines the sequence of these accounts, and urges, on the basis of the methods of weighing followed in them, that *IG* I³ 467 should be placed between *IG* I³ 468 (426/5 B.C.) and *IG* I³ 469/70 (ca. 410 B.C.). He further proposes that, in addition to those inscriptions recognized by M.B.Walbank, *Proxenies* 51, 309/310 no. 57, as the work of the same cutter as *IG* I³ 77, 78 (Athens copy), 80, 82, 89, and 172 of the late 420s and the early 410s, *IG* I³ 467 should also be included (ph.): it should not, therefore, be placed in 426/5 B.C., but in 422/1 B.C., and the two pairs of golden Nikai it lists should be recognized as those arranged for by Kallias in his decree B.

L.J.Samons II, *Empire of the Owl* 323/324, rejects the attempt by W.E.Thompson, *NC* 10 (1970) 2, to argue that two of the Golden Nikai were not dedicated until 407/6 B.C. Thompson's separation of the inventories of the Nikai into 2 categories: 1) records inscribed at the time of dedication (*IG* I³ 467, 468) and 2) inventories listing Nikai that were taken for minting and those that remained (*IG* I³ 469, 470), breaks down upon closer analysis.

Consequently, Mattingly's attempt to argue against a date of 434/3 B.C. for the Kallias decree on the basis of Thompson's findings has no force.

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69. Athens. Accounts of the Erechtheion, 409–407 B.C. *IG* I³ 476. *SEG* XLVIII 74.* B.Holtzmann, *BCH* 124 (2000) 221–226, reprints the text of fr. XVI LL. 149–157, pointing out that the association of the two male figures in LL. 150–152 with Acropolis Museum inv. no. 1073 is strengthened by the fact that the sculptor Mynnion was paid 100 drachmai for the group that consists of a standing figure (60 dr.) and a crouching one τ[ὸγ γρ]άφοντα νεα[νίσ]κον (40 dr.). The latter is not writing on a tablet but is drawing something with a stick on the ground, perhaps a map or diagram of the route to be followed by the mules, chariot, and two women described in LL. 153–157. Holtzmann proposes to interpret [. .]ς at the beginning of L. 150 as the end of the demotic of the sculptor Iasos of Kollytos, cf. LL. 178–180.

S.D.Lambert, *ZPE* 132 (2000) 157–160, takes up the case of *IG* II² 1654 (2 joining fragments), excluded from the main set of these accounts in *IG* I³ on the grounds that it lists a different set of workmen from those in the records of 409/8–408/7 B.C. After a detailed prosopographical analysis and autopsy of the stone, Lambert urges that of the six men named in the upper fragment (Caskey XXVII; EM 8005), 'five are identifiable with varying degrees of probability, three certainly or near certainly, as workers mentioned in the Erechtheum accounts of 408/7.' In contrast, the three persons named in the lower fragment (Caskey XXVIII; EM 7981) are unknown and 'are therefore perhaps different from those elsewhere in the accounts because they performed rather different functions,' i.e., post-fire repair and/or finishing work. On the grounds of identical lettering, vertical and horizontal spacing, Lambert supports E.Schweigert's association of *IG* II² 1654 with *IG* I³ 478, *pace* Lewis et al.

In tabular form, Lambert presents the following proposed changes to the chronology in *IG* I³:

Inscription	Script	Date (*IG* I³)	Date (Lambert)
IG I³ 474/475	Attic	409/8 B.C.	409/8 B.C.
IG I³ 476	Attic	408/7 B.C.	408/7 B.C.
IG I³ 476 fr. XXV C	Attic (slightly larger letters)	407/6 B.C.?	408/7 (or 407/6?) B.C.
IG I³ 477 (= *IG* II² 1655)	Ionic	406/5 or 405/4 B.C.?	407/6 (or 406/5?) B.C.
IG II² 1654, upper fragment	Ionic	380–375 B.C.	406/5 B.C.
IG II² 1654, lower fragment, + *IG* I³ 478	Ionic	380–375 + ca. 406 B.C.	405/4 B.C.
IG I³ 479	Ionic	undated (status as Erechtheum acct. uncertain)	

Lambert's autopsy of the stones yields the following new readings that differ from those in *IG* II² 1654:

Fr. XXVII: LL. 1/2 [Φ|ρ]ἀ̣δμονα Να[- - -]; L. 7 [Μ]υννίωνα ἐμ Μελ̣[ί οἰκ]; L. 8 [Σ]ῶ̣κλον Ἀλωπε ο[ἰκ]; L. 13 Φ⟨υ⟩[ρομαχ - - -] (lapis ΦΨ[- - -]); L. 14 [.]ιτον (possibly some form of Θειογείτων); LL. 15/16 [ἐγ Κολ]|λυ(τῶι).

Fr. XXVIII: L. 42 [π]α̣ρὰ Σατύρας ἐ Σκ̣[αμβω(νίδαις) οἰκ(όσης)].

In *AJA* 106 (2002) 296, J.D.Morgan restores in *IG* II² 1654 fr. XXVII LL. 1/2 [Εὔ|κ]α̣δμον Ἀνα[καιέα] and identifies this sculptor as the paternal grandfather of Εὔκαδμος Ἀνακαιεύς, anagrapheus in 319/8 B.C. (*Agora* XVI no. 101) and as the sculptor whose student Androsthenes carved the figures in the 4th-cent. B.C. temple of Apollo at Delphi (Pausanias 10.19.4) probably in 327 B.C. (J.Bousquet, *BCH* 108 [1984] 695–698).

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70. Athens. The Acropolis treasures. As part of his detailed and extensive investigation of the Delian inventories in *Treasure Map* (see our lemma no. 719), R.Hamilton includes a long, comparative chapter on 'The Acropolis Treasures' (247–348). He divides these inscriptions into the following 3 groupings:

I. 434–406 B.C. Treasurers of Athena issue separate stelai for 3 separate treasures, in 4-year cycles: Pronaos (*IG* I³ 292–316), Parthenon (*IG* I³ 343–362), Hekatompedon (*IG* I³ 317–342).

II. 405–386 B.C. Treasurers of Athena and Treasurers of the Other Gods, combined, issue separate stelai for 3 separate treasures, annually (dated by the archon): Parthenon, Opisthodomos, Hekatompedon.

III. 385–340s B.C. Treasurers of Athena issue 1 stele, annually. Treasurers of the Other Gods issue another. For the Chalkotheke inventories, added ca. 370 B.C., see our lemma no. 173.

Sometime after 346 B.C., the prescript formula changes from ταμίαι τῶν τῆς θεοῦ/ταμίαι τῆς θεοῦ to ταμίαι οἱ ἐπὶ [archon], probably indicating that the two boards of treasurers have now been reunited.

Hamilton examines the contents, order, and weights of these groups of inventories (248–276). On 265–270, he analyzes the latest inventories, post 340 B.C., providing in Appendix 8 (435–453) a helpful list of references and a summary of the contents of these inventories. We give his list of references below. Some of the factors leading to the increasing complexity in the format and contents of these post-340 B.C. inventories are increased numbers of dedications; the instability of the treasures subject to such events as the burning of the Old Temple and the Opisthodomos, the use of golden Nikai for making coins, the melting down of crowns (organized by Androtion), and other meltdowns attested in the inventories. Periodic attempts to impose order by listing similar objects together, objects of the same metal together, listing epeteia separately, distinguishing between weighed and unweighed dedications, recording exetasmoi and reweighings, and the vagaries of epigraphical survival have left us with a very complex and incomplete picture of the inventories of this period. 'Clearly the stones need to be re-examined.' D.M.Lewis observed in 1988 that 'there has been a steady

stream, not only of new discoveries, some of them important, but of joins ... some of them are still unpublished in any form.' (270) Hamilton concludes, however, that 'barring discovery of a dozen new, long fragments, it is unlikely that the complex situation after the 340s will be simplified or made much more secure.' [Might one hope instead for the discovery of inscribed laws or decrees governing the procedures of the tamiai, such as *IG* II^2 120? Stroud.]

The bulk of Hamilton's chapter consists of a long, detailed chart (on 64 pages, unpaginated, following 277) giving in the first column a minimal description of the objects and, in adjacent columns to the right, a record of these objects by their order of appearance in the various inventories, together with the weight. He provides cross-references to the catalogues published by D.Harris, *The Treasures of the Parthenon and Erechtheion* (Oxford 1995) (cf. *SEG* XLVIII 21). Hamilton explores the influence of the Athenian inventories on those from Delos (345–348); see also our lemma no. 719, Delos.

On 417/418, he briefly describes the duties of the Treasurers of the Other Gods, with reference to the first Kallias decree (*IG* I^3 52A), *IG* I^3 383, and the still unpublished Brauron inventory of 416 B.C. (*SEG* XXXVII 30).

Hamilton's listing of the Acropolis inventories after 341 B.C. (435–453), rearranged in chronological order, is as follows:

IG II^2 1444 + 1445 (340 B.C.)
IG II^2 1459 (post 341 B.C.)
IG II^2 1466 + 1468 + 1470 (321 B.C.)
IG II^2 1469 + *SEG* XIX 130 (post 320 B.C.)
IG II^2 1475 (ca. 318 B.C.)
IG II^2 1462 + 1471 (318 B.C.)
IG II^2 1474 (post 318 B.C.)
IG II^2 1457 + 1458 + 1464 + 1478 (post 316 B.C.)
IG II^2 1480 (post 313 B.C.)
IG II^2 1479 (312 B.C.)
IG II^2 1476 + 1484 (post 306 B.C.)
IG II^2 1467 (304 B.C.) (see 443 note 12)
IG II^2 1477 + 1485 (303 B.C.)

On 455–463, Index of Objects in the Acropolis Treasures, in English.

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71. Attica. Statue bases and stele bases of the archaic period. In *Die attischen Statuen- und Stelenbasen archaischer Zeit* (Bonn 2000), K.Kissas presents a thoroughly detailed and copiously illustrated catalogue of these monuments, with technical notes on the mounting of stelai and statues, a typology of the several forms, and discussion of the setting and physical context of archaic statues (sanctuaries and cemeteries). Katalog A, Grabstatuen- und Grabstelenbasen, 48 items; Katalog B, Votivstatuenbasen, 222 items; Katalog C, Basen nicht gesicherter Form, 84 items. Almost all of these monuments are inscribed. Many are illustrated by excellent photographs. For each item, Kissas provides present location and inventory number, place and date of discovery, measurements, brief physical description, full text of inscription, type of monument, date, brief bibliography on base and inscription, always with a reference to *IG* I^3 where pertinent. Full indices, including epigraphical concordance with *IG* I^3, museum inventory numbers, and index of personal names. Add *SEG* XLI 17 (Kissas 237/238 no. 197). Kissas adds no new unpublished inscriptions and in his descriptions and notes, he almost never refers to the texts or the lettering of the inscriptions. His focus is archaeological and art historical, not epigraphical.

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72. Athens. Epigram honoring Harmodios and Aristogeiton, 477/6 B.C. *IG* I^3 502. *SEG* XLVI 60,* 949. *CEG* I.430. K.Raaflaub, in *Polis and Politics* 261–265, accepting this stone as a fragment of the monument of Kritios and Nesiotes, 'firmly dated to 477,' whose text possibly copied an inscription on the earlier sculptured group by Antenor (which was removed by Xerxes in 480 B.C.), compares it to two later epigrams concerning the Athenian tyrannicides, found in Chios (*SEG* XVI 497 LL. 11–14) and Olbia (*SEG* XXXI 702; cf. *SEG* XLVI 949). After assessing a wide range of attempts to restore these three inscriptions and to establish their possible connection to the memorials to the Athenian tyrannicides in the Agora and to their grave monument in the demosion sema, Raaflaub underlines the risks of attributing political terms such as αὐτονομία, ἐλευθερία, ἰσονομία, etc., to the missing portions of these poems without careful regard to the earliest dates in our record when they first appear.

In H.Sancisi-Weerdenburg, ed., *Peisistratos and the Tyranny* 62/63, S.R.Slings finds that 'a plausible case for Simonides' authorship can be made' and uses the evidence of this poem to help reconstruct the poet's movements after the expulsion of Hippias.

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73. Athens. Dedications of hieropoioi, ca. 566 B.C. *IG* I^3 507–509. *SEG* XLVI 62;* XLIX 39. *DAA* 326–328. In H.Sancisi-Weerdenburg, ed., *Peisistratos and the Tyranny* 98/99, S.-W. herself vigorously rejects the view of R.S.Stroud in *Athens Comes of Age: From Solon to Salamis* (Princeton 1978) 28, who is said to have cited these documents as 'proof' that official inscribed records of the archaic period may have existed in Athens in larger numbers than some modern scholars have been willing to admit. She cites for this characterization, e.g., Stroud's observation 'They [*IG* I^3 507–509] are for us only tantalizing glimpses of the kind of information potentially available to ancient scholars who were prepared to do research into the documents of Athens. If we have three in the twentieth century, how many might Aristotle and his contemporaries have seen?' Against this, S.-W. argues that these are dedications which do 'not prove ... that the writing or the epigraphic custom had extended to the public sphere of the political organization. ... Writing is much more than a technical capability. If it is used for one activity, it may not automatically be assumed that it could have been used and indeed was used for other activities as well.' (99) [In his paper, Stroud never used the verb 'prove,' and the noun 'proof' appears only once, *viz.*, 'proof on this question is impossible' (30). Stroud.]

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74. Athens. Bronze inscriptions from the Acropolis. In C.Mattusch et al., eds., *From the Parts to the Whole* 150–156, P.A.Butz provides a detailed analysis of the contents, scope, and methods of the following 3 major publications of bronze inscriptions from the Acropolis: A.G.Bather, 'The Bronze Fragments from the Acropolis,' *JHS* 13 (1892–93) 124–130, 232–271; A.DeRidder, *Catalogue des bronzes trouvés sur l'Acropole de Athènes* (Paris 1896); H.G.Lolling (ed. P.Wolters), Κατάλογος τοῦ ἐν Ἀθήναις Ἐπιγραφικοῦ Μουσείου (Athens 1899). 'While most of the bronzes from the Κατάλογος have been incorporated into *IG* I^3, there has never been a re-publication or photographic treatment of the bronze inscriptions from the Akropolis as a whole.' She prints a ph., and reprints the text of *IG* I^3 540, the inscribed base of the Athena Promachos statuette, National Museum inv. no. X 6447. For Butz's discussion of *IG* I^3 510 (bronze plaque, ca. 550 B.C.?), see our lemma no. 75.

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75. Athens. Dedication of bronzes by tamiai, ca. 550 B.C.? *IG* I^3 510. *LSAG*^{2} 72 no. 21. P.A.Butz, in C.Mattusch et al., eds., *From the Parts to the Whole* 154–156 (ph.), after autopsy of this bronze plaque in the National Museum, inv. no. X 6975, publishes 2 new photographs and confirms the presence of the two nailholes in the top and bottom left corners and the third hole following the second interpunct in L. 1 just before the break. The break along the right side is considerable, so that the original width of the plaque is uncertain. Taking τάδε χαλκία as 'these bronze vessels,' Butz finds attractive the possibility that 'the objects could still have been listed in inventory fashion following the break after τάδε χαλκία, or conceivably after the names of the treasurers, if the items were short and the spacing would accommodate them. Spacing in this inscription is not sure, especially if one re-evaluates the center nail hole.' She cites the restored 'parallel' with [τὰ χαλκία τὰ ἐ]μ πόλει of *IG* I^3 4 B L. 1 (see our lemma no. 31) and promises a future publication dealing with the physical properties, restoration, and palaeography of *IG* I^3 510.

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76. Athens. Inscribed bronze helmet, 500–480 B.C.? *IG* I^3 517 (I^2 454). Without reference to publication in *IG*, H.Baitinger, *AA* (1999) 138/139 (ph.), briefly urges that this was a dedication to Athena on the Acropolis from spoils at Marathon, similar to the victory monument at Olympia; see our lemma no. 93.

76bis. Athens. Acropolis. Fragment of a bronze vase, Archaic? *IG* I^3 583i. H.Solin, *Arctos* 32 (1998) 285/286, calls into doubt the restoration [Π]άμιλλος, on the grounds that no other example exists. Πάμιλλος in Thucydides 6.4.2 is a variant for Πάμμιλος. Solin suggests that [Σ]άμιλλος might be more acceptable.

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77. Athens. The term κ/Κεραμεύς in Acropolis dedications. *IG* I^3 620, 628, 633, 663, 824. *SEG* XXXV 22. C.Wagner, in *Periplous. Papers Boardman*, 383–387, takes up the perennial puzzle of 'potter' or demotic as the meaning of this term in these 5 inscriptions. After

showing that the names in *IG* I^3 620, 628, and 824 are all attested as known potters of considerable reputation and that potters had the motive, the opportunity, and the funds to make such dedications, she concludes that 'the case for identifying the *kerameus* as a potter is indeed strong ... The possibility of a misinterpretation seems to be minute.'

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78. Athens. Dedication of Nearchos, ca. 520 B.C.? *IG* I^3 628. *SEG* XLVII 88. C.B.Kritzas, *AD* 52 (1997) B.1 [2002] 19 (ph.), reports that a small, previously published fragment from L. 1 of this Acropolis dedication was recently found outside the Epigraphical Museum under a sidewalk along Tositsa Street where it had presumably broken from the base when it was transported to the Epigraphical Museum during the Second World War. Cf. *SEG* XLVII 88 for the reconstruction of this base at the Acropolis Museum. This is the piece reported missing in 1982 by D.M.Lewis in *IG* I^3 628, where we can now remove the underlining in ἀνέθεκεν. Cf. I.-A.Trianti, *AD* 52 (1997) B.1 [2002] 30.

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79. Athens. Acropolis dedication of a statue by Kritios and Nesiotes, ca. 480–465 B.C.? *IG* I^3 848. *DAA* 160. C.M.Keesling, in C.Mattusch et al., eds., *From the Parts to the Whole* 68–74 (ph.), detects a small cutting on the top of the base, in front of and to the left of the cutting for the left foot. Identifying this as support for the butt of a spear held in the left hand, she reconstructs an original life-size bronze figure of Athena similar in pose to the marble statue of Athena dedicated by Angelitos and sculpted by Euenor, *IG* I^3 788 (*DAA* 22); no change in the text of either inscription.

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80. Athens. Altar of Peisistratos, son of Hippias, 522/1 B.C. *IG* I^3 948. *SEG* XLIX 64bis.* A.Aloni, *ZPE* 130 (2000) (see our lemma no. 10) 84–86, upholds the above date on historical grounds, rejecting theories about a later return of Peisistratos the Younger to Athens, an alleged ostrakophoria in which he was involved (on grounds of the inscribed sherd *SEG* XXXIX 19), a date for the Lesbian kymation moulding much later than the best parallels of ca. 550–505 B.C., the 'late' and 'modern' appearance of the lettering that many epigraphists place in the early 5th cent. B.C., and finally the entire construct of M.F.Arnush, *Hesperia* 64 (1995) 135–162 (*SEG* XLV 20). Aloni finds no difficulty in supposing a possible Ionic mason and sees the situation with this altar as similar to that of the herm of Anakreon (*IG* I^3 1014; see our lemma no. 81); 'una discrepanza fra la data storicamente piu sensata, e alcuni tratti della scrittura, troppo moderni rispetto a quell'epoca' (86). For the lettering on the altar, see our lemma no. 10.

For discussion urging a later date of this altar, see J.H.Blok in H.Sancisi-Weerdenburg, ed., *Peisistratos and the Tyranny* 25 note 8, who asserts that the lettering points to a date after 510 B.C., 'possibly the early fifth century.' She accepts the reconstruction of M.F.Arnush (see above), ca. 496/5–493/2 B.C.

See also H.Sancisi-Weerdenburg, *op.cit.* 81/82, 89–93, who claims, as part of her view that contemporary evidence for the Peisistratidai is extremely scarce, that 'it is remarkable that Thucydides saw no more than two monuments containing names of the tyrants' family' (81).

She rejects the possibility that the surviving altar of Peisistratos, son of Hippias, underwent *damnatio memoriae*. Referring throughout to this inscription as *IG* I^2 761; *ML* 11, she uses it as a test case to reject the 'historical dominance' of the literary sources (Herodotos and especially Thucydides 6.54) that favor a date of 522/1 B.C. Attracted to the reconstruction of Arnush (see above), she also maintains that 'the technical evidence points to a late date, at the beginning of the fifth century.' [The 'technical evidence' consists of the dating by letterforms proposed by B.D.Meritt and A.E.Raubitschek. Stroud.] For a rejection of this approach, see R.S.Stroud, *Mnemosyne* 55 (2002) 122, who argues that our 'technical knowledge' of Attic letterforms ca. 525–480 B.C. cannot sustain such arguments.

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81. Chaidari (near Daphni). Epigram (of Anakreon?) on a herm, before 514 B.C. or ca. 460 B.C. *IG* I^3 1014. *SEG* XL 30.* *CEG* I.313. A.Aloni, *ZPE* 130 (2000) 81–83, 93, supports the ascription of this poem to Anakreon (*AP* 6.138) and the identification of Καλλιτέλης as an ancestor of Polykrates of Samos. He does not find the gemination of lambda in his name (cf. *IG* I^3 1508) or the allegedly 'modern' letters M and E sufficient grounds for rejecting a date in the last years of the tyranny of Hipparchos and Hippias for a monument set up by descendants of a Samian and composed by the most famous poet of his day, especially if this requires rejecting the identification of the attested Kalliteles and postulating another unknown (Athenian?) Kalliteles in the 460s B.C. On the lettering, see our lemma no. 10.

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82. Sphettos? (Koropi). Hipparchan herm, before 514 B.C. *IG* I^3 1023. *SEG* XXXVI 42.* *CEG* I.304. A.Aloni, *ZPE* 130 (2000) 82/83, sees in this monument (and its lost companions) 'un grande significato politico,' organizing Attic territory and confirming the central position of Athens as capital of Attica. It also sets out inscribed wisdom, emanating not from a divine source such as Apollo, but from Hipparchos himself. As a powerful expression of the epoch and of the status of the tyranny, these herms were the target of anti-tyrannical reactions after 510 B.C. and in the early years of the 5th cent. B.C. Aloni suggests, on the basis of [Plato], *Hipparchos* 228d, that the inscription on the left side, erased in antiquity, once read μνῆμα τόδ' Ἱππάρχου, followed by a gnomic tag. He notes the 'modern' shape of M. See also our lemma no. 10.

S.R.Slings, in H.Sancisi-Weerdenburg, ed., *Peisistratos and the Tyranny* 59/60, does not believe that these herms were an effective indication of the tyrant's power. Their untidy script reveals them, rather, as 'a private enterprise, not an instrument of tyranny ... they are his [Hipparchos'] μνῆμα, designed to keep his memory alive after his death.'

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83. Sounion. Dedication on a marble kouros, ca. 550–540 B.C.? *IG* I^3 1024 (*IG* I^2 830). *SEG* XXII 60 [mistakenly 'XXII 18' in *SEG* XXVI 49]; XXVI 49;⁺ XLVI 69. H.R.Goette, *Sounion* 34/35 (ph.), after examining the fragments in the National Museum (inv. no. NM 3449/3450), provides a detailed physical description with measurements and observes that not enough of the anatomical features of these two fragments of thighs are preserved to permit a date on stylistic grounds. Only the letterforms are diagnostic. Goette leaves open the possibility that the fragments may belong to two separate kouroi. He prints majuscule texts that we transcribe as follows [We retain the NM nos. of *IG* I^3, reversed by Goette in his labeling of the texts though not in his discussion. Richardson]:

NM 3449: [- - -]ΘΕΟΝ vacat
[ἀνέθ]εκε vacat

NM 3450: [- - -]ϘΟΝΔΙϜΑ[Ρ]Χ[- - -]
[- - - Σ]ουνιε̃ς Α[- - -]

NM 3450: 1. Goette rejects the restoration in *IG* I^3. [Traces of a letter are preserved in the 8th space; therefore the reading should be either ΑΡ̣Χ or Α.Χ. Stroud.] || 2. ἀ[νέθεσαν] or Ἀ[θεναίαι], Goette; he sees in the first word 'eine Gemeinde bei Sounion ... auch schon vor der Neuordnung Attikas durch Kleisthenes' (35; see also 42). [To judge from the ph., the A should be printed with a dot. Stroud.] [On p. 35, correct 'NM 3459,' twice, to 'NM 3450.' Richardson.]

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84. Athens. List of eponymous archons, ca. 425 B.C.? *IG* I^3 1031. *SEG* XLVIII 75.* M.Munn, *The School of History: Athens in the Age of Socrates* (Berkeley 2000) 88/89: 'We have to admit that the specific occasion justifying its publication remains obscure. But whatever initiative led to the proposal to inscribe such a list, its existence is evidence for a significant development: it was the publicly sanctioned product of erudite, historical research. No such list existed before the 420s.' Munn regards the Athenian archon list as 'almost certainly a *syngraphe*, or perhaps a *syngramma katalogaden*, "systematic compilation."' [The author does not tell us how he knows that 'No such list existed before the 420s' and how, without it, the Athenians counted years. Stroud.]

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85. Eleusis. List of names, 425–405 B.C. *IG* I^3 1048. H.Solin, *Arctos* 32 (1998) 285, questions the generally accepted restoration [Αἰσ]χραῖος in L. 17. 'Der Name fehlt bei Bechtel, HPN und in LGPN I.'

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86. Athens. Rock-cut boundary markers, 6th/5th cent. B.C. *IG* I^3 1055A and B. *SEG* XLVII 82. K.Lazaridi, *AD* 52 (1997) B.1 [2002] 40 (ph.), very briefly notes cleaning of these two inscriptions by the Greek Archaeological Service. She speculates that 1055B may have defined the rock-cut path leading to the shrine of Zeus. [The author cites these inscriptions in the non-standard, ambiguous form '*IG* I^3, 1994, 1055A–B.' *Caveat lector incautus*: A search for *IG* I^3 1994 will not be productive. Stroud.]

87. Athens. Boundary stone of the Sanctuary of the Nymphs, ca. 450 B.C. *IG* I^3 1065. *SEG* XXIX 52; XLVII 85.* E.Lanzilotta, in G.Paci, ed., Ἐπιγραφαί. *Miscellanea Epigrafica in onore di Lidio Gasperini* (Rome 2000) 1.495–501, writing without reference to the view of R.Parker reported in *SEG* XLVII 85, urges that, although there is ample testimony from ca. 340 B.C. onward for a cult of Demos and the Graces, this boundary stone does not attest a temenos of the Nymphs and the Demos in the 5th cent. B.C., *pace* O.Alexandri-Tzachou, *LIMC* 3 (Zurich 1986) 375, *s.v.* Demos. Lanzilotta reads *IG* I^3 1065 as if δέμο depends on νυμφôν, not on hιερόν. The shrine is dedicated to the Nymphs of the people or to the Nymphs of the deme, probably the latter.

P.Gauthier, *BE* (2001) 149, observes that if this interpretation of the Greek is sound, we should expect the article between the 2 genitives. It is better to punctuate after Νυμφôν and to translate 'sanctuaire des Nymphes; (il est) public.' Cf. Parker, *SEG* XLVII 85. Gauthier also points out that the decree of the people of the Thracian Chersonessos in Demosthenes 18.92, cited by Lanzilotta as evidence for the cult of Demos and the Graces in 340 B.C., is a late interpolation. There is no evidence for such a cult until ca. 220 B.C.; see C.Habicht, *Studien zur Geschichte Athens in hellenistischer Zeit* (1982) 84–93.

In *AD* 52 (1997) B.1 [2002] 40/41 (ph.), K.Lazaridi reports the cleaning of the weeds from around this rock-cut inscription. [Her reference to this text as '*IG* I^2, 1974, σ. 854' does not help the reader locate this text: there are not 854 pages in *IG* I^2, and *IG* I^2 was published in 1924. The text is, in fact, *IG* I^3 1065; in its previous edition, *IG* I^2 854. Stroud.]

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88. Attica. Metamorphosis. Boundary stone, 5th cent. B.C. Stone plaque turned in to the Greek Archaeological Service from excavations for a house in a field next to Odoi Chloes and Phavierou; no inv. no. Ed.pr. M.Platonos, *AD* 52 (1997) B.1 [2002] 93, who dates it on the basis of the letterforms.

hόρος
[- - -]EMIE
[- - -]AΣ

Without a ph., the reader is handicapped in trying to suggest plausible restorations in LL. 2/3. Stroud.

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89. Athens. Decree regulating coins, weights, and measures, 449/8 or ca. 420 B.C. *IG* I^3 1453. *SEG* XLIX 53bis.* L.J.Samons II, *Empire of the Owl* 330–332, in an appendix, explains why this enactment has not played a prominent role in his reconstruction of Athenian financial history. First, whatever its intent, the legislation did not stop the minting of their own coins by Athens' allies nor bring about the conversion of most allied coins into Athenian owls. 'On either view of its intent, the Standards decree arguably had little impact on the way Athenian imperial finance actually functioned.' Secondly, although Samons favors placing it after ca. 430 B.C., the decree cannot be accurately dated. Third, the view that the decree represents a crucial stage in the development of league to empire rests on a very questionable approach to

Athenian history. From all accounts, the decree appears to have been a failure.

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90. Karpathos (now lost). Athenian decree in honor of the Eteokarpathians, 445–430 B.C.? *IG* I^3 1454A. *SEG* XLIX 54.* H.B.Mattingly, *GRBS* 38 (1997) 124–126, on the basis of their payment record in the tribute-quota lists *IG* I^3 283 Col. III L. 1; 281 Col. III LL. 54–58; 282 Col. II LL. 34–42, argues that the Eteokarpathians remained autonomous 434/3–429/8 B.C. and that the decree may fall in this period. The secretary should be Τεισίας Τεισιμάχου Κεφαλῆθεν, the general of 417/6 B.C. The gift of the cypress wood, Mattingly suggests, was for the doors of the Opisthodomos that were put in place by ca. 430 B.C.

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91. Ptoion. Dedication of Alkmeonides, ca. 550 B.C. or later. *IG* I^3 1469. *SEG* XXXVII 44;* XLIV 18. A.Aloni, *ZPE* 130 (2000) 89–91, adduces this monument as an archaic foil—in lettering, spelling, and the use of the first-person singular—to the four Peisistratid inscriptions examined in our lemma no. 10; detailed discussion of dotted theta and omicron.

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92. Ptoion. Dedication of Hipparchos, son of Peisistratos, before 514 B.C. *IG* I^3 1470. *SEG* XLIV 19; XLV 20; XLIX 505. A.Aloni, *ZPE* 130 (2000) 86/87, in the course of a discussion of inscriptions and the Peisistratidai (our lemma no. 10), defends the view that the dedicant was the son of the Athenian tyrant and that this monument was inscribed by the same cutter as the altar of Peisistratos, son of Hippias (*IG* I^3 948; our lemma no. 80); *pace* H.R.Immerwahr, *Attic Script: A Survey* (Oxford 1990) (*SEG* XL 49) 76 nos. 454/455 (cf. *SEG* XLI 19). He rejects theories postulating another (unknown) Hipparchos, son of Peisistratos, or dating the inscription in the early 5th cent. B.C. on grounds of the 'advanced' or 'modern' letterforms. On 88/89, discussion of the close ties of the Peisistratidai with Ptoion (our lemma no. 10).

S.Larson, *GRBS* 41 (2000) 211–222, accepting the identity of the cutter of this dedication with that of *IG* I^3 948, emphasizes this 'evidence for Peisistratid use of preferred stone-cutters who were sufficiently important and recognized to be commissioned to travel from Athens to Boiotia to inscribe Hipparchus' dedication in local stone.' She goes on to explore other facets of Peisistratid influence at Ptoion, including architectural.

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93. Olympia. Dedication of a bronze helmet by Miltiades, 500–490 B.C.? *IG* I^3 1472. *SEG* XIV 351. *SEG* XXXV 388;* XLVI 9. In an examination of the evidence for the Athenian dedication at Olympia of Persian booty from the battle of Marathon, including the famous conical bronze helmet inscribed Δὶ Ἀθεναῖοι Μέδον λαβόντες (*IG* I^3 1467) and numerous Persian arrowheads, H.Baitinger, *AA* (1999) 125–139 (ph.), argues that *IG* I^3 1472, the inscribed bronze helmet of the strategos of the battle, must also have been dedicated as part of the same monument. See also our lemma no. 76.

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94. Samos. Athenian boundary stones, 5th cent. B.C. *IG* I³ 1492–1499. *SEG* XLVII 83.* For republication of these inscriptions in *IG* XII.6.1, see our lemma no. 810.

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95. Athens. Sculptured gravestones of the 5th cent. B.C. Dating the regulations against costly burials in Athens, attested in Cicero, *De legibus* 2.64/65, to 480/79 B.C. and attributing them probably to Kimon, K.Stears, in G.J.Oliver, ed., *The Epigraphy of Death* (Liverpool 2000) 25–58, argues that it was this legislation that put an end to the long series of inscribed, sculptured gravestones of the archaic period. Thereafter, no distinguished grave monuments were erected in Athens until ca. 450 B.C. She attributes the impetus for revival to the influence of the Parthenon sculptures and foreign craftsmen drawn to Athens by the Periklean building program. By 430–425 B.C., recovery was well advanced, marked by the sculptured gravestone of Eupheros from the Kerameikos (inv. no. P 1169; *IG* I³ 1283), one of the most striking—but by no means the earliest—examples. Stears also suggests that the significant elevation in the status of Athenian women represented by Perikles' citizenship law of 451/0 B.C. may account for the increase in the number of women represented on sculptured gravestones of the last third of the 5th cent. B.C.

96–98. Athens. Inscribed marble roof tiles, 6th cent. B.C.

96: D.Peppas-Delmouzou, in *Paria Lithos* 329–340 (ph.), returns to these marble fragments and republishes them now as belonging to the roof of the Πεισιστράτειο, by which she means το Εκατόμπεδο Πεισιστράτειο ναό στήν θέση του Ur Parthenon. In her first publication of these tiles (cf. *IG* I³ 1407; *SEG* XXV 61a), D.-P. called the marble of *SEG* XXV 61a 'probably Naxian,' repeated in *IG* without the 'probably'; here she labels it 'Parian.' [We forbear to editorialize. For epigraphists' errors in identifying marble, without scientific testing, see *AJA* 57 (1953) 71–83 and our lemma no. 31. Stroud.] D.-P. reprints the same drawings as in *SEG* XXV 61a–c and has updated and rewritten text and notes; no changes in any of the readings. On EM 5518 (*SEG* 61a, Καλλλ), she has found a mason's mark, a single alpha of unusual form, which she identifies as a 'Parian' alpha on the basis of comparison with unpublished inscriptions in the Kavala Museum. This unusual 'Parian' alpha is interpreted as evidence for 'Parian carvers operating in the Peisistrateian building program.'

C.Vlassopoulos, *ibid.* 341–346 (ph.), publishes two fragments of inscribed marble cover tiles of Corinthian type from the roof of the Old Athena Temple, recovered in 1994 in an examination of marble piles to the east of the Acropolis Museum; detailed physical descriptions and measurements. Both inscriptions were cut on the rough underside of the cover tiles and are likely to have been abbreviations or the beginnings of personal names of men connected with the production or sale of the tiles. The inscriptions are in the Attic alphabet, indicating that the workshop that produced the roof tiles, and the identical marble roof of the contemporary Telesterion at Eleusis, was Attic.

97: Acropolis Museum inv. no. 16110. Ligature of E and N; i.e., Εν(- - -) or Νε(- - -)

98: Acropolis Museum inv. no. 16108. ꓡΥϟ, i.e., Λυσ(- - -)

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99. Sounion. Mason's mark, Archaic. Large block of 'Agrileza' marble forming part of the southwest corner of the temenos wall of the sanctuary of Athena at the cape. The large, single letter, P, is formed by multiple round 'Punkte.' Ed.pr. H.R. Goette, *Sounion* 36 (ph.).

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100. Athens. Painted kalos-inscription, ca. 450 B.C. *IG* I³ 1406. P.A.Butz, in *Study of Marble*, 67 (ph.), prints an excellent ph. of this dipinto on the back of a fragment of a metope of the 'H-architecture' from the Acropolis and comments on the remarkable texture of the marble that 'allows the paint to ride on the surface with very little penetration or bleeding effect.' For her view that the marble is Hymettian, see our lemma no. 31.

101–103. Attica. Rupestral inscriptions, 6th cent. B.C. In T.Litwin, ed., *Down the River to the Sea. Proceedings of the Eighth International Symposium on Boat and Ship Archaeology, Gdańsk 1997* (Gdańsk 2000) 85–89, M.K.Langdon and A.Van de Moortel present the first fruits of the rock-cut inscriptions and Greek boat engravings discovered by Langdon on the Attic coast ca. 30 km. south of Athens. For brief earlier reports, see *SEG* XLIX 2. In this selection from some 90 recorded engravings of various objects and inscriptions in the same area, the authors restrict themselves to representations of ships: 6–8 longships, 2 merchantmen, and other types of craft, a total of 15. We report only those accompanied by inscriptions. These are all dated to the later 6th cent. B.C. on the basis of the letterforms. Koppa for kappa; orthograde and retrograde.

101: Langdon, Van de Moortel, p. 89 (ph.). Depiction of a merchant ship; ownership label.

Ἐγερτίο καὶ Χαριάδο [- - -]

102: Langdon, Van de Moortel, p. 89. Depiction of a merchant ship; ownership label.

[- - - κ]αὶ Κνίφο

103: Langdon, Van de Moortel, p. 89. Warship: 12 pairs of oars; 2 long steering-oars mounted on the stern; boar's-head ram.

ἀνέκρουεν(?) τὴν τριακόντερον

'He tried to push the triaconter from the shore,' which the authors suggest may be an excerpt from a literary text. 'The earliest known mention of a triaconter until now has been ... Herodotus (IV, 148).... It is also the earliest Greek boat depiction identified by an inscription.'

'Among the other inscriptions not discussed here are simple graffiti with personal names, some qualified by declarations that the person is a shepherd or a goatherd.' The authors conclude that 'the boat engravings were made for no obvious purpose by people who were perhaps watching boats go by, since they are all within view of the sea.'

Per ep., on the basis of 'more recent examination' of these inscriptions, Langdon kindly informs us of the following corrections to the texts reported in our lemmata nos. 102 and 103: 'We can no longer support our readings for the second and third inscriptions. The second one [our lemma no. 102] definitely does not record the name Kniphos, and the third one [our lemma no. 103], where a form of ἀνακρούω was tentatively read, must be jettisoned. I am still working on what comes before the word triakonter. I do not yet know, but I can definitely say that it is not what we proposed in the conference paper.'

[For boat engravings, highly popular throughout Greek and Roman antiquity, see now M.Langner, *Antike Graffitizeichnungen. Motive, Gestaltung, und Bedeutung* (Wiesbaden 2001) 67–70. Tybout.]

104–107. Athens. Ostraka. *SEG* XLIX 69–74.*

104: We announce 2 major books on ostracism, which we will cover in later vols. of *SEG*.
S.Brenne, *Ostrakismos und Prominenz in Athen: Tyche* Suppl. 3 (2001).
P.Siewert, ed., *Ostrakismos—Testimonien I. Historia* Einzelschr. 155 (2002).

105: Ca. 482 B.C. M.Pologiorgi, *AD* 52 (1997) B.1 [2002] 34 (ph.), reports the discovery of a black-glazed sherd from the body of a large closed vase in excavations of the Greek Archaeological Service at Odos Pnykos 10 in 1997; no inv. no.

['Α]ρ̣ιστείδε-
[ς] Λυσι-
μάχο

2. init. [ς] or [ι], ed.pr. Χαράγματα before the first preserved letter: letter traces or αποκρούσεις, ed.pr.; [from the excellent ph., they appear to be a 4-dot mark of punctuation, hence [ς]⁝, Stroud].

106: I.E.Surikov, *VDI* 235.4 (2000) 73–79 (in Russian), urges that 'Αρίφρων Ξανθίππου on 3 Kerameikos ostraka cannot be Perikles' brother, as proposed by D.M.Lewis, *ZPE* 96 (1993) 51. Born ca. 495 B.C., he would have only been in his twenties in the 470s, an unlikely nominee in an ostrakophoria. 'The only alternative is Ariphron, Xanthippos' father (*PA* 2203).... This Ariphron was in his seventies during the first ostracism—an age by no means impossible for a nominee.... But an appearance of his name on ostraka in 470ies is hardly conceivable. So 480ies (and probably 487) is a preferable date.'

107: I.E.Surikov, *Hyperboreus* 6 (2000) 103–123 (in Russian; Engl. summary), explores the distribution of the institution of ostracism outside of Athens (Argos, Megara, Miletos, Syracuse, Kyrene, Chersonessos, Taurika [cf. *SEG* XLIX 1031]) 'which gives rise to anxiety about the Athenian priority in the introduction of ostracism which seems to have never been seriously disputed.' While conceding that the 'classical form of ostracism' was introduced by Kleisthenes, Surikov is attracted by Vaticanus Graecus 1144 fol. 222, by Theophrastos' account of the ostracism of Theseus (Souda, *s.v.* ἀρχὴ Σκυρία), and by the geometric sherd with a graffito of Πισίσ(τ)ρατος (*SEG* XXXIX 42) to the point of postulating a pre-classical ostracism at Athens 'within almost pan-Hellenic geographical framework. Through decades and centuries it developed from a religious rite to a political weapon, and its genuine history is still to be written.'

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108. Athens (now in Therme). Inscribed SOS amphora, 600–550 B.C. In Μύρτος 519–527 (ph.), M.A.Tiverios presents the ed.pr. of a graffito in the Attic alphabet on an Attic SOS oil amphora found at ancient Therme (Thessaloniki); see our lemma no. 636. This important discovery leads him to investigate the chronology (ca. 730–550 B.C.) and the function of SOS oil amphoras (containers for oil exported from Attica) and to speculate on the significance of the names scratched on many of them in the Attic alphabet. He favors the view that the individuals named in these graffiti were not emporoi but were the owners of the presses that produced the oil. The names, therefore, were put on the amphoras in Attica and, just like the inscription on the Panathenaic prize amphoras, τῶν 'Αθήνηθεν ἄθλων, they guaranteed that the oil inside was a genuine product of that particular olive press. After citing Aristotle, *AP* 60.3 to remind us that in the Panathenaic games, ἔστι γὰρ ἆθλα ... ἔλαιον, Tiverios points to the inscription on one of the earliest Panathenaic prize vases, the Burgon amphora, τôν 'Αθένεθεν ἄθλον ε[ἰ]μί, as referring more to the oil inside, which was more valuable, than to the vase. Commenting upon Solon's ban on the export of all agricultural products except olive oil (Plutarch, *Solon* 24) and upon the healthy trade in this commodity evidenced by the wide distribution of SOS amphoras, Tiverios also explains the sudden break in the production of such containers ca. 560 B.C. as a result of a need for much more oil to be in the control of the polis in order to furnish the prizes for the newly founded or reorganized Panathenaic festival. Since there was not enough oil to feed the population of Athens and to keep up supplies for export, he suggests a possible ban on exportation of Attic olive oil, reflected in a scholion to Pindar, *Nemean* 10.64 οὐκ ἔστι δὲ ἐξαγωγὴ ἐλαίου ἐξ 'Αθηνῶν, εἰ μὴ τοῖς νικῶσι. This could be roughly contemporary with the reforms of the Panathenaic Games. From then on, SOS amphoras were no longer made, and the main export of olive oil from Attica was in the hands of the Panathenaic victors.

The new find from Therme gives us our first potentially identifiable Athenian on SOS amphoras: Καλίο, named in the graffito, is likely to be Καλλίας Φαινίππου, a rich Eupatrid member of the *genos* of the Kerykes (Davies, *APF* 254–260).

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109. Eleusis. Vase inscription, 600–550 B.C. Fragment of a Chian chalice with a retrograde grafitto in a script using crossed theta and the 'beta' form of epsilon 'confined on the mainland to the Isthmus area,' [ἀ]νέθ[ηκε]. In *Periplous. Papers Boardman*, 166, A.Johnston briefly notes this sherd, which is on display in the Eleusis Museum and among the objects assigned to K.Clinton for publication. He calls it a 'curiosity ... a non-Athenian object dedicated by a non-Athenian ... horror of horrors, the dedicator might well have been a Megarian! ... demonstrat[ing] that access to the sanctuary was not restricted to Athenians at the time....' [But the dedicator could have been a Corinthian, which would not have been so horrible in Attica at this date. Stroud.]

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110. Athens (now in France). Signature of the potter Hypereides on a Panathenaic amphora, 560–550 B.C. D.von Bothmer, *CRAI* (1998) 531–533 (ph.), publishes a small fragment of an early Panathenaic prize amphora said to have been found in 1885 in excavations on the Acropolis. It was purchased by T.Reinach after 1892 and has remained since then, unpublished, in his Villa Kérylos on the Pointe des Fourmis, à Beaulieu-sur-mer. Von Bothmer cites as parallels for the signature 2 fragmentary Panathenaic amphoras, from the Kerameikos (J.Frel, *Panathenaic Prize Amphoras* [Athens 1973] 7 fig. 5) and the Agora (M.Moore, *Agora* XXIII [Princeton 1986] 131 no. 226). [Ed.pr. gives no text; we read from the ph. Stroud.]

[hυπερ]είδες ἐποι̣[- - -]

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111. Athens (now in Boston). Signature of Xenokles on a black-figure cup, ca. 550 B.C. Beazley, *ABV* 186.9. Offered for sale at Sotheby's, New York; cf. *Antiquities and Islamic Works of Art. Friday, December 9, 2000*, 53 no. 74 (ph.). Χσενοκλε̃ς : ἐποίεσεν :

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112. Athens. Vase inscription, ca. 550–540 B.C. F.Canciani, in Ἀγαθὸς Δαίμων: *Mythes et Cultes: Études d'Iconographie en l'honneur de Lilly Kahil, BCH* Suppl. 38 (2000) 87–89 (ph.), presents an unpublished Attic black-figure hydria by the Painter of Louvre F6 in an (unidentified) private collection; provenance not stated. Dipinti labels in vertical sinistrorsum beside a standing draped female figure, HIHIIOHOΛOΣ, and a standing fully-armed warrior (ΑΔΡΙΟΣ, ΑΛΡΙΟΝ, ΔΟΡΙΟΣ, ΔΟΡΙΟΝ; reading uncertain). [I read from the ph. hιπ(π)όπολος and Δορίον. Stroud.]

113–115. Athens. Vases with the signature of the potter Sikanos, ca. 520 B.C.? In *Periplous. Papers Boardman*, 320–329 (ph.), B.A.Sparkes collects a useful series of

inscriptions on Attic vases of this date that have been and could be attributed to this craftsman, with earlier bibliography and photographs and drawings. For convenience, we list these as follows:

113: Vulci, now lost. Beazley, *ARV*² 68.13 and 69; *LIMC* II.639, *s.v.* Artemis no. 169. Sparkes 321/322 no. 1 (ph.). Attic red-figure stemmed plate, painted by Oltos. Artemis running right, holding flower and bow. Complete dipinto around the righthand rim of the tondo; letters facing in. Σικανὸς ἐποίεσεν

114: Berlin, inv. no. 2313. *ARV*² 67.139 and 69, and 1622. Sparkes 321/322 no. 2 (ph.). Attic red-figure plate, painted by Oltos. Seated, helmetted Athena, holding an owl. Modern inscription ΔΟΡΙΣ. Fragmentary ancient inscription in front of Athena; letters facing outward. [- - -] ἐποίει

115: Orvieto, now Ashmolean Museum, inv. no. 1966.444. *ARV*² 69. Sparkes 322/323. Three small red-figure sherds; part of a horse. [- - -]AN[- - -] and [- - -]OI[- - -], possibly a signature of Sikanos.

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116. Athens. Vase inscription of a poem of Anakreon, 515–510 B.C. Beazley, *ARV*² 1619.3bis. Attic red-figure kalyx krater by Euphronios. F.DeMartino, *Kleos* 2 (1997) 332–334 (ph.), republishes this vase with detailed lexical study of the inscription and bibliography; brief notes on the painted labels and Λέα[γρος κα]λός. Above the head of the singer at the far right in the symposiastic scene, ὤπολλον σέ γε καὶ μάκαι(ραν), i.e., Artemis; the beginning of a skolion or hymn by Anakreon, Fr. S317 *SLG*.

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117. Athens. (Found in Caere, now in Rome.) Vase inscription on two sides of an Attic black-figure pelike, ca. 510–500 B.C. F.DeMartino, *Kleos* 2 (1997) 328–331 (ph.), with full bibliography and numerous lexical parallels, discusses these two inscriptions as the earliest example of 'discorso a parte,' Doric dialect; detailed discussion of the meter.

A. ὦ Ζεῦ πάτερ, αἴθε πλούσιος γεν[οίμαν]
B. ἤδη μὲν ἤδη πλῆο(ν), παρ(α)βέβακεν ἤδη

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118. Athens (now in London). Vase inscription, ca. 510 B.C. Beazley, *ARV*² 31.6. In H.Sancisi-Weerdenburg, ed., *Peisistratos and the Tyranny* 65, S.R.Slings briefly adduces the name Κυδίας of the lyre player on this vase, with other literary evidence, to suggest that this poet from Hermione may have been in Athens about the same time as his compatriot Lasos.

119. Athens (now in Tampa). Kalos-inscription on an Attic red-figure vase, ca. 500 B.C. Beazley, *ARV*[2] 119.4; *Paralipomena* 332 and 508. Two fragments of a stemmed plate(?) by the Elpinikos Painter, now in the Tampa Museum of Art, inv. no. 86.100.1-2. In *Periplous. Papers Boardman*, 324/325 (ph.), B.A.Sparkes describes and illustrates these two sherds depicting a seated youth, dipinto behind him, and speculates on the shape of the vase and its possible relationship to our lemmata nos. 113–115, 127. 'Ε[- - - - - κα]λός

E, probably for E[lpinikos], Sparkes.

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120. Athens. (Found in Orvieto, now in Boston.) Vase inscription, ca. 500 B.C. Beazley, *ARV*[2] 1567.12, 1698.12. F.DeMartino, *Kleos* 2 (1997) 326–328 (ph.), reads the singer's words as [ὀρτὴν ἐ]ς πανιωνίην, the last word indicating the festival or perhaps the epithet of a goddess. The first 6 letters were not painted on the vase because they were still in the singer's mouth. In the exergue, Ἀθενόδοτος καλός. Full bibliography.

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121. Athens. Kalos-inscriptions, 490–480 B.C. Fragmentary white-ground Attic lekythos found in excavations of the Greek Archaeological Service for the abortive Kerameikos station of the Athens Metro, inv. no. A 15536. Painted scene of a gymnasium with a tall, fluted, Aeolic column (no base) and two athletes, the one at the left engaged in jumping with halteres in his hands. To left and right of the column is the main dipinto, which ed.pr. restores as either [Παυ]σίμαχος (Beazley, *ARV*[2] 2.1605) or [Ἰα]σίμαχος (*ibid.* 1586/1587). At bottom right, a single letter [- - -]Σ, name or [καλό]ς. Ed.pr. E.Baziotopoulou-Valavani, Πόλη 311 no. 312 (ph.).

[- - -]σ̣ίμαχος καλός

B.-V. prints the name, unrestored, with subscript dot on the initial sigma; restored, without. The photo does not show the text of the name, and we reproduce the inconsistency above. Richardson.

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122. Athens. Kalos-inscriptions, 490–480 B.C. Intact red-figure lekythos found in excavations of the Greek Archaeological Service in the abortive Kerameikos station of the Athens Metro; inv. no. A 15535. On one side, two nude male wrestlers; on the other side, a dog. Dipinti kalos-inscriptions. Ed.pr. E.Baziotopoulou-Valavani, Πόλη 309/310 no. 311 (ph.), who assigns it to Douris, suggests that it was specially ordered, and proposes that the grave in which it was found was that of one of the two young athletes depicted. For Chairippos kalos, see *LGPN* II, *s.v.* Χαίριππος 1 and 2. Ed.pr. states that Θῶδις is not elsewhere attested in all of ancient prosopography.

Θῶδις καλός
Χαίριππος καλός

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123. Athens. Kalos-inscriptions: Indices. S.Brenne, *Tyche* 15 (2000) 31–53, presents three lists of names of young men (and some women) celebrated as καλός/καλή on Attic black- and red-figure pottery. The first (32–45) consists of the names arranged in alphabetical order in transliteration (not in Greek) with references to publications of the vases in question, sometimes with dates added. The second (45–50) contains a numbered list of 75 vases bearing 2 or more καλός-names, arranged alphabetically by the name of the city in which the museum housing the vase is located. The third (50–53) is a list in alphabetical order of all the names that appear together on one or more vases, cross-referenced to list no. 2.

Brenne holds that works of the same painter with the same καλός-names belong to the same period of artistic activity. Vases of different painters carrying the same καλός-name can be assumed to be contemporary. When different persons are named as καλός on the same vase, it can be assumed that they are of the same, or roughly the same, age.

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124. Attica. Kalyvia. Vase inscription, Archaic? G.Touchais et al., *BCH* 124 (2000) 771–774 (ph.), illustrate but provide no description of a 'vase à inscription et décor gravés' found in excavations of the Greek Archaeological Service in the ancient cemetery of Phoinikia in 1999. Only part of the vase, which appears to be unglazed, and the incised decoration and letters are visible in the ph.

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125. Athens (now in Malibu). Dipinto on a vase by the Kleophrades Painter, early 5th cent. B.C. *SEG* XLV 32. Fragmentary red-figure hydria in the Getty Museum, inv. no. 81 AE 206, C 15-18 + 85 AE 188; provenance not stated. F.Lissarrague, in *Periplous. Papers Boardman*, 190–197 (ph., dr.), gives a racy, spirited description of the scene on this vase, which depicts a sleeping maenad on one fragment and, on another, non-joining piece, a frontal naked satyr, crouching, seated on his heels, holding his left hand high overhead in 'excitement' and successfully masturbating with his right hand on his erect penis, from which 7 (not 6) dots of semen spurt. His eyes and head are turned skyward, and directly above his head is the dipinto ΔΥΕ⅃ΙΟ. 'If it is not a pseudo-inscription,' Lissarrague interprets this 'as spoken by the satyr himself' and meaning δύ' ἐλίω, i.e., ἥλιος in the dual with elision and without aspiration: 'two suns.' The satyr is in a high state of arousal 'made of pure vision and solitary dazzlement. His frontal face clearly shows the state of this satyr, out of himself, out of the picture' to the extent that he exclaims at climax, 'I see two suns!' [If this is not a nonsense inscription, two other possibilities for a word perhaps ending in -ω would be (1) an (obscene, slang) verb in the first person singular, referring to the satyr's activity, cf. ὃ δεφόμενός ποτ' ἦδε τῆς μεσημβρίας ! 'ὡς ἥδομαι καὶ χαίρομαι κεὐφραίνομαι,' Aristophanes, *Peace* 290/291 or (2) a woman's name in -τω, perhaps that of the sleeping maenad, who might be in his thoughts if not in his sight. We owe the reference to A.L.Boegehold. Stroud.]

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126. Athens (now in Paris). Price graffito on an Attic cup-skyphos, late 5th cent. B.C. Louvre inv. no. N 1840, from Nola. D.Gill, in M.J.Vickers, ed., *Pots and Pans: A Colloquium on Precious Metals and Ceramics in the Muslim, Chinese and Graeco-Roman Worlds* (Oxford

1985) 15–18 (dr.), explains the graffito as '"twenty-five vases for sixteen drachmae" or five obols each, and thus we may obtain simple ratios of 1:53 and 1:80 between clay and silver.' Drawing: ΔΔ⊏ΙΧΙΟΡΙ⊢ΔΤΤΙ.

A.Johnston, in *Periplous. Papers Boardman*, 166–168 (dr.), interprets L. 2 as Χιουρ(γής), 'a specific shape that was presumably termed "Chian" at Athens in the late fifth century.' He speculates on the relation of this term to the shape of Attic vases and on the interpretation of the numerals, preferring 25 as the batch size and L. 3 as the number that are bought for one drachma, 'y pots @ x per drachma.'

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127. Athens. Black-stemmed plates with graffiti, 5th cent. B.C. B.A.Sparkes, in *Periplous. Papers Boardman*, 325–328 (ph.), gathers together a list of ca. 17 of these vessels, some Attic, others Sicilian imitations. Many of these bear one- or two-letter graffiti, some Greek, others Etruscan. Almost all were found in the west, mostly from Etruscan sites, and Sparkes speculates that this shape was made especially for export to that region.

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128. Athens (now in Sydney). Fragment of a Panathenaic amphora, 450–425 B.C. In *MedArch* 13 (2000) 115–121 (ph.), M.Turner publishes, apparently for the first time, a fragment of a Panathenaic amphora, inv. no. 97.74, donated to the Nicholson Museum in Sydney; provenance unknown. Small fragment showing the base of a Doric column and the last 3 letters of the dipinto inscription [ἄθ]λον. 'Possibly by the Achilles Painter'; discussion of the chronology of this painter's Panathenaics.

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129. Athens (now in Aiane). Inscribed Panathenaic amphoras. For a few sherds of Panathenaic amphoras found in the excavations of the Greek Archaeological Service in Aiane, bearing one or two painted letters from the customary inscription τῶν 'Αθήνηθεν ἄθλων, see E.Kephalidou in Μύρτος 321–333 (ph.).

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130. Athens. Graffiti on transport amphoras from the Agora Excavations, ca. 430–400 B.C. M.L.Lawall, *Hesperia* 69 (2000) 3–90 (ph.), presents a detailed catalogue of 99 unpublished and previously published (*Agora* XXI) graffiti on 5th-cent. B.C. transport amphoras found in the Agora Excavations. These texts record volume, weight, price, and abbreviations that may refer to the jars' contents. Most belong in the period ca. 430–400 B.C. and often appear in the southeast corner of the Agora Excavations. Rejecting possible links between these inscriptions and the 5th-cent. B.C. Athenian Coinage Decree (our lemma no. 89), Lawall connects the graffiti with commercial transactions, at wine shops and bars, involving the recording of amounts decanted for individual customers. He sees in them a reflection of wartime conditions in Athens that produced overcrowding, increased commercial activity in the agora, and the adoption of new methods of retail sales and recording of purchases.

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131. Athens. Ownership graffiti, ca. 430–400 B.C. *Agora* XXI F97, 131/132, *sub* 131. M.L.Lawall, *Hesperia* 69 (2000) 59/60, 62, 86; nos. 88–90, 92 (dr.), brings together these 4 inscriptions on sherds found in the southeast sector of the Agora Excavations and identifies 'Ανδρίσκος as a merchant or wineshop owner whose place of business was nearby. See our lemma no. 130.

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132. Athens. Inscribed astragalos, 500–475 B.C. Intact bone astragalos found in grave 1099 with 9 whole and 18 fragmentary others in excavations of the Greek Archaeological Service for the abortive Kerameikos station of the Athens Metro; inv. no. Δ 7336. Ed.pr. E.Baziotopoulou-Valavani, Πόλη 311/312 no. 313. Incised with a single B.

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133. Athens. Decree in honor of a Chian, 388/7 B.C. *IG* II² 23. *SEG* XIV 37. In *ZPE* 133 (2000) 24 note 18, S.Dušanić proposes to restore [Θεόκριτον Μητρ]ιοδώρου τὸν Χῖον in LL. 6/7 and to identify this man as the Chian ambassador named in *IG* II² 34 L. 43 [Θεόκ]ριτος (see our lemma no. 135).

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134. Athens. Decree concerning Lemnos, 387/6 or 386/5 B.C. *IG* II² 30. *SEG* XLVII 118.* *Agora* XVI 41. In studying the εὐχή and the deities in L. 2 (see our lemma no. 135), S.Dušanić, *ZAnt* 50 (2000) 62 note 13; 66, observes that R.S.Stroud's proposal (*Hesperia* 40 [1971] 169) [τῶι 'Ηρακλε]ῖ 'puts, anomalously, Heracles *before* the Twelve Gods and introduces a divinity which had no significant role in the politico-sacral context of the Athenian relations with their cleruchs on Lemnos.' Dušanić suggests [τῆι 'Αθηνάα]ι, on grounds that 'no other deity whose rank would make it eligible for the first place in the list, before that given to the Twelve Gods, has the name of a convenient length.... The ancient reader of the inscription will have been induced to associate it with the fact that the famous statue of the Lemnian Athena stood not far from the stele of *IG* II² 30, on the Athenian Acropolis itself.' (66) For this statue, see now A.Steinhart, *AA* (2000) 377–385.

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135. Athens. Decree: Alliance with Chios, 384/3 B.C. *IG* II² 34. *SEG* XLIX 92.* S.Dušanić, *ZAnt* 50 (2000) 60/61, 66, in studying the vows sworn by the Athenians in L. 6 (see our lemmata nos. 134 and 139), adduces Theopompos, *FGrH* no. 115 F 104, to strengthen his argument that among the deities named in this alliance would have been Ionian Apollo, Poseidon, Neleus, Theseus, and Oinopion, all bearing close connections to Athens and Chios. He reprints the full text, with translation.

In *ZPE* 133 (2000) 21–30, Dušanić returns to this inscription, examining the political and military inducements that led Chios to seek a defensive alliance with Athens at this particular time. He finds 'topographic symbolism' in the provision of LL. 25/26 (*IG*: LL. 21/22) that this stele is to be erected on the Acropolis [πρό]σθεν τοῦ ἀγάλματος, i.e., Athena Promachos, with

metaphoric reference to Athenian victories against eastern barbarians. He restores LL. 6–8 (*IG*: LL. 2–4) as ταῦτα μὲ[ν ηὖχθαι, ἐπειδὴ δὲ Χῖοι, ἐκ κο]ινῶν λόγων [τῶν γεγραμμέν]ων τοῖς Ἕλλησιν, μέμνην[ται διαφυλάξει]ν τὴν εἰρήνην, 'and since the Chians, in accordance with the common agreements that have been written by the Hellenes, are mindful that they will maintain the Peace....' *Pace* P.Harding, *Translated Greek Documents. From the End of the Peloponnesian War to the Battle of Ipsus* (Cambridge 1985) 44–46 no. 31, who takes the genitive [κο]ινῶν λόγων as dependent on μέμνην[ται]. Dušanić suggests that the immediate Persian threat for Chios was Glos, Artaxerxes' admiral who had revolted against his King. He presents a historical reconstruction of events from the war in Cyprus (386 B.C.) to Glos' revolt (spring 384 B.C.), defending Diodoros' date for the latter (XV.8). '*IG* II² 34 faithfully reflects the political divisions typical of the moment,' especially in Athens, Chios, and Sparta.

For the Chian ambassador [Θεόκ]ριτος in L. 43, see our lemma no. 133.

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136. Athens. Decree and alliance of the Second Athenian League, 378/7 B.C. *IG* II² 43. *SEG* XLVIII 94.* C.M.Fauber, *CQ* 48 (1998) 110–116, after a detailed analysis of *IG* II² 96 and 97 and what can be confidently inferred from them about the status of the membership of Kerkyra in the Second Athenian League, urges that (1) 'the treaty [between the Athenians and their League allies and Kerkyra, Akarnania, and Kephallenia] indicated in *IG* ii² 96 was concluded and (ii) *IG* ii² 97 is a codification of that treaty between Kerkyra and Athens and the League; subsequently Kerkyra was a member of the League ... the name of Kerkyra and the remaining Kephallenian cities must have been inscribed upon a section [of *IG* II² 43] not now extant—either upon the right portions of lines 86–90 ... or upon the lower, now lost portions of the front, or left lateral faces.'

For gold crowns dedicated to Athena on the Acropolis by several members of the alliance, see our lemma no. 172.

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137. Athens. Agyrrhios' law on the grain tax in the islands, 374/3 B.C. *SEG* XXXVI 146. *SEG* XLVII 2258bis; XLVIII 96.* J.Engels, *ZPE* 132 (2000) 97–124, in a detailed summary of the contents of this law, asserts (101 note 21) that archaeological evidence in support of Stroud's view that the Rectangular Peribolos ('Heliaia') was the Aiakeion or was ever used to store grain is so far lacking. 'Es bleibt meines Erachtens auch zu bedenken, ob nicht die Umwidmung des sakralen Raumes eines Temenos in einem öffentlichen Getreidespeicher eine zu radikale Verletzung der religiösen Gefühle vieler athenischer Bürger darstellen könnte.'

Engels reprints Stroud's text and adds a German translation. On 113/114, criticism of E.M.Harris' reconstruction of the law (*ZPE* 128 [1999] 269–272; *SEG* XLVIII 96). Engels believes (116) that the law probably remained in force until 322 B.C. On 117–124, he examines the wider evidence for the involvement of the Greek poleis in the pricing and supply of grain, illustrating various methods of state control and regulation, but stressing that these were not consistent, thoroughgoing attempts to provide free grain for all. They should not be adduced as evidence for 'die Entwicklung eines "sozialstaatlichen" Denkens in der griechischen Poliswelt.'

In a long and wide-ranging essay on 'Some Economic Aspects of the Fourth-Century Athenian Market in Grain,' *Chiron* 30 (2000) 31–62, V.J.Rosivach briefly notes, 'I am still not convinced ... that the "twelfth" is an 8 1/3% tax (a rather exorbitant rate, not really comparable to the 10% tax levied in the Hellespont in wartime [Xen. *Hell.* 1.1.22]) and not a 1/12 fractional payment of a larger sum, like the "two tenths" (lines 58–60) as explained by Harris' (39 note 24); cf. *SEG* XLVIII 96. Rosivach often cites inscriptions in the course of this paper.

A.Bresson, *La cité marchand* 207/208, and P.Gauthier, *BE* (2001) 164, both find attractive the suggestion of E.M.Harris (*SEG* XLVIII 96) that the πεντηκοστὴ σίτου, LL. 8 and 57, is to be identified as the tax on grain of 1/50 collected in cash in the Peiraieus, but they find little to recommend in Harris' theory that the δωδεκάτη in the three islands was a transit tax levied first in cash, then in kind, on grain that passed through the harbors in Lemnos, Imbros, and Skyros. Bresson (208–210), while accepting the estimates of the ed.pr. for the quantities of wheat (ca. 6,200 medimnoi) and barley (ca. 24,800 medimnoi) garnered from this produce tax, prefers to set the prices for these two grains in 374/3 B.C. at, respectively, 3 dr. and 1 dr., 3 ob.–2 dr. per medimnos. Public sale of this grain would thus yield 11 talents, 2,200 dr. and not the sum of 18 1/2 talents suggested by R.S.Stroud. He sees herein a source of income to the polis similar to that realized from the public sale of grain donated by Leukon of the Bosphoros in 357 B.C., i.e. 15 talents (Demosthenes 20.31–33), and even evoking in 'la mémoire collective des Athéniens' the gift of 30,000 or 40,000 medimnoi donated by Psammetichos in 445/4 B.C.

Gauthier, *op.cit.*, rejects the arguments of M.Faraguna (*SEG* XLVIII 96): first, that the tax of the δωδεκάτη was assessed only on Athenian klerouchoi in the three islands and, second, that the term μερίς defines a portion of territory, a topographical and fiscal unit. The law twice defines μερίς, LL. 8–10, 31–33, as a quantity of grain. 'Il n'est nulle part question de parcelles de terres, qui eussent été découpées et estimées au préalable (par qui?) en vue de la perception de la taxe.'

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138. Athens. Decree in honor of a king of Pelagonia, 368/7 B.C.? *IG* II² 190. *SEG* XLI 42.* E.Culasso Gastaldi, *ZPE* 131 (2000) 69–79 (ph.), after autopsy of the stone (EM 7019), prints the following new text with full app.crit. and extended commentary. On the basis of the restored archon's name in LL. 5/6, she dates this decree in 368/7 B.C. Discussion of the career of the politician and orator Kephisodotos and why the restoration of his name is particularly appropriate in the present context. The author sees an alliance with the king of Pelagonia as a plausible Athenian response to the internal political situation in Pella and in Thebes at this critical juncture. She is not attracted to Papazoglou's restoration in LL. 6/8, Π|[ατράον τὸν Πε]λαγόνων βα|[σιλέα] (*SEG* XXXVIII 56), primarily because she reads the first letter of the monarch's name as gamma, not pi.

[- - - - - - - - - - - - - - - - - - - ?]
[ἔδοξεν τῆι βουλῆι καὶ τῶ]-
[ι δήμωι . . . . . . 14 . . . . . .]
[. . . . . 18 . . . .] ΕΠ̣

[. .^{4}. . ἐγραμμάτευε, Δα]ίφρ-
[ων? ἐπεστάτε, Ναυσιγ]ένης
[ἦρχε, Κεφισόδο]το[ς]? εἶ[π]ε· Γ-
[. . .^{6}. . . τὸν Πε]λαγόνων βα-
[σιλέα ἀναγρ]άψαι πρόξεν-
[ον καὶ εὐεργ]έτην Ἀθηναί-
[ων αὐτὸν καὶ] τὸς ἐκγόνος.

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139. Athens. Decree: Alliance among Athens, Arkadia, Achaia, Elis, and Phleious, 362/1 B.C. *IG* II^2 112. *SEG* XXXII 61;* XXXIV 259; XLVII 2313. S. Dušanić, *ZAnt* 50 (2000) 59–71, drawing upon parallels in *IG* II^2 30, 34, 114; *TAM* III.1.2; and *I.Cret.* III.iii.3 (*Staatsverträge* III 551), explores the theme of the relationship between the εὐχαί in these inscriptions and the συγγένεια existing among the several states involved in these interstate agreements. Cf. his earlier study, *MDAI(A)* 94 (1979) 128–135 (*SEG* XXIX 90). His focus falls here on the deities listed in LL. 7–9—especially Demeter and Kore, who reflect the Attic-Arkadian kinship, serving as an instrument of religious and political propaganda between Eleusis and the Arkadian centers of worship of the Two Goddesses. This kinship was particularly strong after 371 B.C. Dušanić explains the omission of Poseidon from the prayers in this treaty as motivated by the desire of its promoters to avoid the suggestion of ultra-democratic maritime activities and aggressive wars often associated with Athenian radical politicians and reminiscent of the 5th-cent. *arche*.

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140. Athens. Decree concerning the sacred orgas, 352/1 B.C. *IG* II^2 204. *SEG* XXXVIII 60;* XLI 1747; XLII 167, 229, 1803; XLVII 33, 2335; XLVIII 8, 36, 111. Drawing upon the content and chronology of this inscription and particularly of [Demosthenes] 13; Demosthenes 3.30; 15.19; Philochoros, *FGrH* no. 328 F 155; and Androtion, *FGrH* no. 324 F 30, D.Engen, in *Text and Tradition* 135–152, proposes the following reconstruction of events.

Before Dec./Jan. 352/1 B.C. Disputes between Athens and Megara over the sacred orgas.
In or shortly before Dec./Jan. 352/1 B.C. The decree of Philokrates, *IG* II^2 204 LL. 54/55, calling for war with Megara.
Dec./Jan. 352/1 B.C. *IG* II^2 204, appointing a 15-man commission over the sacred orgas and 3 envoys to consult the Delphic oracle on this matter.
Between June and Nov. 351 B.C. Dem. 15. Rhodian democrats appeal to Athens after their city falls to Karian-backed oligarchs. [Demosthenes] 13 is composed.
Nov. 351 B.C. Philip besieges Heraion Teichos.
By 350/49 B.C. Megara has been disregarding the judgments of the 15-man Athenian commission and the Delphic oracle's declaration that the sacred orgas must be left uncultivated.

350/49 B.C. Athens invades Megara in accordance with the decree of Philokrates mentioned above. The Hierophant and Daidouchos of Eleusis set new boundary markers for the sacred orgas in accordance with the decree of Philokrates in Philochoros, *FGrH* no. 328 F 155, which is passed at this time.
March 348 B.C. Demosthenes delivers the Third Olynthiac (Demosthenes 3).

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141. Peiraieus. Mounychia. Law concerning repairs to the walls of Peiraieus, 337/6 B.C. *IG* II^2 244. *SEG* XXXVIII 64;* XLI 250. Making the general point that the four 4th-cent. B.C. inscribed Athenian laws that preserve instructions for publication (*IG* II^2 140, 333; *SEG* XII 87, XXVI 72) 'were not directed to a single location by virtue of their classification as laws, but that the site of each was individually selected with regard to the text inscribed on the stone,' M.B.Richardson, in *Polis and Politics* 601–615, proposes that this stele was originally erected in a quarry that provided stone for the wall on Mounychia, where the syngraphai that specifically directed the works on that wall (LL. 47–113) could be consulted by contractors and subcontractors responsible for quarrying, cutting, cleaning, and transporting the stone (cf. LL. 30, 35, 44/45, 48–62). She suggests that 'copies of the law and other *syngraphai* were erected at other sites' in Peiraieus, i.e., at Eetioneia (L. 3), at the harbors (LL. 40, 95), and 'at whatever other sites ... the *nomothetai* had cause to repair the defenses of the city.' (606/607) On 609, Richardson raises the possibility that L. 2 Ἀφιδναῖος is the name, rather than the demotic, of the proposer of the law (cf. Ἀφιδνα[ῖος] (Εὐωνυμεύς), *Agora* XV 61 L. 165), and was preceded in the same line by the anomalously absent archon date [ἐπί . . . .^{8}. . . . ἄρχοντος], probably to be restored with [Χαιρώνδο] (338/7 B.C.) or [Φρυνίχου] (337/6 B.C.).

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142. Athens. Law of Eukrates against tyranny, 337/6 B.C. *SEG* XII 87. *SEG* XLV 65,* 231; XLVII 21; XLVIII 2134. For a detailed examination of the penalty of ἀτιμία as formulated in this law, see M.S.Youni, *op.cit.* (our lemma no. 8) 100, 118–120, 221–224.

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143. Pallene. Decree honoring officials, 303/2 B.C. *IG* II^2 488. *SEG* XXXIV 75,* 260; XLVI 10. In *ABSA* 95 (2000) 492–495 no. E6 (ph.), S.D.Lambert publishes the following new text of this decree, with translation, after autopsy of the stone in the British School at Athens (see our lemma no. 1705). The name of the board of eleven honored officials is not preserved (hieropoioi of a festival?). Remarkable is the concurrence of ὁ ἐπὶ τεῖ διοικήσει paying for the sacrifice (LL. 17–19) and the ταμίας τοῦ δήμου paying for the stele (LL. 25–28).

- -
[. .^{4}. .]κων τῶν ἐπὶ Φερε[κ]λέους ἄρχοντο- Stoich. 30
[ς καὶ] στεφανῶσαι ἕκαστον αὐτῶν χρυσ-
[ῶι στ]εφάνωι κα[τ]ὰ τὸν νόμον, ἐπειδὴ δι-
[καίω]ς ἄρξαντες τὰς εὐθύνας δεδώκασ-
[ιν κατ]ὰ τὸν νόμον : Ἀρχίαν [Ε]ὐβίου Ποτ-

[άμιο]ν : Λυσικράτην Λυσιστράτου Μελ-
[ιτέα :] Μνησίμαχον Τηλεκλέους Εὐωνυ-
[μέα : Β]ράχυλλον Βραχύλλου Ἐρχιέα : Ἀν-
[τίοχο]ν Πίθωνος Προβαλίσιον : Παντή-
[νορα Φ]υλέως Σκαμβ[ων]ίδην : Καλλιππί-
[δην Δ]ιονυσίου Θορ[ίκι]ον : Πολλιάδην
[. .4. .]ου Λουσιέα : Τ[ελ]έ[σ]αρχον Τελέσω-
[νος Ἀ]λαιέα : Ἱ[π]ποκράτην Φιλοκράτου-
[ς ἐξ Οἴ]ου : Ὀνήσανδρον Φανοστράτου Σ-
[ημαχί]δην : δικαιοσσύνης ἕνεκ[α] καὶ φ-
[ιλοτι]μίας τῆς εἰς τὴν βουλὴν καὶ τὸν
[δῆμον] τὸν Ἀθηναίων· δοῦναι δὲ αὐτοῖς
[τὸν ἐπ]ὶ τεῖ διοικήσει εἰς θυσ[ί]αν καὶ
[ἀνάθη]μα : Η : δρα[χμ]άς, ὅπως ἂν [κ]αὶ οἱ ἄλ-
[λοι ἄρχ]οντες φι[λ]οτιμῶντ[αι] ε[ἰ]δότες
[ὅτι τιμ]ηθήσοντ[α]ι ὑπὸ τῆ[ς] βου[λ]ῆς καὶ
[τοῦ δήμ]ου· [ἀν]α[γ]ράψαι δὲ τό[δε τ]ὸ ψήφισ-
[μα τὸν γραμματέα τὸν κατὰ πρυτ]ανεία-
[ν εἰς στήλην λιθίνην καὶ στῆσαι] ἐν ἀκ-
[ροπόλει, εἰς δὲ τὴν ἀναγραφὴν τῆς] στή-
[λης δοῦναι τὸν ταμίαν τοῦ δήμ]ου ΔΔΔΔ
[: δραχμὰς ἐκ τῶν εἰς τὰ κατὰ ψ]ηφίσματ-
[α ἀναλισκομένων τῶι δήμωι].
vacat

144. Athens. Decree honoring ephebes, ca. 264–260 B.C.? *SEG* XL 93. R.Oetjen, *ZPE* 131 (2000) 111–113, urges, on the basis of the ἀκοντιστής, Λυσικλῆς Ἀντιπάτρου Συπαλήττιος in L. 16, that this inscription is to be dated 257/6–244/3 B.C. and not to the time of the Chremonidean War. He points out that 3 other ephebic inscriptions, cut by this same mason—S.V.Tracy's 'Cutter of *IG* II^2 788'—fall in 249/8 B.C. (*IG* II^2 681), 244/3 B.C. (*IG* II^2 766), and 235/4 B.C. (*IG* II^2 787), so that 257/6 B.C. would be the earliest reasonable date for *SEG* XL 93. Oetjen speculates that the archonship of Antimachos, to which belongs an unpublished inscription of Tracy's 'Cutter of *IG* II^2 778,' must also be placed later than the Chremonidean War, probably in 256/5 B.C. (see the table by Osborne in our lemma no. 1).

For the significance of these two redatings for *IG* II^2 2971, see our lemma no. 191.

145. Athens. Decrees in honor of Lamia and its judges, 251/0 B.C.? *IG* II^2 778 + *SEG* XXXII 117 and *IG* II^2 779. *SEG* XXXIX 130,* 310; XLVI 2340. *Agora* XVI 208. P.Gauthier, *BCH* 123 (1999) 157–174, reprints the texts (on p. 163, he presents one new reading, *IG* II^2 778 L. 15, ν ἐπί; *IG*: [ν] ἐπί). In 778 LL. 14/15, he rejects the restoration καὶ νῦν οἱ ἀποσταλέντε[ς ὑπὸ τῶν Λαμιέων] ἐπὶ [τὰς] δ[ί]κας, which would mean that the judges were sent to Athens by the ἔκκλητος πόλις, Lamia, whereas normally the trial would be held in the latter city. Accordingly, he identifies 'those who are sent' as Athenians dispatched to Lamia for the purpose of the trials, who now, upon their return, announce (ἀποφα[ίνουσιν]) to the assembly the points recorded in LL. 16/17, now missing. The assembly then goes on to praise the city of Lamia. The judges themselves, whose names were inscribed in LL. 11–13, were honored in *IG* II^2 779. Citing Aristotle, *Ath.Pol.* 59.6, Gauthier restores *IG* II^2 778 LL. 14/15 οἱ ἀποσταλέντε[ς τῶν θεσμοθετῶ]ν ἐπὶ [τὰς] δ[ί]κας, thus bringing these decrees into conformity with procedures attested in other inscriptions concerning arbitration by an ἔκκλητος πόλις of a dispute between two cities bound by symbolai.

146. Athens. Decrees, 3rd cent. B.C. In *AD* 33 (1978) B.1 [1985] 13, T.Karagiorga-Stathakopoulou briefly announced the discovery in excavations of the Greek Archaeological Service at 15 Aristophanes Street of a fragment of an inscribed marble pedimental stele containing two honorary decrees of the 3rd cent. B.C., 51 lines in all. The importance of this inscription lies in the help it will provide in solving some of the problems of the sequence and chronology of the eponymous archons of Athens after the Chremonidean War. No text; no ph.; no further details.

For information on this inscription, still unpublished, see M.J.Osborne (*op.cit.*, our lemma no. 1), who observes on 520 note 43 that it shows that the tribe of the secretary of the archon Lysias was XI.

147. Athens. Honorary decree, ca. 239/8 B.C. *SEG* XXIX 78. *Agora* XVI 218. In Τιμαί Τριανταφυλλοπούλου 145–157, C.Pélékides, after autopsy of the stone, reprints the text of the ed.pr. Accepting the order of stoichedon 34, he endorses the restorations of B.D.Meritt in LL. 1–8, giving the date of Elaphebolion 22. By means of a detailed commentary, citing numerous parallels, Pélékides, however, rejects the overall structure of the decree as reconstructed by Meritt in LL. 9–16 and proposes alternative restorations in each line. Drawing heavily upon the closely parallel decree in honor of the eponymous archon Zopyros of 186/5 B.C., *IG* II^2 896, Pélékides jettisons the priestess of Basile, the architect, and the Panathenaic procession in favor of honors for the archon Lysias for sending his daughter to march as a kanephoros in the Dionysia festival. We print Pélékides' new text of LL. 9–16.

[. . . .8. . . .] Πρωτογ[ένους . . . .7. . . demotic εἶπεν· ἐπειδ]-
[ὴ ὁ ἀγωνοθέ?]της Βασιλ[είδης? . . . . .12. . . . .]
[καὶ οἱ ἱεροπο]ιοὶ οἱ χειρο[τονηθέντες ὑπὸ]
[τοῦ δήμου ἀποφ]αίνουσιν τὸν [πατέρα τῆς κα]-
[νηφόρου? Λυσίαν? π]έμψαι εἰς τὴ[ν πομπὴν τοῦ]
[θεοῦ . . . .7. . . name of kanephoros τὴν] αὐτοῦ θυγατέ[ρα καὶ τὰς θ]-
[υσίας τοῦ Διονύσο]υ καλῶς καὶ φ[ιλοτίμως τ]-
[εθυκέναι· δεδόχθαι τ]ῆι βο[υ]λεῖ· [τοὺς λαχόν]-

P.Gauthier, *BE* (2002) 177: 'Etant donné que l'on doit restituer, semble-t-il, la formule de sanction longue, l. 8, [ἔδο]ξεν τῆ[ι βουλῆι καὶ τῶι δήμωι], l'hypothèse d'une Assemblée ἐν Διονύσου me parait exclue.'

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148. Rhamnous. Fragment of an honorary decree, ca. 225 B.C. B.C.Petrakos, *EAH* (2000) 18/19 (ph.), presents the ed.pr. of a fragment of a stele found near the cistern mentioned in our lemma no. 160 in excavations of the Greek Archaeological Society in the Fort. He identifies Dromeas as the son of the trierarchos Teisandros Eiteaios in *SEG* XXXVIII 126 L. 5 (= Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 28) who was an officer in the fortress at Rhamnous. The inscription is cut inside an incised honorary crown.

Ἀθηναίων
οἱ στρατευόμενοι
Ῥαμνοῦντι
Δρομέαν

For Dromeas, see also *IG* II² 6000; *LGPN* II, *s.v.* Δρομέας 1.

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149. Athens. Ephebic decree and catalogue, 204/3 B.C. *IG* II² 944b + *SEG* XXVI 98. *SEG* XLVIII 110;* XLIX 91. N.D.Robertson, *EMC* 43 (2000) 19 note 66, without reference to his earlier paper, *SEG* XLVIII 110, suggests the same restoration.

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150. Athens. Decree in honor of Kephisodoros, 196/5 B.C. *SEG* XXV 112. *SEG* XLIX 117.* *ISE* I.33. *Agora* XVI 261. D.Golan, *ZPE* 131 (2000) 227–230, explores the intricacies of the timing of this decree—only a few months after Flamininus' famous Isthmus Declaration—and the pro-Roman political program followed by Kephisodoros and his faction in Athens in dealing with Philip V of Macedon.

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151. Athens. Decree concerning weights and measures, ca. 100 B.C. *IG* II² 1013. *SEG* XLIX 126.* A.Bresson, *La cité marchande* 225–227, in a discussion of the meaning of πρὸς ἀργύριον in Attic inscriptions, quotes and translates LL. 29–33, stressing that in the process of weighing in this text, στάθμια, 'weights,' are employed, not coins, and that in the case of the στεφανηφόρου δραχμαί it is the standard that is meant and not coins. Clearly distinguished in the inscription are 'étalon de poids et étalon monétaire.' Precious objects are to be weighed πρὸς ἀργύριον, '"selon l'unité de poids de l'argent," i.e. selon "l'étalon de l'argent."' For this phrase see also our lemma no. 171. On 230/231, Bresson rejects any possible connection between πρὸς ἀργύριον in this inscription and the silver weight discovered at Olympia, as suggested by K.Hitzl, *Olympische Forschungen* 25 (Berlin 1996) (see *SEG* XLVII 141, 451) 92 no. 472.

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152. Rhamnous. Decree of the Athenian Boule in the archonship of Asklepides, ca. 74/3–63 B.C.? *SEG* XLI 63. *SEG* XLVIII 115.* S.Follet, *REG* 113 (2000) 191 note 17, points out that while prosopography favors the date of 88–80 B.C. as provisionally suggested by B.C.Petrakos, all the archons from 88/7–81/0 B.C. are known. She then favors a date for Asklepides' archonship 80–70 B.C., perhaps in 74/3 B.C.; cf. C.Habicht in *SEG* XLVIII 115. No text of this decree has yet been published.

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153. Athens. Decree concerning the celebration of Augustus' birthday, 22/21 B.C.? *IG* II² 1071. *SEG* XVII 34; XXIX 125; XLV 223, 1089; XLIX 24. J.D.Morgan, *AJA* 104 (2000) 319, briefly suggests that 'Stamires' restoration [*Hesperia* 26 (1957) 260–265; *SEG* XVII 34] of the celebration of Augustus' birthday on the 12th of Boedromion should be replaced with the restoration of the celebration of Augustus' birthday on the 12th day of each month,' i.e., like those of the gods.

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154. Athens. Decree, 1st/2nd cent. A.D. Cf. *SEG* XLVII 144. In *AD* 52 (1997) B.1 [2002] 20 (ph.), C.B.Kritzas now reports that this fragment (EM 13496) will be published by A.P.Matthaiou; 13 lines of text; legible ph.

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155. Athens. Decree of the ephebes and protreptic speech to them, 184/5 A.D. *IG* II² 1125 + 2291A. *SEG* XXVI 179; XXXVIII 1970. S.Follet, D.Peppas-Delmouzou, in *Romanité et cité christienne. Permanences et mutations, intégration et exclusion du Ier au VIe siècle. Mélanges en l'honneur d'Yvette Duval* (Paris 2000) 11–17, assemble all the fragments, 3 unpublished, of this document and publish a new text, translation, and brief commentary mainly devoted to the evolution of the legend of Theseus in the reign of Commodus. They explore the connections with the sanctuary of Theseus and the Theseia festival. The main body of the text consists of the protreptic speech of Publius Aelius Isochrysos, archon of the ephebes, gymnasiarchos, and agonothetes.

Ἐπὶ ἄρχοντος Τίτου Φ̣[λαο]υ̣ίου Σωσιγένους Παλ̣[ληνέως, κοσμη]-
τεύοντος ἱερέως β̣[ου]τύπου Λακρατείδου Εὐτ̣[υχίδου Ἀζηνιέως],
ἔ̣δοξεν τοῖς ἐφή[βοι]ς, συνελθοῦσιν μετὰ τὸν [τῶν Θησείων? ἀγῶ]-
[να], τὸν προτρ̣[επ]τ̣ικὸν λόγον ἐν στήλῃ ἀν̣[αγράψαι, ὃν εἶπε]
[Πόπλι]ο̣ς Α̣[ἴλιος] Ἰσόχρυσος Φλυεύς, ὁ ἄρχων τ̣[ῶν ἐφήβων καὶ]
[γυμνασίαρχος καὶ] ἀγωνοθέτης τοῦ περὶ ἀλκῆς ἀ̣[γῶνος. vacat]
vacat
[Ἐχθὲς μὲν ἐπιτά]φ̣ιόν τινα Θησέως ἡμεῖς εἴπομεν οὕτω τὸ[ν ἥρωα ἐγ]-
[κωμιάζοντες, κ]αὶ ἀπαρχὰς π̣ροσηνέγκαμεν, ἀντὶ πολλῶν τῶ[ν ἐκείνου]
[ἔργων λόγων ἀμ]οιβὴν ποιούμενοι. Νῦν δὲ ἔδοξεν ἤδη καὶ τοὺς [συνεφήβους]
[εἰς ζῆλον ἀνασ]τ̣ῆσαι, ἵν' ἔχῃ παρὰ τῶν ἐφήβων καὶ τὰ ἔργα με[μιμημένα]
[καὶ - - - - - - - - - - - - - - - - - - - ἐφ?]ι̣έσθαι, ἀλλ' ἡμᾶς του[- - - - - - - - - - - - -]

[--]
[----------------------------------]ος[--------------------]
[-------------------------------- π]ρῶτο[ν? ---------------]
[---------------------------- τοῦτο?]ν γὰρ νή[πιον? -----------]
[-------------------------------]α ἐξ αὐτ[-------------------]
[----------------------------- τ?]οὺς πόν[ους? ---------------]
[------------------------------]ο ἄθυμο[--------------------]
[-------------------------]οι vel οἱ ἐν τῆι [-------------------]
[--------------------------]ξ ἐκειν[------------------------]
[----------------------------] τέλειο[ς? --------------------]
[------------------------ ἐπα?]ινετὰ [----------------------]
[---------------------------]τονα[-------------------------]
[------------------------- οὗτ]ος vel] ὃς μαχ[όμενος? ------------]
[-----------------------------] αὐτὸ[ς? ----------------------]
[------------------- ἐπ?]αινεῖσ[θαι] νίκη[ν? --------------------]
[-----------------] πλειόνω[ν - - -]χθέν[των -------------------]
[--------------- ε]ἰς τὸ λεῖπον κἀκεῖ[ν ------------------------]
[---------------- πρ]οσήκει καὶ λογίζεσθ[αι -------------------]
[-------------- κάλ]λιστα. Ἀναμνησθῶμ[εν --------------------]
[--------------- ο]ἰκιστῆι τῶν Ἀθηνῶν Ἀ[δριανῶι Σεβαστῶι? --------]
[---------------] ἡμῖν τὴν μεγάλην π[όλιν ᾠκοδόμησε καὶ]
[ὄντως? ἐγένετο πατρίδο]ς πατήρ. Τούτων οὖν [συντελεσθέντων πάλιν ἤνθη]-
σε[ν ἐφ' ἡμετέρας?] ἡλικίας ἡ πόλις. Τ[ὸ δὲ] τ[οῦ πυλῶνος?] ἐπίγραμ-
μα εἰς [αὐτὸν ἔφερε]ν· Αἵδ' εἰσ' Ἀθῆναι Θη[σ]έως ἡ [πρὶν] πόλ[ις].
Ἡμεῖς δ[ὲ ἐλπίδας?] τῆς πόλεως ἁπάση[ς καθ' ὁνδηποτεο]ῦντιν[α] τ[ρόπ]ον
φέρομεν. [Ἐν]θυμήθητε δὲ κἀκε[ῖνα, πῶς] αὐ[τὸ]ς ὁ Θησ[ε]ὺ[ς ἔ]φη-
βος ὢν τὰ μ[έ]γιστα ἆθλα εἰργ[άσατο καὶ Σίνιν?] ἐν τῆι ἡμ[ετέρα]ι
καὶ τὴν το[ῦ] πατρὸς Περι[φήτου βίαν εἷλε] καὶ Κορυ[νήτην καὶ]
λῃστὰς ἐξεῖλ[ε τοὺς ἐν τῆι Μεγαρίδι? καὶ μετ]ὰ Σκείρω[νος Π]ροκρού-
στην. Ἔφηβο[ς γὰρ ὢν τοὺς δὶς ἑπτὰ ἐκείνους ἄγω]ν εἰς Κρ[ή]την [ἐξ]-
έπλευσεν ἐ[πὶ τὸν Μινώταυρον καὶ τοῦ αἰσχίστου] δασμοῦ τὴν πα-
τρίδα ἠλευθέ[ρωσε καὶ οὕτω τὰ μέγιστα ὠφέλ]ησε τοὺς πολ[ίτας καὶ]
ἐφήβους. Τίς [οὖν ἂν ἐφίκοιτο τηλικούτων?] ἔργων τῶν ἐκ[είνου];
Τίς μιμεῖσ[θ]αι τ[οιαῦτ' ἂν δύναιτο ἔφη]βος, ἐκείνωι πε[πρᾶχθαι]
παγκρατῆ μέν, [κάλλιστα δὲ ἀκούων; Ἀλλ' οὐ] πρὸ(ς) θηρία ὡς ἐκε[ίνωι νῦν]
[ὁ ἀγὼν ἐσ]τιν τ[ῆς ἀρετῆς? οὐδὲ πρὸς τὸν Κέρβ]ερον?, ἀλλ' ἐν ἀλλήλοις ἐ[ρί]-
[ζομεν ἐ]παξ[ίως ἐκείνου καὶ εἰς ἅμιλλαν ὁρ]μώμεθα καὶ τὸν κοσμητήν,
[ὃς ἐπισκέ]ψασθ[αι ἡμᾶς τοὺς ἐφήβους? ἐκέ]κτητο τῶι τὰ κάλλιστα προ-
[ηιρῆσθα]ι πάν[τα, βουλόμεθα μιμεῖσθ]αι. vacat
vacat

156. Athens. Fragment of a decree, Roman. *IG* II² 201 and 1068. S.D.Lambert, *per ep.*, reports that these two entries in the Corpus represent one and the same inscription and that the above date is probable.

157. Athens. Letters from Hadrian and Plautina regarding the Epicurean succession, 121 and 125 A.D. *IG* II² 1097 + *SEG* III 226 and *IG* II² 1099. *SEG* XLIII 24.* After reprinting the texts of this dossier, with modern Greek translation, I.Velissaropoulou-Karakosta, in Τιμαί Τριανταφυλλοπούλου 317–333, analyzes the nuances of the will of Epikouros with regard to the citizenship (Roman and/or otherwise) of the head of the School at this time and the imperial ruling of Hadrian expressed in these letters.

158. Erchia (Spata). Deme decree? 4th cent. B.C. *IG* II² 1213. *SEG* XLVII 27. S.D.Lambert, *ZPE* 130 (2000) 78–80, noting that the stone (now lost) is reported to have been found in the Bala area west of Spata/Erchia, attempts to link the trikomia mentioned in it (L. 4) with a putative group in and around the deme of Erchia. The striking feminine ταῖς ἀρχούσαις of L. 3 reminds him of the numerous priestesses, and no priests, in the sacrificial calendar of Erchia (see our lemma no. 167). He furthermore explores the possible connection of τὸν κό[μ]αρχον] in *IG* I³ 247 LL. 9/10, found near Spata, and [. . .⁶. . .]ντιδῶν L. 10 as the name of a kome in the Erchia area. Candidates include ἐς Σωτιδῶν (Erchia calendar E LL. 4/5, 8/9) and Dekadistai (*IG* II² 2071, from Spata).

159. Athens. Deme decree of Kephisia, ca. 350 B.C. *SEG* XXXII 147. *SEG* XXXVI 188;* XLIV 1763; XLIX 2469. W.S.Morison, *ZPE* 131 (2000) 93–98 (ph.), after study of the stone in the Peiraieus Museum (inv. no. ΜΠ 3514), prints a new edition with translation and very detailed notes on readings and commentary, especially on the locations, facilities, services, and administration of palaistras in Athens and in the Attic demes. He proposes that the honorand was probably the epistates of the palaistra in Kephisia and favors the view of E.Vanderpool, *AD* 24 (1969) A [1970] 6/7, that this facility was located ca. 400 m. south of the great spring of Kephalari.

[Ἐ]πικλῆς εἶπεν· ἐπε(ι)δὴ Φρο[υρ - - ca. 8 - - καλῶς καὶ]
[φιλ]οτίμως τῶν ἱερῶν τῶ[ν Ἑρμαίων? ἐπεμελήθη καὶ]
[ἐν? τῶ]ι αὐτοῦ χωρίωι τῶ[ι? - - - - ca. 18 - - - -]
[. . καὶ τ]ὴν κρήνην καὶ τὸν [ὀχετὸν καὶ - - - ca. 8 - - -]
[κατεσκ]εύασε καὶ τῆς παλα[ίστρας ἐπεστάτησε?]·
[καὶ τὸ] ἀποδυτήριον τῆς πα[λαίστρας ἐπεσκεύασε]
[καὶ τ]ὴν κρήνην ἔφραξεν ὥ[στε τὰ πρόβατα μὴ εἰσι]-
έναι εἰς αὐτὴν καὶ τἆλλα φι[λοτίμως ἔπραξε πρὸς]
τὸν δῆμον τὸν Κ[η]φ[ισ]ιέων· δ[εδόχθαι τοῖς δημόται]-
[ς] ἐπαι[νέσα]ι Φρου[ρ - - - - - ca. 23 - - - - -]
- -

In *BE* (2001) 193, P.Gauthier finds Morison's supplements in LL. 2 and 5 very doubtful; in L. 5, in place of καὶ τῆς παλα[ίστρας ἐπεστάτησε] he expects [ἐπεμελήθη]. The epistates in the world of the gymnasium is normally directly concerned with the training of the young men, whereas this honorand is praised above all for his generosity in funding and supervising new building and repairs.

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160. Rhamnous. Honorary decree of the deme of Rhamnous, 236/5 B.C. In *EAH* (2000) 15–18, B.C.Petrakos briefly announces the discovery in excavations of the Greek Archaeological Society of a fragmentary stele, in a cistern in the Fort, containing a decree of the deme of Rhamnous dated to the archonship of Kimon. The decree honors a στρατηγὸς τῆς παραλίας, whose name is not preserved, for his efforts to protect the Fort and to provide the garrison with σῖτος. No text; no ph.; no further details.

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161. Dekeleia. Three decrees concerning the Dekeleians and the Demotionidai, 396/5–350 B.C. *IG* II^2 1237. *SEG* XLVII 148;* XLIX 14. After a brief discussion of '*genos* theory,' S.D.Lambert, *CQ* 49 (1999) 484–489, takes up the issue of the identity of the Demotionidai and the Dekeleis in these decrees, with particular reference to the views of P.J.Rhodes, *CQ* 47 (1997) 109–120 (*SEG* XLVII 148). Lambert believes that neither of these two groups was a *genos* 'and we should not, therefore, look to these decrees in our search for a satisfactory theory of Attic *gene*.' The Dekeleian οἶκος is a subgroup of the parent phratry, the Demotionidai.

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162. Athens. Decree of orgeones? ca. 250 B.C.? *IG* II^2 1294. M.K.Langdon, *AJA* 77 (1973) 195/196 (ph.), after autopsy of the stone, prints a new text with detailed commentary on readings and an excellent, large ph. He observes that all previous editors err in the assumption that it is the left half of the stele that is preserved and not the right. Since, to judge from the pediment, the stele was broken vertically more or less in half, the number of letters missing at the left will approximately equal the number preserved on the right. Langdon sees this document as recording some sort of business transaction between the orgeones and Epigonos. He is tempted to associate the mention of Zeus Epakrios with his known altar on Mt. Hymettos (*SEG* XXI 541 E LL. 60–62) but follows W.S.Ferguson (*HThR* 37 [1944] 93) in concluding that the original stele was set up in the shrine of the orgeones.

[- - - - - Ο]ἱ ὀργεῶνες οἱ μετ-
[ὰ - - - - - -] Ἐπιγόνωι Ἐνδίο[υ]
[- - - - τ]οῦ Διὸς τοῦ Ἐπα[κ]-
[ρίου - - διαν]ομῆι [δ]ρ[α]χμῶν [. .]
[- - - - - αὐτ]οῖς ἅπαντα τ[. .4. .]
[- - - - -] τε ἀπο[- - - - - -]

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2. Ἐνδίου, Langdon in commentary. || 4. [Η] or [Ρ], B.D.Meritt apud Langdon. || 6. After the omicron, traces of α̣, δ̣, or λ̣, Langdon in commentary.

S.D.Lambert, *ZPE* 130 (2000) 77/78, warns against the hasty assumption that this inscription, which was found lying in a street in the Plaka, provides evidence for a precinct of Zeus Epakrios 'at some high point in the city' (R.E.Wycherley, *GRBS* 5 [1964] 176). He aptly compares *SEG* XXXII 454 from Anthedon in Boiotia, also found in the Plaka. Lambert also discusses the identity of the shrine of Zeus on Hymettos (M.K.Langdon, *Hesperia* Suppl. 16 [1976]; *SEG* XXVI 61). He further speculates on the identity and origins of the group of orgeones in LL. 1–3. 'Fundamental on this inscription is now the careful treatment of M.Langdon,' reported above; Lambert draws attention to its omission from *SEG*, which we gratefully rectify. After examining the stone, Lambert reads L. 4 [δια]νομῆι; L. 6 [- - -]ιτε preceded by uncertain traces; uncertain traces of a 7th line.

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163. Athens. Decree of the *genos* of the Salaminioi, 363/2 B.C. *SEG* XXI 527. *SEG* XLVII 33, 165,* 187, 272; XLIX 158. H.R.Goette, *Sounion* 71–73, takes up the question of the location of the Herakleion at Porthmos (LL. 10/11, 16, 85, etc.). Rejecting the possibility that it lay on the southern shore of Attica, Goette finds the most plausible site to be the peninsula of Pounta Zesa on the east coast, where many of the topographical requirements of the inscription can be satisfied. He warns, however, against trying to establish 'ein Demenzentrum von Sounion' here.

H.Lohmann, H.Schaefer, *ZPE* 133 (2000) 91–102, reexamine the following references in this decree: τὸ Ἡρακλέον τὸ ἐν Πορθμῶι, LL. 10/11, 16; Ἡρακλεῖον, L. 84; and Ἡρακλεῖον ἐπὶ Σουνίο, LL. 94/95; and that to the sanctuary of Herakles in *Agora* XIX L4b. They argue that the only known Πορθμός in Attica is that between Peiraieus and Salamis (cf. *IG* I^3 1104). The term is unsuitable for the narrow strait between the east coast of Attica, Pounta Zesa, and the present-day island of Makronisos. After further characterizing these two shrines, they urge that they must not be identified one with the other, as some scholars have done in the past. The sanctuary of Herakles ἐν Πορθμῷ was located on the coast near Salamis—not at Pounta Zesa—and the sanctuary of Herakles ἐπὶ Σουνίου was probably located at the cape.

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164. Athens. Decree of the *genos* of the Kerykes in honor of Xenokles of Sphettos, ca. 334–326 B.C. *SEG* XIX 119. *SEG* XXXIV 263; XLVII 33. *Agora* XVI 77. D.M.Lewis, *Selected Papers in Greek and Near Eastern History*, ed. P.J.Rhodes (Cambridge 1997) 227–229, restores ἐμέρισε | [ὅπως ἦι τὰ ἱ]ερὰ θῦσαι in LL. 10/11 and sees here an indication that Xenokles had been reorganizing the *merismos*, rather than simply passing out the funds. Lewis notes that Davies, *APF* 414/415, and C.Ampolo, *PP* 34 (1979) 167–176, have connected Xenokles' activity here with *IG* II^2 1191 L. 23, but he is reluctant to go further into his functions.

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165. Peiraieus. Decree of a thiasos of the Mother of the Gods, 3rd cent. B.C. *IG* II² 1273. *SEG* XLIV 58;* XLVII 26; XLIX 14. M.J.Osborne, in *Polis and Politics* 519/520 note 42, rejects the proposal of I.Arnaoutoglou (*SEG* XLIV 58) to identify the reference in the text as to Nikias (II), not Nikias (III), as suggested by Osborne, and to restore [Οὐρί]ου in L. 1 as the archon, on spatial grounds. Regarding the latter as 'an awful warning of the dangers of forsaking epigraphical autopsy in favour of reliance upon squeezes and photographs,' Osborne notes that L. 1 is inscribed on a moulding of a pedimental stele that protrudes beyond the main text on both sides, thus providing room not for only 0.04 m. (6 letters, Arnaoutoglou) for the rest of the archon's name plus [ἐπ'], but 0.06 m., i.e., 8 full letters before -ου. After examining the stone (EM 7757), Osborne rejects the restoration of [ἐπ' Οὐρί]ου as too short, and rejects his own earlier supplement [ἐπὶ Φανομάχ]ου (*ZPE* 78 [1989] 230 note 97; *SEG* XXXIX 152) as too long, now favoring ['Επ' Εὐβούλ]ου, 265/4 or 263/2 B.C.; this archon he identifies as Euboulos (II). In general, see our lemma no. 1.

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166. Rhamnous. Decree of the Marathonian Tetrapolis, 4th cent. B.C. *SEG* XLVIII 129. S.D.Lambert, *ZPE* 130 (2000) (see our lemma no. 168) 69/70, notes that the Tetrapolis archon honored in this still unpublished decree is from Probalinthos, as may have been Euboulos in the sacrificial calendar of the Marathonian Tetrapolis *IG* II² 1358, Face A Col. II LL. 39/40. He sees possible ties between Rhamnous and the Marathonian Tetrapolis in sacrifices to Telete (Face A Col. II L. 10) and to Aristomachos (Face A Col. II LL. 19/20).

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167. Erchia. Sacrificial calendar, ca. 375–360 B.C. *SEG* XXI 541. *SEG* XLIV 63;* XLVI 17; XLVIII 21, 2161; XLIX 54bis. S.D.Lambert, *ZPE* 130 (2000) 75–80, after autopsy of the stone, lists a number of minor new readings on 75, notes 31–33. He takes up several topographical, cultic, and institutional aspects of the deme and its calendar, including a temenos of Herakles (*IG* II² 2609), the sacrifice to Kourotrophos in the Delphinion (A LL. 23–27), those to Zeus Epakrios on Hymettos (E LL. 59–64; see our lemma no. 162, *IG* II² 1294), and the possible existence of a trikomia at Erchia (see our lemma no. 158, *IG* II² 1213).

In *Mesogaia* 92/93 (ph.), G.Steinhauer prints a ph. of the upper part of this stele and locates the agora of Erchia at ca. 500 m. south of the hill of Pousiri where this inscription was found. 'The frequently mentioned walled acropolis (ἐμ πόλει 'Ερχιᾶσι or ἐμ πυλῶνι) is located on Magoula hill at the west edge of Spata.... the frequent references in the same inscription to heights-crags, by words such as πάγος, ἄκρον, ἐμ πέτρηι, have been identified with different points of the Spata hill, but could just as well refer to the surrounding hills of Bourani, Myrteza, Kontres and Yelou, which defined to west and north the territory of Erchia from the large deme of Paiania.'

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168. Marathon. Sacrificial calendar of the Marathonian Tetrapolis, 375–350 B.C.? *IG* II² 1358. *SEG* XLVIII 34, 137,* 2161. In *Performance Culture* 337 note 50, M.H.Jameson briefly observes, 'An unsolved puzzle is the finding place of the calendar, at Koukounari in the hills

west of Marathon and the other three demes. I should record that in 1965 a *stele* base was visible at the site of the excavation (Richardson [*AJA* 10] (1895) [209–226]), which rather argues against the inscription having been brought to Koukounari for a secondary use.'

After autopsy of the stone (EM 13038) and consultation of the unpublished dissertation of G.Quinn, *The Sacrificial Calendar of the Marathonian Tetrapolis* (Harvard 1971), S.D.Lambert, *ZPE* 130 (2000) 43–70 (ph.), publishes a new text with full physical description; line-by-line commentary; and special discussions of the layout of the text, the Tetrapolis demes and the 2 columns of Face A, relation of contributions on Face B to sacrifices on Face A, the Tetrapolis archon Euboulos (possibly the famous politician), minimum/maximum number of letters missing to the left of Face A Col. I, the demarch of Marathon, modern graffito at Face A Col. II L. 20, erasure on Face B LL. 50–52, estimated cost of all sacrifices on Face A (ca. 2,500–3,000 dr. per year); same cutter inscribed both faces (?). Face B, containing members of all 4 demes, 'should imply that the financing of all the Face A sacrifices was Tetrapolis wide and (presumably) that members of all four demes might attend all of the sacrifices.'

Face A Cols. I and II are side-by-side on the stone. We draw attention to, but have not been able to reproduce accurately, the irregular layout of Face A Col. II, in which the inscriber 'marks off sections by devices such as indents and *vacats* ... without fixed margin, but in which the start of the lines wraps around the end of the lines in the left column ... in part, it seems, to allow himself extra space to fit in a long line, but sometimes for no perceptible reason' (47/48).

Face A
Col. I

\- - - - - - - - - - -
[τετάρτης τ]ριμήνο
[Μουνιχιῶν]ος
[- ca. 4–10 - Π]ρακτηρίωι κριὸς ΔΗͰ
[Θαργηλιῶ]νος
[- - ca. 5–12 - -] παρὰ τὸν πύργον οἷς ΔΗͰ
[Σκιροφορι]ῶνος
[- - ca. 6–13 - -] ἐν ἀγορᾶι κριὸς v ΔΗͰ
[ἐν (or δω)δεκάτ?]ẹι Διὶ 'Ορίωι οἷς ΔΗͰ
[- - ca. 6–13 - -]ιαι v οἷς ΔͰ
[- - max. ca. 7–15 - -] τάδε τοῦ τῶν ἐν
[- - ca. 5–12 - - ἐ]νιαυτοῦ ἕκαστον
[- - ca. 6–13 - -]α ἑξῆς ὡς γέγραπται
[- - ca. 7–14 - -]τον τὸν ἐν ταῖς
[- - ca. 6–13 - - π]αρὰ τὸ 'Ελευσίνιον
[- - ca. 7–14 - -]ωι ἐν Κυνοσούραι
[- - ca. 5–11 - - παρ]ạ̀ τὸ 'Ηρακλεῖον
[- - max. ca. 8–15 - -] τετάρτης
[τριμήνο v Μο]υνιχιῶνος
[- - ca. 8–15 - -]νου v οἷς ΔΗͰ
[- - max. ca. 8–16 - -] πρώτης

24 [τριμήνο v Ἑκ]ατομβαιῶνος
[- - ca. 5–11 - - ἱστα]μένου
[Ἀπόλλωνι? v Ἀπ]οτροπαίωι v αἶξ Δ⊢⊢
[δευτέρας τρι]μήνο Πυανοψιῶνος
28 [- - ca. 8–16 - -]ων οἶς κυοῦσα ΔΓ⊢⊢
[τετάρτης τρι]μήνο Μουνιχιῶνος
[- - ca. 8–15 - -]Ιωι αἶξ: Δ⊢⊢
[- - ca. 8–15 - -]ειον: Δ⊢⊢
32 [- - max. ca. 9–16 - -] τετάρτης
[τριμήνο v Μο]υνιχιῶνος
[- - ca. 8–16 - -]αίωι αἶξ v Δ⊢⊢
[- - ca. 9–17 - -]ηι οἶς Δ⊢⊢
36 [- - - ca. 10–17 - - -]νει: οἶς Δ⊢⊢
[- - ca. 9–15 - -]Σ[- ca. 2 -] οἶς Δ⊢⊢
[- - ca. 9–16 - -]
[προτέρα? v δραμ]οσύνη
40 [δευτέρας τριμ]ήνο Πυανοψιῶνος
[- - ca. 8–15 - - β]οῦς v 𐅄ΔΔΔΔ
[τρίτης τριμή]νο Γαμηλιῶνος
[- - ca. 9–17 - -]Ιιδων ὗς κυοῦσα 𐅄ΔΔ
44 [τετάρτης τριμήνο] Μουνιχιῶνος
[- - - ca. 11–19 - - -] Νυμφαγέτει αἶξ Δ⊢⊢
[Θαργηλιῶνος?]
[- - ca. 9–17 - - Π?]οταμῶι κριὸς: Δ⊢⊢
48 [- - - ca. 10–19 - - -] αἶξ: Δ⊢⊢
[- - ca. 8–16 - -].τηι κριὸς Δ⊢⊢
[- - ca. 8–15 - -].ουβατωι αἶξ v Δ⊢⊢
[- - ca. 7–14 - -] οἶς Δ⊢⊢
52 [- - ca. 8–15 - -]ολει: οἶς Δ⊢
[Σκιροφοριῶ?]νος
[- - ca. 7–14 - -]Ι οἶς v Δ⊢⊢
[Ἀθηναίαι Ἑλλ]ωτίδι χοῖρος: ⊢⊢⊢
- - - - - - - - - -

Face A
Col. II

- - - - - - - - ΟΙ[- - ca. 8–20 - - τάδε ὁ δήμαρχος]
[ὁ Μ]αραθωνίων θύει ε.[- - - ca. 14–24 - - -]-
ηνται δέκα ἡμερῶν ἥρωι [- - - ca. 12–22 - - -]
4 χοῖρος v ⊢⊢⊢ v τράπεζα τῶι ἥρω[ι ⊢ vacat?]
Βοηδρομιῶνος v πρὸ Μυστ[η]ρί[ων - - ca. 8–17 - -]
βῦς v 𐅄ΔΔΔΔ οἶς Δ⊢⊢ v Κουροτρόφω[ι οἶς Δ⊢ vacat?]
δευτέρας v τριμήνο v Ποσιδεῶν[ος - ca. 5–13 -]
8 βοῦς ⟦Η𐅄 v v v⟧ οἶς Δ⊢⊢ v ἡρωίνηι [οἶς Δ⊢? ἱερώσυνα]

Γ⊢⊢ v Γῆι ἐγ γύαις βοῦς v κυοῦσα 𐅄Δ[Δ? ἱερώσυνα ⊢⊢⊢⊢?]
Τελετῆι σπυΔια: ΔΔΔΔ vacat
τρίτης v τριμήνο v Γαμηλ[ιῶ]νος [- - ca. 7–14 - -]
12 Δαίραι v οἶς κυοῦσα: ΔΓ⊢ ἱερώσυνα ⊢ vacat?
Γῆι ἐπὶ τῶι μαντείωι v οἶς Δ⊢ v Διὶ Ὑπ[άτωι - ca. 2–9 -]
Ἰο(λ)έωι οἶς Δ⊢⊢ v Κοροτρόφωι χοῖρο[ς ⊢⊢⊢ τράπε]-
ζα ⊢ ἱερώσυνα: ⊢⊢IC v ἥρωι Φηραίωι [οἶς Δ⊢⊢? vacat 0–5]
16 ἡρωίνηι οἶς v Δ⊢ ἱερώσυνα v ⊢⊢⊢ vacat
Ἐλαφηβολιῶνος δεκάτηι ἱσταμένο[υ? Γῆι ἐπὶ τῶι]
μαντείωι τράγος παμμέλας ΔΓ ἱε[ρώσυνα - ca. 1–2 -]
τετάρτης τριμήνο Μουνιχιῶνος Ἀρ[ιστομά]-
20 χωι βõς v 𐅄ΔΔΔΔ v οἶς v Δ⊢⊢ ἡρωίνηι v οἶς Δ⊢ ἱερ[ώσυ]-
να: Γ⊢⊢ Νεανίαι βõς 𐅄ΔΔΔΔ v οἶς v Δ⊢⊢ v χοῖρο[ς ⊢⊢⊢]
ἡρωίνηι: οἶς v Δ⊢ v ἱερώσυνα: Γ⊢⊢IC vacat
τάδε ὁ δήμαρχος ὁ Μαραθωνίων θύει ἥρωι ἐν
24 Δρασιλείαι: οἶς v Δ⊢⊢ v τράπεζα ⊢ ἡρωίνηι v οἶς v Δ⊢
ἥρωι παρὰ τὸ Ἑλλώτιον v οἶς v Δ⊢⊢ v τράπεζα ⊢ v ἡρωί-
νηι οἶς Δ⊢ vacat
Θαργηλιῶνος Ἀχαίαι κριὸς Δ⊢⊢ v θήλεια Δ⊢
28 ἱερώσυνα: ⊢⊢⊢: Μοίραις v χοῖρος v ⊢⊢⊢ v ἱερώσ-
υνα IC vacat
Σκιροφοριῶνος v πρὸ Σκίρων Ὑττηνίωι τὰ ὡρα[ῖ]-
α v οἶς v Δ⊢⊢ v Κοροτρόφωι χοῖρος ⊢⊢⊢ ἱερώσυνα ⊢⊢I[C]
32 Τριτοπατρεῦσι v οἶς (Δ⊢⊢?) ἱερεώσυνα ⊢⊢ v Ἀκάμασιν
οἶς Δ⊢⊢ ἱερώσυνα ⊢⊢ vacat
τάδε τὸ ἕτερον ἔτος προτέρα δραμοσύνη Ἑκα-
τομβαιῶνος: Ἀθηναίαι Ἑλλωτίδι βõς 𐅄ΔΔΔΔ
36 οἶες τρεῖς v ΔΔΔ⊢⊢⊢: χοῖρος v ⊢⊢⊢ v ἱερώσυνα Γ⊢[⊢IC]
Κοροτρόφωι οἶς v Δ⊢ v χοῖρος v ⊢⊢⊢ ἱερώσυνα: ⊢[IC]
Δαφνηφόροις Γ⊢⊢ vacat
τάδε τὸ ἕτερον ἔτος θύεται μετὰ Εὔβουλον v ἄρχ[ο]-
40 ντα Τετραπολεῦσι ὑστέρα δραμοσύνη
Ἑκατομβαιῶνος v Ἀθηναίαι Ἑλλωτίδι οἶς: Δ[⊢]
Κοροτρόφωι v χοῖρος: ⊢⊢⊢ ἱερώσυνα ⊢IC vacat
Μεταγειτνιῶνος v Ἐλευσινίαι βõς v 𐅄ΔΔΔΔ
44 Κόρηι κριὸς v Δ⊢⊢ v χοῖροι v τρεῖς v Γ⊢⊢⊢⊢ ἱερώ[σ]-
υνα v Γ⊢IIIIC: ἀλφίτων ἑκτεὺς IIII οἴνο χõ[ς .]
Κοροτρόφωι οἶς Δ⊢ ἱερώσυνα ⊢ vacat
Διὶ v Ἀνθαλεῖ v οἶς v Δ⊢⊢ ἱερώσυνα ⊢⊢
48 Ἀνθεστηριῶνος v Ἐλευσινίαι ὗς κυοῦσα 𐅄Δ[Δ?]
ἱερώσυνα ⊢ Χλόηι v παρὰ τὰ Μειδύλου v ὗς κυόσ[α 𐅄?]
ΔΔ ἱερώσυνα ⊢ v ἀλφίτων ἑκτεὺς IIII οἴνο χ[õς .]
Σκιροφοριῶνος: πρὸ Σκίρων v Γαλίωι κριὸς Δ[⊢⊢]

52 ἱερώσυνα ⊢⊢ v Φρέατος Γ⊢ Τριτοπατρεῦσι vacat
τράπεζα ⊢ vacat
Τρικορυνθοῖ τάδε ὅσα ἔτη πρώτης τριμήνο
Μεταγει[τν]ιῶνος Ἥραι: βοῦς ΠΔΔΔΔ v οἶς Δ⊢
56 [- - - - - ca. 20–22 - - - - -] Κουροτρόφωι [- - -]
- - - - - - - - - -

Face B
[- -]σ[ισ]τρατος Μα.
[- Μα]ρ ΔΔ Ἀρχεναύτης Μα ΔΔ⊢⊢.
[- -]. . .Δ Ἡγησίστρατος Μαρ
4 [- - - - -]. . .⁵. .[- - - - - - - - - -]δωρος - - ca. 5–6 - - Ἰσόδικος Οἰναι Δ - ca. 2–3 -
[- - - - - - - - - -]γονος Ἁγνόστρατος v Μαρ[numerals] Πατροκλῆς Οἰναι Δ[.?]
[- - - - - - -]ιος ΠΗΔ⊢⊢!!! Ω[- - ca. 6 - - Μ]αρ [- - ca. 6 - -]ο..ος Οἰν⟦α numerals⟧
[- -]. .⁴. .χος [- - - - - - - - - -]!![- 1–2 -] Μα[ρ -]
8 [- -]στ[- - - - - - - - - - - - - - -]ΔΔΔ[-]
[- - - - - - - - - - - - - - - - - - - -].[- -]ΔΔ[-]
[- - - - - - - - - - - - - - - - - -]![- - - - - - - - - - - - - - -]ΣΟ[- - - - - - - - - - - -]ΔΔ[-]
[- -]
12 [- - - - - - - - - - - - - - - - - -] Μαρ[- -]Ρ[- - -]
[- -]Δ⊢
[- -]
[- -]ΔΔ[- - - - - - - - - -]ΡΛ[-]
16 [- -]
[- -]⊢⊢⊢
[- -] Μα ΠΔ
[- - - - - - - - - - - - - - - - - - - -]ΣΤ[- -] Μα Δ⊢⊢
[- -]
20 [- -]

ca. 28 lines severely abraded

[- - - ⟦-⟧ Ἀγήτωρ Πρ[ο? - -⟧ -]
[- - - ⟦-⟧ ΠΔΔ. . . [- -⟧ -]
52 [- - - ⟦-]. . . Μαρ Δ⊢ Λ?⟧ [- ca. 2–3 -]ος [- -]

ca. 8 lines severely abraded

61 [- -]ΦΛ⊢⊢ [- - - - - -]
[- -]ος [- - - - - - - - -]

For Lambert's views on *SEG* XLVIII 129, the unpublished decree from Rhamnous of the Marathonian Tetrapolis, see our lemma no. 166.

On 74 note 26, Lambert speculates that the deme Azenia might have been located in the Tetrapolis area. *Per ep.*, he informs us that Sean Byrne will present new evidence in support of this view.

S.Scullion, *ZPE* 134 (2001) 117–119, argues that the price differential of 1 drachma between sheep in, e.g., Face A Col. I L. 28 and Col. II L. 12, is to be explained as the

difference between the price of a castrated male sheep or 'wether' and that of a female or ewe. Price differentials are expressed only for οἶς or αἶξ, not for any other type of victim. They do not normally have anything to do with the recipient of the sacrifice. On 118/119, Scullion defends the main thrust of his restoration of Face A Col. I L. 28 (*SEG* XLVIII 137) against Lambert, who rejected it. While prepared to consider Lambert's suggestion that [- - -]ων here may be a toponym, he points out that the pregnant ewe would be an anomaly if offered to ἥρωι ἐν [- ca. 3–4 -]ων, since this victim is reserved for goddesses associated with fertility. The Great Mother Kybele nowhere receives pregnant victims, but Rhea does, and Scullion stands by [Ῥέαι Μητρὶ θε]ῶν here as acceptable cultic nomenclature for this archaic goddess.

In *ABSA* 97 (2002) 398, S.D.Lambert proposes to restore χô[ς ⊢] and χ[ôς ⊢] in LL. 45 and 50, respectively; 1 drachma per chous for wine. On 397 note 47, Lambert concedes that Scullion has made a good case for a goddess as the recipient of the offering of the pregnant ewe in Face A Col. I L. 28, but he is still not convinced by Scullion's [Ῥέαι Μητρὶ θε]ῶν. He is attracted to a toponym or other description of a recipient, e.g., [Γῆι ἐν - - ca. 5 - -]ων or perhaps [ἐν Ἀπατουρί]ων; 'the absence of stated recipient would be unique in what survives of *Tetrapolis Calendar*.'

169. Eleusis. Sacrificial calendar, ca. 330–270 B.C. *IG* II² 1363. *SEG* XLVI 174.* N.D.Robertson, *GRBS* 37 (1996) 330–350, argues, on the basis of LL. 3–7, that the festival Proerosia was proclaimed by the hierophant and the sacred herald of Eleusis on 5 Pyanopsion at Athens, probably at the Stoa Poikile in the Agora. The festival itself, however, did not follow closely. It was also proclaimed at Eleusis and contained a pannychis. It is this festival, the Proerosia at Eleusis, that once formed the subject of LL. 15–19 of this calendar, not the Athenian Pyanopsia or the Stenia. The restoration ἐξ Ἐλ[ε]υσι[νίου] in L. 16 indicates the main walled sanctuary at Eleusis. The erasures in these lines show that the deme's original contributions toward defraying the cost of the ceremonies were withdrawn. 'The first erasure is surely of the date, the second of priestly emoluments and of the total expense. The activity described in the intervening lines, 15–19, was no longer supported by deme funds, but there was no need to erase the whole entry.' (336/337)

On 333 note 40, Robertson rejects Sokolowski's restoration (*LSCG* 7) of LL. 1/2 [προηρ]οσ[ι]ά|[δα] οἶν, on the grounds that words are not otherwise divided between lines (except LL. 25/26), L. 1 had ample space for this text, and, at the beginning of L. 2, the lacuna is of considerably more than 2 letters.

He further connects the activities in LL. 22–27 to the Proerosia at Eleusis, identifying the μέγαρον as the existing pit in the 'Plutonion' precinct. (337–341)

Still, for the Proerosia, Robertson (341–347) restores LL. 25/26 as follows: [ἀ]π[αρχὰς ἵ]σας τοῖν Θεσμο|[φόροιν ἑκατέρα]ι κανοῦν. These will be two baskets of grain, possibly the *pelanos* of wheat and the *prokonia* of barley; cf. *IG* II² 1672 LL. 279, 284. At the same time, other offerings of ἀπαρχαί were made at the Proerosia, not as first-fruits of the harvest, for the festival took place at plowing time (possibly 20 Maimakterion), but as seed grain; hence, among other things, the connection with Triptolemos.

170. Phrearrhioi (Olympos). Sacred regulation of the deme Phrearrhioi, ca. 300 B.C.? *SEG* XXXV 113. *SEG* XLVIII 138.* N.D.Robertson, *GRBS* 37 (1996) 351 note 93, independently of R.M.Simms (*SEG* XLVIII 138), interprets the Eleusinion in this text as the shrine in Athens; 'the mention of Iacchus in line 26 is decisive for Athens' Eleusinium.'

While basically accepting R.M.Simms' interpretation, *op.cit.*, of this inscription as referring to the Eleusinian Mysteries and not to a local deme festival, N.D.Robertson, *EMC* 43 (1999) 17 note 61, 26 note 87, holds that the successive days in L. 27 are more likely to have been 5 Pyanopsion and 7 Pyanopsion, 'first the proclamation of the festival Proerosia and then the Apolline Pyanopsia.'

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171. Athens. Inventory of the treasurers of Athena, 385/4 B.C. *IG* II^2 1407 + 1414. *SEG* XVI 115; XVIII 34; XXXVI 208. In a discussion of the meaning of the phrase πρὸς ἀργύριον ('selon l'étalon d'argent'; see also our lemma no. 151), A.Bresson, *La cité marchande* 226/227, cites A.M.Woodward's text (*SEG* XVI 115) of LL. 6/7, πρὸς ἀργύριον τὰ στα[θμία ἀντιστήσαντες], suggesting also the possible restoration τὰ στα[θέντα] and comparing the Athenian Asklepieion inventory *IG* II^2 1534A L. 121, as reedited by S.B.Aleshire, *The Athenian Asklepieion: The People, Their Dedications, and the Inventories* (Amsterdam 1989) 177–248, Inventory IV, [ἀντιστήσαντας τὸ] σ̣[ταθμ]ὸ̣ν πρὸς ἀργύριον.

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172. Athens. Gold crowns in the inventories of the Treasurers of Athena, 368/7–345/4 B.C. M.L.Lazzarini, *RFIC* 128 (2000) 155–169, examines the gold crowns dedicated by poleis to Athena on the Acropolis and listed in the inventories of the Treasurers of Athena as evidence for the membership and activities of the allied states of the Second Athenian Confederacy. Among the states and crowns listed and discussed, with cross-references to the allies recorded on *IG* II^2 43, are Karystos, Abdera, and Siphnos (*IG* II^2 1425 LL. 123/124, 119/120, 125; 368/7 B.C.), listed in *IG* II^2 43 LL. 83, 99, and 125, respectively; Thasos, Mytilene, and Arethousa (*IG* II^2 1436 LL. 35/36; 1437 LL. 10/11, 14/15, 18/19; 1438 LL. 15/16, 20, 23; ca. 350 B.C.), listed in *IG* II^2 43 LL. 100, 80, and 82, respectively; Erythrai and Chalkedon (*IG* II^2 1437 LL. 12/13, 16/17; 1438 LL. 19, 21; ca. 350 B.C.), outside of the Confederacy; ὁ δῆμος ὁ ἐν Σάμῳ (*IG* II^2 1437 LL. 20/21; 1438 LL. 22/23; ca. 350 B.C.), outside of the Confederacy; Troizen (*IG* II^2 1425 LL. 227–229, 230/231; 368/7 B.C.), cf. also the decree of the alliance, *IG* II^2 46; Andros (*IG* II^2 1425 LL. 221–223; 1428 L. 56; 368/7 B.C.), listed in *IG* II^2 43 L. 112 (cf. also the decree *IG* II^2 123); Paros and Naxos (*IG* II^2 1441 LL. 6/7, 16–18; 1443 LL. 114/115; 348/7 and 345/4 B.C.), listed in *IG* II^2 43 L. 89 and restored in LL. 85–90, respectively (for Naxos, see possibly also *IG* II^2 179); Elaious (*IG* II^2 1443 LL. 93–95; 346/5 B.C.), listed in *IG* II^2 43 L. 123; δῆμος ὁ ἐν Χερρονήσῳ, Alopekonnesos, and Madytos (*IG* II^2 1443 LL. 95–99; 346/5 B.C.), not listed in *IG* II^2 43, but cf. Demosthenes 18.92/93 and 23.166/167; Samothrace (*IG* II^2 1443 LL. 108–112; 346/5 B.C.), listed in *IG* II^2 43 L. 104; Agora (in the Chersonnesos) (*IG* II^2 1443 LL. 117–121; 346/5 B.C.), not listed in *IG* II^2 43; the soldiers in Skiathos (*IG* II^2 1443 L. 107; 346/5 B.C.), listed in *IG* II^2 43 L. 86; Knossos (*IG* II^2 1443 LL. 121–123; 345/4 B.C.), not listed in *IG* II^2 43. Lazzarini points up the importance

of this evidence for close relations between Athens and many of her allies and especially for the participation of Athens' allies in the Panathenaic festival. For reference to these inscribed crowns, she also adduces Demosthenes 22.72; 24.180.

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173. Athens. Inventory of the Treasurers of Athena, 369/8 B.C. *IG* II^2 1424a. *SEG* XXX 102;* XXXII 157; XXXIII 72; XLVII 42, 168; XLIX 166. In his examination of the Acropolis treasures, R.Hamilton, *Treasure Map* (see our lemma no. 70) 257–259, points out that the Chalkotheke treasure, listed here for the first time, is recorded in smaller letters and probably by a hand different from that in the upper part of this inventory. He infers that it was known in advance that the three columns of the Chalkotheke inventory were going to be added to the stele later; cf. the practice, beginning in *IG* II^2 1425, of listing it later, on the reverse of the stele. He links the organization into different types of metals in labelled categories on this stele to the first annual reweighing of objects.

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174. Athens. Accounts of the Treasurers of Athena, 334/3–328/7 B.C. *IG* II^2 1493, 1496, 1497. *SEG* XLII 127;* XLVI 3, 206; XLVII 26; XLIX 51. Proposing that Lykourgos 'assumed control of Athenian finance with some title or commission at some time during 338 and held it ἐπὶ τρεῖς πενταετηρίδας until 326'—in 336–332, 332–328, 328–324—D.M.Lewis, *Selected Papers in Greek and Near Eastern History*, ed. P.J.Rhodes (Cambridge 1997) 212–229, demonstrates that *IG* II^2 1493, 1496, and 1497 have no necessary connection with Lykourgos and cannot be used 'as a weapon against the view here advanced.'

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175. Athens. Accounts of the Treasurers of Athena, 334/3–331/0 B.C. *IG* II^2 1496B. *SEG* XLII 127;* XLVI 206; XLVII 26; XLIX 51. While urging the constant potential of precious votive objects recorded in the Athenian inventories of the classical period as eventual ingots convertible into coinage in times of emergency (see Thucydides 2.13), C.Martinelli, *AIIN* 46 (1999) 283–289, contests the view of D.Harris, *The Treasures of the Parthenon and Erechtheion* (Oxford 1995) 276/277, that this inscription demonstrates a certain indifference on the part of the Athenians to exact weights, inasmuch as the artisan began and ended his work with a quantity of metal that in neither instance constitutes a round number. Martinelli maintains, on the basis of the mention of staters in LL. 205–207, that the weight of gold in LL. 200–207 was being computed in terms of its potential monetary value, and that the loss of material in the process was not significant.

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176. Athens. Inventories of the Treasurers of Athena, ca. 330 B.C. *IG* II^2 1498–1501A. *SEG* XLII 128;* XLVI 189; XLVII 169. D.Harris-Cline, in C.Mattusch et al., eds., *From the Parts to the Whole* 135–141, examines these inscribed records for the evidence they provide about the nomenclature of the 25 life-size bronze statues listed. At least 21 of these were missing body parts; 'the absence of feet in a number of cases suggests that they were lying on the ground like piles of corpses.' The statues were votive offerings, as evidenced by the names

of dedicants attached to some of them. Damaged and incomplete, they were no longer judged to be pleasing to the gods and hence were taken down prior to being melted into bronze from which new Acropolis dedications would be made under the administration of Lykourgos.

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177. Athens. Catalogues of silver phialai, ca. 330–322 B.C. *IG* II^2 1553–1578. *SEG* XLVIII 151;* XLIX 22. I.Worthington, *ZPE* 130 (2000) 296–298, urges that the chronological difficulties raised by Davies, *APF* p. 566, in identifying Chairephilos son of Pheidon of Paiania in Face A LL. 510–513 as the same man who received Athenian citizenship ca. 331/0 B.C. (Deinarchos 1.43), can be removed by assuming that the former is the grandson of the latter. Worthington also examines the prosopographical inferences that can be drawn from *IG* II^2 417 L. 14; 1631 LL. 622–624; and *SEG* XXI 288 (*Agora* XVI 85) for the careers of Pamphilos and Pheidippos who received citizenship together with their father Chairephilos.

For a brief discussion of these inscriptions, with emphasis on the probable high proportion of χωρὶς οἰκοῦντες among the slaves, see E.E.Cohen, *The Athenian Nation* (Princeton 2000) 152–154.

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178. Athens. Accounts of the Athenian Amphiktyones of Delos, ca. 345–343 B.C. Fragment of an opisthographic stele of white marble with the left side of Face A and the right side of Face B preserved; broken on all other sides. Found in the excavations of the Greek Archaeological Service in the Zappeion shaft of the Athens Metro; inv. no. M 5585. In Πόλη 139–141 no. 123, there is a beautiful, very legible color photograph of both faces, with measurements and a long descriptive discussion by C.B.Kritzas of the standard contents of this category of inscriptions: *IG* II^2 1633–1653; *I.Délos* 89–104-33. Kritzas also provides the following summary of the contents of this inscription, but does not print a Greek text. Face A LL. 1–11, an inventory of sacred objects, with weights and numbers, that were stored in the οἶκος τῶν Ναξίων, the ναός, and perhaps the Θεσμοφόριον, including γαστρόπτης, λέβητες, and other bronze vessels; and wooden κλῖναι, most of which are ἐξερρωγυῖαι and ἄχρηστοι. LL. 12–21, income from the rent of sacred properties at Φοίνικες (Delos), Πάνορμος, Λίμναι (Rheneia), and from a λίμην. LL. 15/16 record the income from rent of ἱεραὶ οἰκίαι and the names Ἀπατούριος and Θαρσαγόρας.

Face B LL. 1–13, a record of legal proceedings undertaken by the Ἀμφικτύονες and their γραμματεύς in the Athenian dikasterion Τρίγωνον, involving the death penalty and Πεισιθείδης Πεισιθείδου Δήλιος, who fled to Athens and was awarded Athenian citizenship in 344/3 B.C. (*IG* II^2 222). Following a *vacat*, 5 further lines of text are visible on the ph.

This inscription will be published by C.B.Kritzas.

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179. Athens. Catalogue of those preparing the banquet for Plouton, late 1st cent. B.C. *IG* II^2 1935. *SEG* XLII 138; XLVII 33; XLVIII 36. N.D.Robertson, *EMC* 43 (1999) 10 note 33 (see our lemma no. 21), restores L. 7 as [ἐκ τῶν γεγαμ]ηκότων; cf. *IG* II^2 2464 L. 1.

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180. Athens. Ephebic catalogue, 116/7 A.D. *IG* II^2 2026. *SEG* XXXIX 188; XLIII 1215. For the discussion of the term εὔρυθμος applied to Gauros in L. 76 by M.W.Dickie, *Nikephoros* 6 (1993) 105–151 esp. 127; *SEG* XLIII 1215; see H.W.Pleket, *Scienze dell' Antichità* 10 (2000) 627–644 esp. 637–639, who argues that there is not adequate evidence to show that this term and the value attached to it were widely adhered to in the Greek gymnasia.

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181. Athens. List of names, ca. 100–90 B.C.? *IG* II^2 2460. S.D.Lambert, *ABSA* 95 (2000) 506–508 no. E15 (ph.), reedits this inscription, probably cut on a wall block, after autopsy in the British School at Athens (see our lemma no. 1705), and provides a detailed prosopographical commentary. For another catalogue of men's names in the genitive, cf. *IG* II^2 2801.

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182. Prasiai (Koroni). Leasing document of the deme of Prasiai, ca. 350–300 B.C. *SEG* XXI 644. *SEG* XXXIX 196;* XLIII 1221. N.F.Jones, *ZPE* 133 (2000) 82/83 (see also our lemma no. 22), reprints the text of LL. 16–28 of this inscription (misprint of Γ for 𐅃 in L. 19) and argues against the interpretation of R.Osborne, that the οἰκία in L. 17 might have a non-residential function since 'all the pieces of equipment that belong to the deme in the oikia' (LL. 16/17) stand in apposition to the 80 *phidaknai* and other items in LL. 18–20, implying that they stood inside. Pointing out that storage of farm equipment is not in itself inconsistent with occupation of a farm house by individuals, Jones urges that 80 small amphoras 'in the ground' (χόνδην L. 19) are much more likely to have been outdoors. 'Finally, if the oikia is in whole or part residential in function, the two *oikemata* [LL. 20, 22] might be candidates for non-residential uses.' For a different interpretation of χόνδην, see *SEG* XXXIX 196.

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183. Athens. Boundary stone of the Kerameikos, 4th cent. B.C. *Agora* XIX H30. J.K.Papadopoulos, *GRBS* 37 (1996) 107–128 (ph.), in a discussion of the use of the term 'Kerameikos' applied to the classical agora of Athens, urges that this marker, found *in situ* at the northwest corner of the Agora, 'is located precisely where Pausanias is likely to have entered "the Agora," perhaps inspiring him to write that upon entering the "Kerameikos," the first building on the right is the so-called Stoa Basileus.' (125) Papadopoulos briefly cites the second boundary stone of the Kerameikos found in the Agora Excavations, but not *in situ* (*Agora* XIX H31).

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184. Athens. Security horoi. As part of his argument that to a significant degree Attic farmers resided in houses on the land that they worked or owned, and not almost exclusively in nucleated villages, towns, or cities, N.F.Jones, *ZPE* 133 (2000) 84–89 (see our lemma no. 22), examines this body of evidence. First, on 84, he prints a useful list of 266 different security horoi published before 1995. [To this list add now, for Attica, *SEG* XLVIII 171–174 and our lemma no. 186.] Of these, 25 come from outside Attica (Amorgos, Lemnos, Naxos, Skyros, and Syros) and 41 are too fragmentary to play a part in his analysis. Others name properties not visibly

associated with arable lands. Jones concentrates on the 186 remaining inscriptions recording the hypothecation of (1) χωρίον, 66 examples; (2) a building, almost always οἰκία, 62 examples; or (3) a combination of the two, 58 examples. He then tabulates these data with respect to topography—intramural urban versus extramural rural locales—as follows:

(1) χωρίον—25 urban, 26 extra-urban, 15 with no recorded provenance
(2) οἰκία—48 urban, 8 extra-urban, 6 with no recorded provenance
(3) χωρίον καὶ οἰκία—15 urban, 35 extra-urban, 8 with no recorded provenance

For the inferences Jones draws from these data, see our lemma no. 22.

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185. Athens. Security horos, 4th/3rd cent. B.C. *Agora* XIX H124. *SEG* XLIX 183.* E.M.Harris, K.Tuite, *ZPE* 131 (2000) 101–105, on the basis of autopsy of the stone (Agora inv. no. I 5639) by Tuite, print a new text that differs from that in *SEG* XLII 149 only in LL. 2/3 Δε̣ vacat | [? ξιθέ]οι and LL. 7–9 Δη|[μὼ ἕ]ως ἂν διεξ|[έλθηι]. Tuite translates: '*Horos* of a house sold (i.e. pledged as security) to De[xithe]us of Melite in regard to the pledge of personal security which he (i.e. De[xithe]us) received from Dion for the *eranos* loan of 500 drachmas. The person who collected the loan was Demo. Until it expires ...'.

Harris (102–105) returns to the interpretation of this text, responding to criticisms from A.Maffi, *RD* 71 (1993) 649/650; *SEG* XLIV 83. The phrase ἐπὶ λύσει does not appear in this document because it was set up in connection with an eranos loan. Here the property has been sold to De[xithe]us in exchange for a pledge of personal security. 'The name of the person (Dion?) to whom De[xithe]us of Melite had given a pledge of personal security appears to have been recorded.' Harris cites the poletai accounts *Agora* XIX P26 LL. 462–498 for parallel formulas for personal security. He translates LL. 4–8 as follows: 'in regard to the pledge of personal security which he (De[xithe]us) gave to Dion (?) (for repayment) of the five-hundred drachma *eranos* loan.' On 104 note 14, Harris points out that in his earlier study (*Phoenix* 46 [1992] 309–321; *SEG* XLII 149) he 'mistakenly translated the phrase "In regard to the pledge of personal security which he (Diotimus) received from Dion (?) for the *eranos*-loan."'

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186. Anaphlystos (Anavyssos). Security horos, undated. M.Oikonomakou, *AD* 52 (1997) B.1 [2002] 89, publishes the ed.pr. of this fragment of a stone plaque, inv. no. 896 (Laureion Museum), found in a field near the geometric cemetery at Agios Pantelemon.

Ὅρος χω[ρίου]
πεπραμ[ένου]
ἐπ[ὶ] λύσε[ι]
4 [Διο]γνή[τωι]

4. Ed.pr. cites Διόγνητος Ἀναφλύστιος, *PA* 3856; equally possible would be [Θεο]γνή[τωι], although this name is less common in Attica. Stroud.

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187. Thorikos. Inscription concerning the ownership of a mine, 4th cent. B.C. *SEG* XLVIII 168. In *AD* 52 (1997) B.1 [2002] 88, M.Oikonomakou now publishes the text of this inscription (Laureion Museum, inv. no. 899) with further comments on its relationship to *SEG* XLIV 240; XLVIII 166/167.

Θε[οί].
ὅρος [ἐργ]αστηρίου
καὶ οἰκίας καὶ κήπου
4 καὶ ἀνδρα-
πόδων καὶ
Εὐθυδίκη[ς]
Ἐπιχαρίνο[υ]
8 Ἐλευσινίο[υ]
θυγατρὸς ἐ-
[πι]κλήρου

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188. Peiraieus. Agoranomos inscription with list of prices, 1st cent. B.C. *SEG* XLVII 196. In *La cité marchande* 151–182 (ph.), A.Bresson, after study of the stone in the Peiraieus Museum (inv. no. 4268), reedits this inscription, printing a new text that differs from that of ed.pr. G.Steinhauer (reprinted in *SEG* XLVII 196) in the following respects. Face B: L. 13 [ἐξ] ἡμίσους. LL. 19–28:

μήτρας ἡ μνᾶ ἰσόκ[ρεως]
20 ἡπατίου [ἡ μν]ᾶ ἰσόκρεως
ὕθατος ἡ μνᾶ ἰσόκ[ρεως]
πλε[υμονίου ἡ μνᾶ ἐξ ἡμίσους]
Βοείου π[οδός - -]
24 ἡπατίου [καὶ σπληνὸς ἡ μνᾶ ἰσόκρεως]
πλε̣[ύμονος ἡ μνᾶ ἐξ ἡμίσους]
ἐνκ[εφάλου - -]
[Ἡ μνᾶ τῶν χολικίων πάντων - - -]
28 [καὶ τέταρτον - - - - - - - -]

LL. 20, 25 were omitted in the ed.pr. and in the text reprinted in *SEG*. LL. 27/28 are restored by Bresson on the basis of Face A LL. 30/31 although the original surface of the stone is not preserved here. Face A: LL. 8, 23, 28 ἐξ ἡμίσους. LL. 20/21: Bresson omits these two lines. [The text of LL. 20/21 as printed by ed.pr. and reprinted in *SEG* XLVII 196 corresponds to the photo. Stroud.]

Bresson proposes a completely different reconstruction of the stone and the sequence of its 2 inscribed texts. Since, with the exception of the heading and the prices, the two inscribed faces carry identical texts, they must be independent one from the other, as is indicated by the fact that the faces are inscribed inversely to one another. He considers the inscription on the wider face the earlier of the two, with the letters cut much more carefully, and containing the heading with the dedication and the name of the archon at the top. This was a stone stele inscribed, as normal, on one of its wider faces. Then at some later time the stele was turned upside down and

the same text, without the heading and dedication, was inscribed on its narrower right side in larger and more careless lettering by another mason. This is exactly the opposite of the sequence proposed by the ed.pr. Accordingly, Bresson's Text I = Steinhauer's Face B; Bresson's Text II = Steinhauer's Face A.

Bresson identifies the archon Pammenes of Text I LL. 1/2 with Pammenes II, ca. 35/4–18/7 B.C.; cf. our lemma no. 2. He interprets the λίθοι dedicated by the agoranomos in Peiraieus as stone tables for measuring commodities, i.e., σηκώματα, and the ζυγόστασις as the support for the scale balance for weighing. The text in I LL. 6/7, κα[τ' ἐ]πιιταγὴν τῶν κύκλῳ κατὰ τὸν νόμον, is to be taken closely with the list of prices that follows. It does not refer to a tax but to an ordinance of the college of agoranomoi who set the prices according to the law. On 172, Bresson provides a translation in French, which includes the 2 lines omitted from his text of I 20/21. He concludes with a discussion of the role of officials, such as agoranomoi, in fixing prices in the markets of the Greek city states. The sums of Text I proved to be too high, so the stone was turned upside down and was newly inscribed with Text II, which contains the same items but at prices reduced by ca. 10–30 per cent.

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189. Rhamnous. Dedication of the strategion, ca. 267/6 B.C.? B.C.Petrakos, *EAH* (2000) 19–21, briefly reports that, in excavations of the Greek Archaeological Society of a cistern in the southern pylorion, the left side of a dedicatory inscription was found, which informs us that the στρατηγὸς τῆς παραλίας Ἐπιχάρης dedicated the στρατήγιον to the Ἥρως Ἀρχηγέτης and another divinity. Petrakos identifies this man with the general Epichares (no patronymic or demotic yet attested) who commanded the fort in 268/7 B.C., the first year of the Chremonidean War (for this generalship, see the decree *SEG* XXIV 154 + XL 135; Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 3). Since the gift of the strategion is not mentioned among his many services to the Fortress cited in the decree, Petrakos speculates that it took place after that generalship, during a hypothetical second generalship held by Epichares, in 267/6 B.C. or, at the latest, before 263/2 B.C. when the fort fell to Antigonos Gonatas. No text; no ph.

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190. Athens. Dedications to Apollo Hypoakraios, Roman. *IG* II^2 2891–2931. *SEG* XXVI 269; XXXII 262; XLVI 3, 246. P.E.Nulton, *AJA* 104 (2000) 319/320, briefly suggests that these inscriptions are to be interpreted as evidence for a cult of Apollo beginning only in the early 1st cent. A.D., closely connected with the annual swearing in of archons expressing allegiance to the emperor.

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191. Eleusis. Statue base in honor of the general Demetrios son of Phanostratos of Phaleron, ca. 250 B.C. *IG* II^2 2971. *SEG* XLIV 163;* XLVI 249. R.Oetjen, *ZPE* 131 (2000) 111–117, examines the evidence for Demetrios of Phaleron the Younger, identifying him with the general Demetrios honored in *IG* II^2 1285 from Eleusis and arguing that his career and that of Tracy's 'Cutter of *IG* II^2 778' do not really begin until ca. 256/5 B.C. He was not appointed

as a special commissioner for Athens by Antigonos Gonatas, but simply as a conventional thesmothetes. See also our lemma no. 144.

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192. Athens (now in London). Dedication of a gymnasiarchos, 350–325 B.C. *IG* II^2 2974. After a detailed analysis of the sculptural style and the iconography of the figures in the relief panel below the inscription, O.Palagia, in Ἀγαθὸς Δαίμων: *Mythes et Cultes: Études d'iconographie en l'honneur de Lilly Kahil, BCH* Suppl. 38 (2000) 403–408 (ph.), identifies the torch race represented on this dedication (now in the British Museum, inv. no. GR 1864.2-20.11) as that of the Panathenaia. The altar is that of Athena Polias and the tall male figure wearing the spiked crown is to be identified as the eponymous hero of the (unknown) victorious tribe. Palagia restores a large figure of Athena to the right of the altar; no change in the text.

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193. Athens. Choregic dedication of Nikias, 320/19 B.C. *IG* II^2 3055. O.Gengler, *ZPE* 130 (2000) 143–146, after a review of the several attempts to identify the dedicator of this monument with the famous Athenian painter Nikias (Pausanias 1.29.15; 3.19.4; 4.31.12), argues that these are two different men and that the patronymic Νικομήδους for the painter must be read in the text of Pausanias and not emended to Νικοδήμου to conform to *IG* II^2 3055.

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194. Athens. Dedication of an agonothetes, 307/6 B.C. *IG* II^2 3077. *SEG* XXVI 222. In *AD* 52 (1997) B.1 [2002] 19 (ph.), C.B.Kritzas reports that in cleaning of the 2 joining fragments that constitute this inscription (EM 10672 + 4907), it was observed that in L. 4, in the letterspace following Φιλ[- - -], an omicron survives. H.J.Mette's restoration Φιλ[ήμων] (*SEG* XXVI 222) is now ruled out. Kritzas reads Φιλο[- - -] and restores Φιλο[κύδης].

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195. Rhamnous. Victory dedication from the torch races of the Diogeneia and Ptolemaia, 106/5 B.C. To the body of similar marble, dedicatory bases from Rhamnous decorated with an elaborate Ionic capital (see *SEG* XLIX 200), B.C.Petrakos, *EAH* (2000) 23 (ph.), now adds another, found in excavations of the Greek Archaeological Society in the fort. It is dated to the archonship of Agathokles, set up by three soldiers from the garrison at Rhamnous, and provides further evidence of the prowess of the men from Rhamnous in this event; no text, but a clearly legible ph.

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196. Athens. Dedication of a victory torch, 100–50 B.C. Lower part of a base of 'Hymettian' marble for the support of a bronze dedicatory torch, found in excavations of the Greek Archaeological Service for the Syntagma station of the Athens Metro. Ed.pr. C.B.Kritzas, Πόλη 187 no. 174 (ph.), inv. no. M 4135, who identifies the man in LL. 5–7 as the

person recorded in *SEG* XXX 93 LL. 20/21, 20/19 B.C., and notes that the pareutaktoi are epheboi who have completed one year of training.

[ὁ δεῖνα τοῦ δεῖνος]
[- demotic - τ]ὴν λαμπάδα
[ἀνέθηκε?]ν ἐκ τῶν παρε[υ]-
4 [τάκτων] νικήσας 'Απόλλω-
[νι, γυμν]ασιαρχοῦντος 'Α-
[πολ]ήξιδος τοῦ 'Απελλι-
[κ]ῶντος ἐξ Οἴου

3. περε[υ]- Kritzas, a misprint that we correct from the ph. Stroud.

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197. Rhamnous. Dedicatory inscription on the temple of Nemesis to the Empress Livia, 45/6 A.D. *IG* II^2 3242. *SEG* XXXIX 216;* XLIX 4. In a very wide-ranging essay including discussions of Mars Ultor, representations of Nemesis in various media, the motive of vengeance upon both the Persians and the Parthians, the Imperial cult at Athens, the rebuilding of the temple of Nemesis at Rhamnous, a possible priestess of Livia/Nemesis at Rhamnous (*IG* II^2 5143), the monopteros on the Acropolis at Athens, the statue of Nemesis at Rhamnous by Agorakritos, and other topics, M.Kajava, *Arctos* 34 (2000) 39–61, associates this inscription with *IG* II^2 3275 in arguing that it was Claudius who was primarily responsible for this architectural and epigraphical manifestation of the association of Livia with the ancient cult of Nemesis at Rhamnous, although the association may go back to Augustan ideology.

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198. Athens. Statue base of Antipatros the hoplite general, 18/7 B.C. or shortly thereafter. *IG* II^2 3539. *SEG* XXIX 125, 170. D.J.Geagan, in M.C.Hoff, S.I.Rotroff, edd., *The Romanization of Athens* (Oxford 1997) 22/23, briefly summarizes Antipatros' career.

In *ABSA* 95 (2000) 501/502 no. E11 (ph.), S.D.Lambert, after autopsy of the stone and study of a drawing by George Finlay, prints the text as follows:

['Αντίπατρον 'Αντιπ]άτρου Φλυέα vac.
[τὸν ἐπὶ τοὺς ὁπλείτας] στρατηγὸν τὸ ἕβδο[μον]
[praenomen nomen ? Π]ρόκλος ἀρετ[ῆς ἕνεκα (or -εν)]

Citing the contemporary honorary statue base from Athens, *SEG* XVII 71, and other monuments for Antipatros, Lambert discusses the career of Antipatros and also suggests that the dedicator in L. 3 was a Roman Proculus.

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199. Athens. Honorary inscription, 180–184 A.D. *SEG* XLIX 214. In *AD* 52 (1997) B.1 [2002] 37, A.Spetsieri-Choremi quotes more of the text of this inscription found during

restoration work in the Library of Hadrian, viz., ἀγωνοθέτην τῶν μεγάλων Πανελληνίων καὶ ἀρχιερέα διὰ βίου τῶν Σεβαστῶν Π. Αἴλιον 'Ιουλιανὸν Διονύσιον Νικοπολίτην. The first five words are newly reported; I.-A.Trianti in *SEG* XLIX 214 gave τοῦ Σεβαστοῦ instead of τῶν Σεβαστῶν.

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200. Athens. Dedication to Eileithyia, ca. 100–150 A.D.? *IG* II^2 4066. E.Kapetanopoulos, *RBPh* 52 (1974) 63/64 no. 7; S.Pingiatoglou, *Eileithyia* (Wurzburg 1981) no. E41. S.D.Lambert, *ABSA* 95 (2000) 503–505 no. E13 (ph.), presents the following new text, with translation and commentary, after autopsy in the British School; see our lemma no. 1705. He urges—on the basis of *IG* II^2 3965, another dedication to Eileithyia of ca. 100–150 A.D. cut in the same hand under the same priestess; and on the basis of prosopographical considerations of *IG* II^2 4075+4083 and 2085 L. 24—that Julia Rufina in this dedication is the newly-born daughter of C.Julius Optatus, not the child's mother.

Γά(ιος) 'Ιούλιος 'Οπτᾶτ[ος]
τὴν ἑαυτοῦ θυ ['Ιου]-
λίαν 'Ρουφῖναν 'Ιλιθυίαι
4 χαριστήριον
[ἐπὶ] ἱερίας 'Ισιδώρας τῆ[ς]
[- min. ca. 6 -] ἐξ Αἰ[- ca. 3 - θυ]γα[τρός]

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201. Athens. Dedication to Zeus Hypsistos, 2nd cent. A.D. *IG* II^2 4056. S.D.Lambert, *ABSA* 95 (2000) 505/506 no. E14 (ph.), after autopsy of the stone in the British School at Athens (see our lemma no. 1705), prints the following new text and provides a physical description of this fragmentary (cylindrical?) altar of white 'Pentelic' marble with the relief of a garlanded boukranion below the inscription. He attributes the dedication to the sanctuary of (Zeus) Hypsistos on the Pnyx (*IG* II^2 4798–4810).

[- - - 'Υψ?]ίστῳ ὑπὲρ Ζωπύρας
[καὶ? 'Ανθ]εστηρίου vacat

1. [Διὶ 'Υψ]ίστῳ, D.Hereward (notes at British School).

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202. Rhamnous. Cult table of Dionysos. Marble(?) cult table from the sanctuary of Dionysos, found reused as a paving slab of the Roman period in a courtyard of the fortress in excavations of the Greek Archaeological Society. Ed.pr. B.C.Petrakos, *EAH* (2000) 22/23 (ph.), who does not suggest a date.

ἱερὰ Διονύσο[υ]

203. Athens? Dedication to Asklepios. Probably from Athens; see our lemma no. 1658 (Unknown Provenance).

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204. Attica. Dedication? 4th cent. B.C. In *ABSA* 95 (2000) 316 (dr.), S.D.Lambert publishes the ed.pr. of this lost text inscribed on one of the longer faces of ▪ block known only from 2 drawings in the Notebooks of George Finlay; probably Attic. Ed.pr. suggests that it is the base of a dedication [perhaps a gravestone is not to be ruled out. Stroud].

[Μν]ησίθεος Μνησ[- - -]
[- - -].PA[- 3? -]ỤỌẠỊ[- - -]

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205. Delphi. Dedications of Ἀθηναίων ὁ δῆμος ὁ ἐν Σάμῳ. *IG* XII.6.1.263–265. For three dedications of this body at Delphi, see our lemma no. 509.

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206. Sounion. Dedication to Aphrodite Pontia, date? In *PAAH* (1903) [1906] 13/14, B.Stais reports the discovery in excavations of a wall of the fortress in 1903 of 'fragments of inscriptions, including a statue base inscribed Αφροδιτῃ ποντιᾳ.' No date; no ph.; no further details. [For reports of the excavations of this area by the Greek Archaeological Society, without reference to this inscription, see *AE* (1900) 113–150, (1917) 168–213. Richardson.] Briefly mentioned by A.N. Oikonomides, Σούνιον 18, who prints Ἀφροδίτηι Ποντίαι, and by H.R.Goette, *Sounion* 52, who notes that the base 'is currently inaccessible.'

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207. Sounion (now lost?). Dedication to Zeus Meilichios? In *BCH* 47 (1923) 510, it is briefly noted that in excavations at Sounion, M.G.Oikonomos discovered within the fortress an ex-voto 'inscrit à Zeus Meilichios, avec deux serpents symétriquement disposés.' In *JHS* 44 (1924) 274, A.M.Woodward records this discovery as 'a votive stele to Zeus Meilichios, with two snakes displayed symmetrically.' In *AA* (1925) 314, G.Welter calls it simply 'Weihrelief an Zeus Meilichios mit zwei gegenständig emporringelnden Schlangen.' S.Solders, *Die Ausserstädtischen Kulte und die Einigung Attikas* (Lund 1931) 5 no. 30, also without mention of an inscription, lists it simply as 'Votivrelief an Zeus Meilichios mit zwei Schlangen.' Without autopsy, A.N.Oikonomides, Σούνιον (see our lemma no. 17) 17, states, 'Μία ἐπιγραφὴ ἀναφέρει Δία Μειλίχιον,' citing only Solders, *loc.cit.*, as his source. H.R.Goette, *Sounion* 52, speaks of 'durch ein kleines Relief, aber auch auf Grund einer Inschrift ist die Verehung des Zeus Meilichios belegt. Das Werk entspricht dem üblichen Bildschema mit zwei gegenständlichen Schlangen,' citing only the above references; no text, no ph., no autopsy. [Until firm evidence to the contrary emerges, it may be safer to regard this as an uninscribed sculptured relief. Stroud.]

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208. Sounion (now lost?). Dedication to Apollo, date? B.Stais, *PAAH* (1900) 51/52, briefly notes the discovery in excavations of the Greek Archaeological Service in 1899 near a building at the northwest edge of the fortress of an inscribed base. In *AE* (1917) 176 note 2, Stais adds that in this same spot was found κίων ἄνευ ραβδώσεων, μετ. χρόνων καὶ βάθρον ἐφ' οὗ κεχαραγμένον ΑΠΟ]ΛΛΩΝΟΣ, γράμμασι μεταγενεστέρων χρόνων. A.N.Oikonomides, Σούνιον (see our lemma no. 17) 18, conflates this into βάθρο ἀφιερώματος, ἀρράβδωτος κίων μὲ τὴν ἐπιγρ. Ἀπόλλωνι (apparently without autopsy). Briefly mentioned by H.R.Goette, *Sounion* 52, who gives the text as Ἀπό]λλωνος, reports the existence of the unfluted column drum still today on the site in the same place, but refers to this monument as 'die Basis in Form einer unkannelierten Säule mit dem Inschriftrest' (apparently without autopsy). [Since Stais clearly mentions both a column *and* an inscribed base, and Goette saw the uninscribed column but not the inscription, and Oikonomides saw neither, should we not follow the excavator in concluding that he found 2 objects, one of which (the base, not the column) was inscribed? Stroud.]

208bis/ter. Sounion (now lost?). Dedications to Asklepios and Hygieia. A.N.Oikonomides, Σούνιον (see our lemma no. 17) 18, briefly notes that he discovered at Sounion the following two inscriptions.

208bis: 2nd cent. B.C. On a small altar: Ἀσκλη[πιῶι] | Σω[τῆρι -] | A[- - - -]

208ter: Roman Imperial. Fragment of ▪ column: Ὑγ[ιείαι] | Λα[- - -] | Επ[- - -] | Σ[ουνιεύς?]

H.R.Goette, *Sounion* 53, in a discussion of the Asklepieion at Sounion attested in *IG* II^2 1302 and 2857, cites these two dedications, printing L. 2 of 208bis as Σω[τῆριφι] [*sic*].

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209. Athens. Statue bases in honor of Q.Trebellius Rufus of Tolosa, 85/6–94/5 A.D. *IG* II^2 4193a–c + *An.Ép.* (1947) 69. *SEG* XXXVIII 183.* Returning to the study of these inscriptions (cf. *SEG* XXXVII 154), D.Fishwick, *Epigraphica* 60 (1998) 83–112 (ph.), reexamines the career of this distinguished equestrian, the first to receive Athenian citizenship, with particular reference to the order in which his several offices are listed. Fishwick maintains that, in the western section, the honors appear in descending order, i.e., the last held is described first. Similarly, he argues, the Athenian honors move from the last, the archonship, backward to the earliest. 'The outstanding historical interest of the inscriptions of Q.Trebellius Rufus is that these honorific bases ... attest the first provincial priest of Gallia Narbonensis ... [which] originated under Vespasian.' (111/112)

For doubts that the distinctions listed in the Athenian section represent a *cursus* and for remarks on Fishwick's failure to distinguish Greek honors from offices held, see *An.Ép.* (1998) [2001] 1267.

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210. Athens. Rich and poor in 4th-cent. B.C. grave inscriptions. In G.J.Oliver, ed., *The Epigraphy of Death* (Liverpool 2000) 59–80, Oliver rejects the position taken by T.H.Nielsen et al., *GRBS* 30 (1989) 411–420 (*SEG* XXXIX 325): that 'even poor citizens could easily afford a grave monument inscribed with their name' (412); that many surviving gravestones of simple form and modest size must have commemorated ordinary citizens of little distinction; and that a simple gravestone would have cost only a little more than ca. 10 drachmas, well within the range of a man of modest means. Oliver demonstrates that the key passage in the poletai record *Agora* XIX P5 LL. 25–29 (367/6 B.C.) recording a lien of 30 drachmas for burial expenses against a confiscated house cannot be safely used to indicate the total cost of burying the two former owners, or even to estimate the cost of a simple stele. Also, the modest appearance and size of a gravestone cannot by themselves be used as safe criteria for assuming that it marked the grave of a poor man; many large, elaborate grave periboloi belonging to very wealthy citizens contain simple stelai or kioniskoi marking the grave of affluent family members. Oliver further argues that inscribing costs for 4th-cent. B.C. state decrees are not reliable guides for estimating the cost of a gravestone and the other attendant expenses of burial. 'The archaeological, epigraphic and literary evidence does not indicate that the poor would necessarily have been well represented among the fourth-century funerary inscriptions at Athens.' (78)

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211. Athens. Grave reliefs representing women in the dress of Isis, ca. 50 B.C. to the late 3rd cent. A.D. *SEG* XLI 1838. E.J.Walters, *Attic Grave Reliefs That Represent Women in the Dress of Isis: Hesperia* Suppl. 22 (Princeton 1988), examines the iconography, chronology, hairstyles, costume, social and religious significance, cult objects, workshops, stele-form, use and reuse, and prosopography of 106 surviving representatives of this category of monument, many of them inscribed, including 34 from the Agora Excavations published in Appendix I (91–111) in a catalogue with physical description, inv. nos., place of discovery, date, comparanda, and bibliography (all illustrated by ph.). Extensive indices including Index IV: Inscriptions (135).

Walters argues that these women are not priestesses, but are initiates of the goddess. She includes one unpublished inscription, for which see our lemma no. 252.

Among notable discussions of individual published inscriptions, we single out:

IG II² 5568	Walters 50, 74
IG II² 6485	Walters 51
IG II² 7467	Walters 67/68
IG II² 7667	Walters 49/50, 75
I.Oropos 653	Walters 77/78
SEG XIV 282	Walters 106/107 no. 25
SEG XVII 10	Walters 105 no. 22

In L.Bricault, ed., *De Memphis à Rome. Actes du I[er] Colloque international sur les études isiaques, Potiers-Futuroscope, 8–10 avril 1999: RGRW* 140 (Leiden 2000) 63–89 (ph.), E.J.Walters returns to this topic, presenting a survey of the corpus of (now) 107 Isis reliefs, with discussion of prosopography, onomastics, deme distribution, reuse of the inscriptions for later burials; stylistic chronology, costume, cult objects, scale, pose, gesture, workshops, and master artist of the sculpture. She reiterates her conclusion that the women in these reliefs were devotees of Isis, but not priestesses. She rejects the theory that the floruit of these reliefs in the 2nd cent. A.D. was due to imperial support of the cult at Athens, particularly by Hadrian.

On the basis of her analysis of the inscriptions on these stelai, she finds that the following social strata are represented (80/81):

1. 'aristocrats conservative in taste'
2. 'aristocrats of greater wealth or discernment'
3. 'the uppemost tier of the middle class'
4. 'the broader group of middle class citizens with sufficient wealth and interest to invest in and choose relief monuments for funerary memorials'
5. 'persons of limited income who modestly re-used "Isis" reliefs'

Walters includes significant comment on and photographs of the following inscribed stelai:

IG II²	Walters	*IG* II²	Walters
6148	74/75	7441	75
6311	85/86 (see our lemma no. 250)	7467	66/67 (ph.), 82
		7505	68 (ph.)
6441	72/73 (ph.)	7507	76
6485	81	7667	69/70 (ph.), 81
6498	71/72	9697	82
6945	67–70 (ph.), 74, 76/77	12418	87
		12726	88
7431	86		

See also our lemmata nos. 251, 252, and 267.

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212. Attica. Sculptured Attic gravestones in the National Museum and in Clairmont, *CAT*. M.Salta, τό Μουσεῖον 1 (2000) 67–72, after study of all these monuments now housed in the National Museum, presents addenda and corrigenda to *CAT*, consisting mostly of corrections of provenance, addition of inventory numbers, measurements, and corrections of the identity of sculptured figures; a few references to inscriptions, but no new texts.

For more corrections to Clairmont, *CAT*, see our lemmata nos. 215–248.

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213. Marathon. Inscribed gravestones in the form of marble Panathenaic amphoras, ca. 350–340 B.C.? *SEG* XXIX 278; XL 222, 1728; XLVI 287, 288.* P.Valavanis, *Eirene* 36 (2000) 89–97 (ph.), referring to these monuments as 'not yet fully published,' prints large, clear photographs and assesses the considerable bibliography that has accumulated since they were first noticed in print (89 note 2, 92 note 4, 93 note 8 [especially on errors in recording the texts of the inscriptions], 94 note 19). He opts for the above date on the basis of comparison with the shapes of dated clay Panathenaic prize amphoras and believes that the vases were erected to mark the death of the priest Theogenes and that of his wife, Pheidostrate, who died before her husband. Gyles, identified by patronymic and demotic, was, in Valavanis' view, the head of the family, who commissioned the vases and set them up soon after his father's death. Valavanis does not see the shape of these marble vases as indicating a specific and direct link to the Panathenaic festival but rather as a broader symbol of public honor bestowed on one member of the family, probably Theogenes, and shared by all of his relatives even after his death.

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214. Athens. Macedonian grave stelai in Athens. In Μύρτος 269–276, G.Despinis republishes the following inscribed grave stelai from Macedonia, now in the National Museum in Athens and erroneously published as Attic.

IG II² 10770. NM inv. no. 3319.
IG II² 11958. NM inv. no. 3252 (ph.).
IG II² 12518. NM inv. no. 3315.

Accordingly, the following names listed in *LGPN* II as Athenian should be deleted:

Ἀρίμνηστος. *IG* II² 10770. *LGPN* II, *s.v.*, no. 12.
Ἀριστοβούλη. *IG* II² 10770. *LGPN* II, *s.v.*, no. 11.
Αὐρηλία Πρόκλα. *IG* II² 12518. *LGPN* II, *s.v.* Πρόκλα 2.
Λέων. *IG* II² 11958. *LGPN* II, *s.v.*, no. 82.
Μᾶρκος. *IG* II² 12518. *LGPN* II, *s.v.*, no. 51.
Μούκασος. *IG* II² 10770. *LGPN* II, *s.v.*, no. 1.
Μῶμος. *IG* II² 10770. *LGPN* II, *s.v.*, no. 1.
Νικόλαος. *IG* II² 11958. *LGPN* II, *s.v.*, no. 24.
Νικόπολις. *IG* II² 11958. *LGPN* II, *s.v.*, no. 10.
Στρατονίκη. *IG* II² 11958. *LGPN* II, *s.v.*, no. 18.

Despinis lists other gravestones from Macedonia now in Athens in the National Museum and Epigraphical Museum, with helpful comments about how they came to be there. See also our lemma no. 555.

215–248. Athens. Epigraphical notes on Clairmont, *CAT*. K.Hallof has very kindly sent us the following notes with permission to include them in *SEG*.

215: *CAT* 271 and 2.356a. After consulting the Berlin squeeze, Hallof identifies these two entries as both referring to the same stele, *IG* II² 6926. He urges excision of Clairmont's reported Ἀλκήνωρ Μιλήσιος from *FRA*, *s.v.*

216: *CAT* 2.392a. Hallof identifies this as *IG* II² 10029, which is identical to *IG* II² 12366, from which *LGPN* II, *s.v.*, extracted the personal name Ὀλύνθιος. The name of the deceased, as Kirchner suggested (*IG* II²), was probably painted in the empty space above the ethnic. The personal name Olynthios should be excised.

217: *CAT* 332 (*IG* II² 12873) and 2.745 (*IG* II² 11796). After examining the Berlin squeeze, Hallof finds that both publications refer to the same stone; also noted in *LGPN* II, *s.v.* Καλλιστομάχη 14 and Φανοστράτη 15.

218: *CAT* 3.309 and 3.345 (*IG* II² 12308a). Hallof observes that these are the same stone and that the Berlin squeeze shows that the surface is lost after the omega. The name may be read as either Νικώ or Νίκω[ν], both in *LGPN* II, but one must be a doublet.

219: *CAT* 4.422 (*IG* II² 6140). It is better to follow the Corpus reading Μίκα . . .⁵. .νο Ἑστιαιό[θε]ν Ε.α - - - than that reported by Clairmont.

220: *CAT* 3.439 (*SEG* XXVI 302). *SEG* XLIII 88. Hallof gives a translation of the epigram from W.Peek's notebook: 'Gesegnet lebte der Verstorbene, Euphranos, Sohn des Euphron, auf Erden hundert Jahre und fünf darüber, er sah drei Generationen von Kindern, die er alle zurückliess. Deswegen ging Euphranos, der als erster als ein wirklich vom Leben Gesegneter eingeschlafen ist, von vielen beneidet in das Haus des Hades.' L. 4 ἔτυμ(α) is an adverb. For another epitaph claiming death at age 105, see our lemma no. 1418.

221: *CAT* 3.418 (*IG* II² 10747a and 10851). *SEG* XXXVIII 318. Clairmont correctly observed that these are one and the same gravestone and that the correct reading is Ἀρχαγόρα θυγάτηρ; delete *LGPN* II, *s.v.* Ἀρισταγόρα 10.

222: *CAT* 317 (*IG* II² 12279) and 3.355. These are two different lekythoi with the same text, the former in 2 lines, the latter in 1, Νικοβούλη Σημιάδου θυγάτηρ. The former is not a columella as Clairmont has it. The latter is now in Bodel/Tracy 210.

223: *CAT* 129 and 286 (*IG* II² 10556) are the same stone, and, after examining the Berlin squeeze, Hallof proposes the following improved reading.

[- - -]ρος Ἀγάθω[νος]
Α[- - -]

224: *CAT* 167 (*IG* II^2 5443). 'Present whereabouts unknown'; in Verona: T.Ritti, *Iscrizioni e relievi greci nel Museo Maffeiano di Verona* (Rome 1981) 128 no. 67. Correct the reading in L. 2 to Ἀρίστωνος.

225: *CAT* 155 (*IG* II^2 12921). NM 3878 (Γλυπτά). This is clearly identical to the lekythos *IG* II^2 11447.

226: *CAT* 224 (*IG* II 7278). In *SEG* XXXIV 239, this is incorrectly cited as *IG* II^2 7287.

227: *CAT* 238 (*IG* II^2 5526). NM 3249 (Γλυπτά). As W.Peek, *MDAI(A)* 67 (1942) no. 363 (not 353), pointed out, this is the same as *IG* II^2 5465 (which Clairmont included under *CAT* 0.914). It is to be read as Ἀρρ(ί)λεως Ἁλαιεύς.

228: *CAT* 264 (*IG* II^2 5736). W.Peck, *MDAI(A)* 67 (1942) 210, has already pointed out that this is identical with *IG* II^2 7038 (= *CAT* 274). It should be read as follows, and the false name Καλλιανα[κ]της should be excised from the index *CAT* V 89.

Δημοτίων ... Ἕλλη Καλλιάνακτος
Ἀφιδναῖος ... Ἁγνοκρίτη ... Παιανιέως

229: *CAT* 307 (*IG* II^2 11778). The correct inv. no. is NM 2003.

230: *CAT* 354. This is the lower part of *IG* II^2 6054. Cf. H.G.Lolling, *MDAI(A)* 4 (1879) 193 note 1 for the two fragments.

231: *CAT* Suppl. 362 (*IG* II^2 6185). The Berlin squeeze records the correct inv. no. 3839 in Kirchner's hand.

232: *CAT* Suppl. 364 (*IG* II^2 6406). 'Present whereabouts unknown (n.v.).' The Berlin squeeze records the inv. no. EM 278.

233: *CAT* Suppl. 367 (*IG* II^2 9187a). In *MDAI(A)* 67 (1942) 169 no. 352, W.Peek read Π[ρ]οκράτεια and Ῥαδινοῦ.

234: *CAT* Suppl. 370 (*IG* II^2 7790). *SEG* XXIX 206. EM 9173 + 9075 (= *IG* II^2 5821).

235: *CAT* Suppl. 381 (*IG* II^2 6125). 'Clairmont schreibt: EM 4292 + 9089, aber auf dem Photo ist nicht zu erkennen, dass ein weiteres (bislang unpubliziertes?) Fragment hinzugekommen wäre.'

236: *CAT* Suppl. 385 (*SEG* XXXIX 283). This is the same inscription as *SEG* XL 236 and the ph. shows that we should read Κορινώ.

237: *CAT* 0.918 (*IG* II^2 5755). It is not true that '*CAT* 1.312 bears the same inventory number' (NM 2775), for it is NM 2771.

238: *CAT* 2.380f (*IG* II^2 5986). The correct reading is ΦΙΛΙΠΟΣ, not ΦΙΛ[ΙΠΟΣ] as printed by Clairmont. Φιλῖ(ν)ος, Kirchner; Φίλιπ(π)ος, *LGPN* II, *s.v.*

239: *CAT* 2.382e. From the ph., Hallof reads Ἐργὼ Φρουρίδο | Φυλασίου.

240: *CAT* 2.383a (*IG* II^2 5457). Read Ἀλεξιδίκη. In *CAT* Suppl. p. 118, the reading of the name Dionysios/-siou is discussed. Hallof reads Διονύσιος on the Berlin squeeze, and also a mark of punctuation after Ἀλεξιδίκη.

241: *CAT* 2.868. Noting that the Attic origin of this stone is uncertain, Hallof suggests that Καλαμυο(ί)δας might be a Doric patronymic rather than an ethnic.

242: *CAT* 2.949. The inscriptions, not quoted by Clairmont, are *SEG* XXIII 137. The epigram is *CEG* II.591, which Clairmont gives in *CAT* 1.820.

243: *CAT* 4.472 (*IG* II^2 5701). NM 3505, not 3605. Read

Ἱερόκλεια | Φιλοκράτους Ἀτηνέως
Τιμοκράτης | Καλλιππίδου | Ἁγνούσιος

and delete from the index in *CAT* V p. 161 ΦΕΡΟΚΛΕΙΑ d. Φιλοκράτου.

244: *CAT* Suppl. PE 1 (*IG* II^2 5347) is identical with *IG* II^2 5359 (= Clairmont, PE 2); cf. M.Mitsos, E.Vanderpool, *Hesperia* 19 (1950) 30 no. 12; W.Peek, *MDAI(A)* 67 (1942) 90 no. 145.

245: *CAT* Suppl. PE 39 (*IG* II^2 7365). The Berlin squeeze shows that we should read [Ῥ]αμνουσίο; cf. M.Mitsos, *Polemon* 4 (1949) 29 no. 14.

246: *CAT* Suppl. PE 55 (*IG* II^2 11813 + 13084). *CEG* II.505. *SEG* XXX 274. The associated fragment *IG* II^2 13096 (EM 9479) is omitted by Clairmont, although it is included in *CEG*, to which Clairmont refers.

247: *CAT* Suppl. p. 119 (errata). Re: *CAT* V p. 130, Hallof points out that Stamires, *SEG* XV 142, long ago observed that *IG* II^2 5828 [not 5825] is the same as *IG* II^2 5850a.

248: Hallof provides the following concordances, with notes on readings and other items. Catalogue numbers beginning PE, RSE, and M are in *CAT* Suppl.

CAT	*IG*, *SEG*, *CEG*, etc.
146	*IG* I^3 1329; *CEG* I.92
154	*IG* II^2 13095
181	*IG* I^3 p. 973
187	*IG* II^2 7188; read Πειραιεύς, Χαιρεδήμου
188	*IG* II^2 7005; read θυγάτηρ
197	*IG* II^2 12610; EM 11094
239	*IG* II^2 12254; Peek, *GV* 328 (not 1328)
244	*IG* I^3 1331
255	*IG* II^2 12868. 'Es ist unklar, warum Clairmont [Φ]ανοδίκη das Phi in Klammern setzt.'
271	identical with *CAT* 2.356a
272	*IG* II^2 6984
304	*IG* II^2 11643; read Νικοστράτη and excise Νεοστράτη from the index *CAT* V p. 121
309	*IG* II^2 11840; read Κηφισόδοτος
314	*IG* II^2 12157; cf. *AE* (1910) 73 no. 3
317	identical with *CAT* 3.355
346	*SEG* XV 169; ed.pr. Sarikakis
352	*CEG* II.611
356	*IG* II^2 11345; *CEG* I.104
Suppl. 368	*IG* II^2 10832; *SEG* XVI 217
Suppl. 382	*SEG* XXXIX 277; see XLI 220; identical with *CAT* 3.392c
Suppl. 386	read 'Αγνοσίου
Suppl. 392	*SEG* XLIII 82; read Χρύσιλλα, 'Αναφλυστίου
0.590	*IG* II^2 12397; *IG* I^3 1320; Schmaltz, *GGA* 247 (1995) 161
0.691	*IG* II^2 12485; *IG* I^3 1293
0.849	Bodel/Tracy 184
0.865	*IG* II^2 10756; read 'Αριστήιδης
1.081	*IG* I^3 1283
1.100	*IG* II^2 10561; *IG* I^3 1317
1.180	*IG* II^2 10781; *IG* I^3 1287
1.202	*IG* II^2 8464; *IG* I^3 1349bis; read Σωσίνος, δικαιοσύνης
1.232	*IG* I^2 1053; *IG* I^3 1312; EM 6743d
1.269	*IG* II^2 6383 for the text
1.277	*IG* II^2 7612; read Φαληρεύς
1.315	*IG* II^2 7695; read Σποδοκράτος
1.388	*IG* II^2 8397
1.399	*IG* II^2 9099; *Agora* XVII 525

CAT	*IG*, *SEG*, *CEG*, etc.
1.575	*IG* I^3 1284
1.660	*IG* I^3 1290
1.688	*IG* I^3 1316
1.760	*IG* I^3 1291
1.891	*CEG* II.480 (not 580)
2.183	*IG* I^3 1321
2.188	*IG* I^3 1083; cf. *IG* I^3 p. 974
2.189	*IG* I^3 1315bis
2.195	*IG* I^3 1293bis
2.203	*IG* II 4294 (not in *IG* II^2); *SEG* XXXIV 239; Bodel/Tracy 185
2.215a	*IG* II^2 6859 (not 6895)
2.251	*IG* I^2 1065; cf. *IG* I^3 p. 973
2.260	*IG* XII.5.790 (not 5790)
2.270a	*IG* II^2 7262; read Ποτάμιος
2.284b	delete the reference to *SEG* XXI 1082
2.286b	*IG* II^2 12163; NM 2769
2.313a	*SEG* XL 243
2.340d	'present whereabouts unknown'; but see *SEG* XLIV 200
2.341d	The identification of *IG* II^2 5850a with *IG* II^2 5828 was noted in *SEG* XV 142. The name of the standing woman is Καλλιστράτη.
2.360d	*IG* II^2 7869; NM 3649
2.364	Bodel/Tracy 141; 'Επικράτο
2.366e	*IG* II^2 8530 (not 8350)
2.406a	delete the reference to *SEG* XXIX 259
2.425c	*SEG* XLIII 84; NM 6175 (Γλυπτά)
2.441	*IG* II^2 5633
2.453e	NM 3240 (not 3340)
2.457	*IG* II^2 12026; read Χρηστή
2.492	*IG* II^2 11060; read Δέξιππος
2.747	*CEG* II.477
2.759	*IG* II^2 12344; *SEG* XXXVIII 256; read 'Αρχίππη and delete the false Χαιρίππη from the prosopography, *CAT* V
2.762	*IG* II^2 6834; read Θεοστράτου
2.833	*IG* II^2 10867a
2.858	*SEG* XLIII 115
2.910	*IG* II^2 6861; read Λεωφορβίδης
3.131	*IG* I^3 1310
3.200	Bodel/Tracy 180
3.234	*IG* II^2 10787a; read "Ιππυλλος
3.252	read Θάλλιον in place of ΘΑΛΛΙΩΝ
3.320c	*IG* II^2 5294; read Σωσίστρατος.

CAT	*IG*, *SEG*, *CEG*, etc.
3.341a	*IG* II^2 6656; read Παραμύθου
3.344	delete the reference to *SEG* XIII 191
3.354b	*AD* 29 (1973–74) B.1 [1979] 126 (not 86)
3.357	delete the reference to *SEG* XXV 551 + Add.
3.363	*IG* II^2 7543a; read Ἀριστωνύμο
3.364c	*SEG* XL 239
3.368	*IG* II^2 6228; *SEG* XLIII 115; lapis Αἴλγνος; for the conjecture Αἰλίνου, see W.Peek, *MDAI(A)* 67 (1942) 175 no. 368a
3.369c	*IG* II^2 6999; read Μελιστώ
3.370	*IG* I^2 1082; cf. *IG* I^3 p. 974
3.371b	*IG* II^2 5377; read Αἰγιλέως
3.373	*IG* II^2 5379
3.376c	*IG* II^2 10801; read Σιμωνίδο
3.378a	*IG* II^2 11104; read Δημήτριος
3.383a	*SEG* XXIV 237
3.384	*CEG* II.507; *SEG* XXXVII 372; Bodel/Tracy 9
3.391	a = *SEG* XV 161; b = *IG* II^2 11202; c = *IG* II^2 11654
3.392c	identical with *CAT* Suppl. 382; *SEG* XXXIX 277
3.403	read Κηφισοδότο
3.403a	read Ἀρκεσίδαμας
3.412	*IG* II^2 12739; *Coll.Froehner* 157
3.413	*IG* II^2 12742; *Coll.Froehner* 156
3.414a	read Κυδαθηναιέως
3.420a	read Κηφισοφῶντος
3.426	read Κονθυλῆθεν
3.430a	read Αἰθαλίδης
3.455	read Ἀλέξανδρος
3.460	*IG* II^2 5376; read Αἰγιλιόθεν
3.471	*IG* II^2 7423; read Σουνιέως
3.710	read Ναυσικρίτη
3.715	read Χαιρέδημος
3.777	(b) read Παγκλέους
3.789	read Κρίθων
3.859	*IG* II^2 6353; the Berlin squeeze shows Ἐσχατίων and Πυθοκλέου
3.860	*IG* II^2 12460; read Πλαγγών
3.861	*IG* II^2 5617; read Ἀπολήξιδος
3.884	*IG* II^2 11465; read Ἀρκε(φ)ῶν; *LGPN* II, *s.v.*, 12
3.905	delete the reference to *SEG* XIV 247
3.932	*IG* II^2 7272; NM 3637 (Γλυπτά)
4.120	*IG* I^3 1286
4.320	read Μνησιπτολέμη

CAT	*IG*, *SEG*, *CEG*, etc.
4.379	*IG* II^2 12973; *SEG* XLIII 104
4.671	*IG* I^3 1292
4.850	read Μαλθάκηι
5.150	*IG* I^3 1285
5.450	*CEG* II.521, where Hansen observes that ἐξ [ΑΙΞΩΝΕΩΝ] cannot stand
5.480	*IG* II^2 11561/11562; EM 6182 (Clairmont, 'NM 4991?'); read Ἠχέμαχος
6.850	read Καλλίπη
PE 13	*IG* II^2 5797
RSE 14	read Ἐπαγήλου
PE 17	*IG* II^2 5924 (not 5974)
PE 30	*IG* II^2 6874; read Ἄλεξις and ἐ[ξ] Οἴου
RSE 58	read 'Eleusis, Museum 300'
PE 61	read Ἀρμοδίο and substitute Kirchner's date, ca. 360 B.C., for Clairmont's '300'
PE 66	read Ἀνακαιόθε[ν]; the names are missing from *LGPN*
PE 69	*SEG* XXXVIII 249
PE 72	W.Peek, *MDAI(A)* 67 (1942) 219 no. 9
M5	*IG* II^2 6528; the Berlin squeeze shows only Καλλιπ
Suppl. p. 119	Re: *CAT* V p. 106, read Παυσανίας for Λυσανίας.

249. Acharnai (Menidi). Grave epigram of Philokrates, late 5th cent. or ca. 350 B.C.? *IG* II^2 5847. *CEG* II.565. J.Bergemann, *Gnomon* 70 (1998) 376, rejects the attempt of C.Clairmont, *CAT Supplement* PE15, to associate with this fragment of epistyle in Athens a relief fragment from the end of the 5th cent. B.C. in Copenhagen, on the grounds that there is a discrepancy of close to 50 years in the dates assigned to the epigram by Clairmont and by Kirchner (followed by Hansen) on the basis of the lettering. One fragment, moreover, was found in Tatoi, whereas the other comes from Menidi.

250. Athens. Gravestone of Sophia and Eukarpos, ca. 210 A.D.? *IG* II^2 6311. *SEG* XXXVI 294; XLI 1838. E.J.Walters, in L.Bricault, ed., *De Memphis à Rome* 85/86, rejects the attempt of F.Dunand, *Le Culte d'Isis dans le bassin oriental de la Méditerranée* II (Leiden 1973) 146, and others to identify Eukarpos as the zakoros hagiaphoros in *IG* II^2 4771 LL. 12–14 (ca. 120 A.D.) and 4772. The gravestone belongs with a set of Isis grave stelai of ca. the 210s A.D. and the patronymic and demotic on *IG* II^2 4772 are different from those on *IG* II^2 6311.

251. Athens. Gravestone of Mousa, priestess of Isis, ca. 150 A.D. Virtually intact 'Pentelic' marble grave stele of naiskos form with tall pediment, inscribed on the epistyle. Represented in relief in the main panel is a standing, frontal woman clad in a chiton and a himation that is gathered into an Isiac knot at her breast. In her raised right hand she holds a σεῖστρον; in her lowered left hand, a situla. Found in excavations of the Greek Archaeological Service in the Herodes Atticus shaft of the Athens Metro; inv. no. M 4609. Ed.pr. T.Kokoliou, Πόλη 196/197 no. 179 (ph.), who, without further comment, aptly observes that there are two Attic demes called Halai. See also our lemma no. 211.

Μοῦσα Διονυσίου ἐξ Ἁλέων

[This woman's name is quite rare in Athens; see *LGPN* II, *s.v.* Μοῦσα. Stroud.]

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252. Athens. Gravestone of Methe, Hadrianic. In *Hesperia* Suppl. 22 (see our lemma no. 211) 50, 76 (ph.; inscription almost illegible), E.J.Walters describes and illustrates a fully preserved marble pedimental naiskos stele with a woman in the dress of Isis on the right, holding a vase and throwing her right arm around the shoulders of a standing draped male figue at the left; in relief in the tympanon, a sistrum and cista; inscription on the epistyle, over the head of the woman. In the storeroom of the Third Ephoreia of Athens; inv. no. 1160; unpublished. 'Brought to this storeroom in 1971 after the demolition of a house in this part of Athens.... Description and illustration of this relief are made through the generosity of Dr. Olga Alexandri.' (76) Walters translates 'Methe (daughter or wife) of Herakleidos of Kephale' (cf. Index [117] 'Herakleides') and prints the text as follows.

ivy leaf Μέθη Ἡρακλείδου Κεφαληθέν [*sic*]

In L.Bricault, ed., *De Memphis à Rome* (our lemma no. 211) 64 (ph.), 66, 84, E.J.Walters repeats her discussion and description of this gravestone, with an enlarged, legible photograph. [Letterstrokes in the inscription have been darkened—on the ph.? on the stone?—except for an apparent vertical stroke after final nu. Stroud.] On the basis of the traced strokes in the ph., we read ivy leaf ΜΕΘΗΡΑΚΛΕΙΔΟΥΚΕΦΑΛΗΘΕΝ, i.e., ivy leaf Μέθη (Ἡ)ρακλείδου Κεφαλῆθεν. On 66 note 6, Walters reports the second name as 'Herakleidos' and notes that the stele was found in 1967.

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253. Lamptrai. (Panagia Thiti, Voula). Gravestone, 400–350 B.C. *SEG* XLIV 91. *SEG* XLVII 241.* In *AD* 52 (1997) B.1 [2002] 19/20 (ph.), C.B.Kritzas reports in more detail (cf. *SEG* XLVII 241) on the removal of this fragment (now EM 13496) from the wall of the church and its replacement by a πιστό εκμαγείο. Kritzas reads the newly revealed L. 1 of Col. II as .Ε.[- - -] (not ΕΤ, as reported by H.R.Goette; see *SEG* XLV 187) and suggests a name beginning in Μ̣εν[- - -]. Without pressing for a definite identification, he notes Μένων Δημοφίλου Λαμπτρεύς in *Agora* XV 14 L. 36, 367/6 B.C.

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254. Attica. Gravestone of a family from Marathon, Roman Imperial period. Almost intact flat-topped, naiskos-type stele of 'white fine-crystalled "Pentelic" marble'; find-spot unknown but probably from the collection of George Finlay; now in the British School at Athens, inv. no. E 7 (also numbered S 28). Inscription on a flat epistyle above two standing draped figures in relief, clasping hands. The sculpture is probably Augustan/Julio-Claudian; the inscription, ca. 175 A.D. Ed.pr. S.D.Lambert, *ABSA* 95 (2000) 495–497 (ph.), who identifies Popillius Pius as the man whose Athenian citizenship was challenged and who was subsequently confirmed by Marcus Aurelius (*SEG* XXIX 127 Col. II LL. 30, 52; 174/5 A.D.).

A. upper moulding: [- - -]Ω[- - -].[- - -]

B. left side:
⟦[- - - - - - - -]⟧
⟦[- - - -]⟧ ⟦Μ̣α̣⟧-
⟦ρ̣α̣θ̣ώνιος⟧

C. right side:
⟦Ἀρίστιον Νεοφίλου⟧
⟦Μαραθωνίου θυγάτηρ⟧
⟦Ποπιλλ̣ίου Π̣ίου Μαραθω⟧-
⟦ν[ίου] γ̣υνή⟧

Lambert suggests that the original inscribed panel was erased to make way for the surviving text and that later iconoclasts or his enemies erased Popillius' name from B LL. 1/2.

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255. Athens. Gravestone of Philetos, 2nd/3rd cent. A.D. *IG* II² 7713. S.D.Lambert, *ABSA* 95 (2000) 502/503 no. E12 (ph.), republishes this inscription after autopsy in the collection of the British School at Athens (see our lemma no. 1705). No change in the text, but he draws attention to and illustrates the accompanying relief sculpture of a nude, frontal figure of Herakles that 'seems consistent with a family with a strong record of ephebic service.' Notes on other men called Philetos in the deme of Phlya.

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256. Athens. Gravestone of Mika, 350–325 B.C. Pedimental naiskos-type grave stele of 'Pentelic' marble, broken at right and below; inscription below the epistyle and above a shallow, inset, rectangular panel in which are depicted a seated woman, in the center, facing left and clasping right hands with a standing woman at left. Behind the seated woman stands a younger, smaller woman facing left (a servant?). Found in excavations of the Greek Archaeological Service for the abortive Kerameikos station of the Athens Metro. Ed.pr. T.Kokoliou, Πόλη 386/387 no. 446 (ph.), inv. no. A 5775.

Μίκα Ἱπποκλέο
Ἐρετρική

There is no Μίκα listed for Eretria in *LGPN* I. Stroud.

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257. Athens. Gravestone of Isidoros and Epigonos, ca. 1st cent. B.C./1st cent. A.D. Virtually intact kioniskos of white 'Pentelic' marble found in excavations of the Greek Archaeological Service in the Herodes Atticus shaft of the Athens Metro. Ed.pr. E.Lynkouri-Tolia, Πόλη 204–206 no. 183 (ph.); inv. no. M 4662. Inscription below a raised crown; below the text, an inset bearing in relief sculpture a standing nude male figure holding a shield in his left hand with a chlamys over his left shoulder. Below this, a lightly incised loutrophoros. On the back, a lightly incised hermaic stele on a rectangular base. The letters in L. 1 are smaller than those in LL. 2–4 and were probably added later. Ed.pr. suggests the above date on the basis of the letterforms and the style of the sculpture. For this Milesian family at Athens, she cites Ἐπίγονος Ἰσιδώρου, *IG* II² 2026 L. 61, 116 A.D. For Milesians in Athens, see our lemma no. 24.

Ἐπίγονος{ς}
Ἰσίδωρος
Ἐπιγόνου
Μειλήσιος

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258. Athens. Gravestone of Isias, early 1st cent. A.D.? *IG* II² 9691. D.W.von Moock, *Die figürlichen Grabstelen Attikas in der Kaiserzeit* (Mainz 1998) no. 82. S.D.Lambert, *ABSA* 95 (2000) 499/500 no. E10 (ph.), republishes this monument after autopsy in the British School at Athens (see our lemma no. 1705) with detailed description of the sculptured relief, representing a devotee of Isis, and discussion of Milesioi at Athens; no change in the text. Not in E.Walters, *Hesperia* Suppl. 22 (1988); see our lemma no. 24.

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259. Athens. Kerameikos. Gravestone of Arche, early 2nd cent. B.C. Kioniskos of bluish-gray marble found in excavations of the German Archaeological Institute in 1999 outside the Dipylon Gate; inv. no. Co 701. Ed.pr. K.Hallof, *AA* (2000) 479/480 no. 2 (ph.), who notes that the ethnic is otherwise unattested and that the lack of a demotic probably indicates that the deceased's husband was also not an Athenian citizen.

Ἀρχή
Ταύρισσα
Σκόπου
γυνή

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260. Athens. Gravestone of Aglokrate or Aglokreon?, 400–350 B.C. *IG* II² 10453. In *ABSA* 95 (2000) 499 no. E9 (ph.), S.D.Lambert republishes this inscription on the basis of autopsy at the British School in Athens (see our lemma no. 1705) and two drawings by George Finlay probably made before the ed.pr. of S.Koumanoudes and before the right side of the stele was broken.

Ἀγλωκράτ[η]
Τορωναία

A.S.Henry, J.S.Traill, *ABSA* 96 (2001) 321–325 (ph.), after examining the stone and Finlay's drawings, urge that the drawings are inaccurate and that the stone is broken in such a way as to require a name of 9 letters in L. 1. Finlay's reading of Τορωναία in L. 2 must also be abandoned. They restore

Ἀγλωκρ[έων]
Τορωνα[ῖος]

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261. Athens. Kerameikos. Gravestone of Lucius Cincius Hermon, 1st cent. A.D. Marble kioniskos found in 1998 in excavations of a Roman grave complex outside the Dipylon Gate by the German Archaeological Institute, inv. no. Co 700. Ed.pr. K.Hallof, *AA* (1999) 167/168 no. 2 (ph.), who notes that the inscription was written over an earlier text, only slight traces of which still survive, and cites several members of the Cincii gens in Greece. Dowel holes on either side of the inscription probably attest the fastening of crowns.

Λούκιος
Κίνκιος
Ἕρμων

In *AA* (2000) 473–478, J.Stroszeck reports the discovery and excavation of the grave associated with this inscription; analysis of the skeleton by A.Lagia, *ibid.* 481–493.

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262. Athens. Gravestone of Theomedes, ca. 350 B.C. N.Kaltsas, τό Μουσεῖον [Although most of the articles in this new periodical are printed in monotonic, the title is accented in this hybrid form. Stroud] 1 (2000) 18/19 no. 3 (ph.), presents the ed.pr. of a 'Pentelic' marble loutrophoros of unknown provenance handed over to the National Museum by A.Choubarda, inv. no. 10161. He assigns it to the same sculptor as an unpublished loutrophoros of unknown provenance now in the National Museum, inv. no. 6234. In the sculptured panel are two standing men clasping right hands, with a smaller, younger, nude male figure standing at the right. Inscription above the central figure; surface above the figure on the left not preserved. Θεομήδης

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263. Athens. Gravestone of Hiero, 350–325 B.C. Upper left side of a naiskos-type pedimental stele of 'Pentelic' marble, inscription on the epistyle, below a projecting cornice and above the upper part of a relief sculpture of a single female head, wearing a stephane, bending down, and facing left. Much blue paint preserved in the background of the relief panel. Ed.pr. T.Kokoliou, Πόλη 388/389 no. 447, inv. no. M 4521; from the excavations of the Greek Archaeological Service for the abortive Kerameikos station of the Athens Metro. Ἱερώ

Ed.pr. [ω], but the ph. shows enough of the final omega to make the reading certain. Stroud.

264. Athens (now in Berkeley). Gravestone of Malthake, ca. 350–330 B.C. *SEG* XXXV 202. A.Stewart, C.Gray (*op.cit.*, our lemma no. 269) 250–258 (ph.), examine the iconography of the sculpture on this monument in comparison with that on *SEG* XXXIX 391 (see our lemma no. 269). Stewart kindly informs us *per ep.* that the statement on 250 note 8, that the inscription omits the word θυγάτηρ, is incorrect. After autopsy, he reads [M]α̣λθά̣κη [Κα]λλιάδου θυγάτηρ.

265. Athens. Kerameikos. Inscribed sarcophagus, Roman. K.Hallof, *AA* (1999) 166/167 no. 1 (ph.), publishes the ed.pr. of an inscription located at the top of one of the narrow sides of a rectangular stone sarcophagus found in 1998 by the German Archaeological Institute in excavations of a Roman grave complex outside the Dipylon Gate; inv. no. I 530. On 160, the excavator, J.Stroszeck, notes that 'Spuren einer weiteren Inschrift befinden sich an der anderen Schmalseite der Sarkophages'; not mentioned by Hallof.

[Φ]λα(ουίας) Νίκης

Lapis ΛΑΝΙΚΗΣ (possibly Λανίκης? Cf. *IG* II² 11947/11948. Stroud).

266. Athens. Gravestone, ca. 400 B.C.? *IG* II² 11281. For the reading of the first name as Πιθήκη (not ['E]πιθήκη), see our lemma no. 1727.

267. Athens. Gravestone of Stephephoros, 220–230 A.D. *SEG* XIV 282. *Agora* XVII 981. In L.Bricault, ed., *De Memphis à Rome* 81/82, E.J.Walters rejects earlier attempts to identify this man with the homonym of Aixone recorded in *Agora* XV 387 LL. 37–40, ca. 174/5 A.D., on the grounds that Stephephoros' use of the monument dates to ca. 220–240 A.D. She also notes that traces of erased letters, ΣΕΙΔΩ, not previously recorded, lie beneath the superimposed letters ΣΤΕΦ, possibly part of Iseidoros or Iseidora [the traces are clear on the ph. in E.J.Walters, *Hesperia* Suppl. 22 (our lemma no. 211). Richardson.]. A single figure may have occupied the relief below.

268. Athens. Inscribed marble loutrophoros, 360–350 B.C. *SEG* XXV 257. *SEG* XXXV 244. S.Kaempf-Dimitriadou, *AntK* 43 (2000) 70–85 (ph.), presents a detailed description of all features of this elaborately decorated monument, opting for the above date on the basis of the sculptural style and letterforms, and suggests that the cavalry battle represented in the relief

may have been the battle of Mantineia, 362 B.C., or an early encounter with the Macedonians well before Chaironeia. For Philon, see *LGPN* II, *s.v.* Φίλων 145.

269. Athens (now in Cambridge MA). Gravestone, ca. 330 B.C. *SEG* XXXIX 391. A.Stewart, C.Gray, in B.Cohen, ed., *Not the Classical Ideal: Athens and the Construction of the Other in Greek Art* (Leiden 2000) 248–274 (ph.), in an examination of 'the intersection between two ... thresholds of the "Other," namely male senescence and a woman's premature death in childbirth,' analyze the iconography of the relief sculpture on this monument, pointing out that as a result of recutting, the figure grasping the right hand of the seated woman has been transformed from a veiled old woman to a bearded man. The scene has thus been changed from an original 'death-in-childbirth' type to a 'woman seated at home' schema. Despite the inscription [- - - θυ]γάτηρ, the bearded man is identified by the authors as the deceased's husband.

270. Attica. Gravestone with epigram, date? *IG* II.5.4338 (not in *IG* I³ or II²). W.Peek, *Attische Grabschriften* 2 (Berlin 1957) 48 no. 77; *CEG* II.588. In *ABSA* 95 (2000) 489/490 no. E2 (ph.), S.D.Lambert republishes this fragment after autopsy in the British School at Athens (see our lemma no. 1705). The provenance is probably Attica, as it is for nearly all of the other inscriptions from the collection of George Finlay. Lambert suggests that the ligature of eta/nu in L. 2 could indicate a classicizing monument of, e.g., the Augustan period.

[- - -].[- 1? -]ΗΙΣ[- 1? -]Η[- - -]
[- - -]τ̣ε θεῶν ἠντία[σ - - -]
vacat

1. [ἀποθν]ήισ[κ]ηι, Peek; [θν]ήισ[κ]η[ι], Hansen; excluded by Lambert on the basis of the bottom of a vertical in the first preserved letterspace. Perhaps a woman's name, e.g.: Βριση̣ίς, cf. *IG* II² 6771, D.Hereward apud notes in BSA; or an Attic phyle (e.g., Οἰνηίς), Lambert. || 2. Lambert reprints earlier proposed restorations and suggests a possible echo of *IG* I³ 1163, epigram on a public gravestone of casualties from Koroneia in 446 B.C.

271. Athens. Gravestone. In *AD* 52 (1997) B.1 [2002] 33, V.Vasilopoulou reports the discovery of επιτύμβιος ενεπίγραφος κιονίσκος, σωζ. ύψ. 0,225 μ. (αριθ. ευρ. ΠΛ 1343) in excavations of the Greek Archaeological Service at Odos Areos 14A; no text; no ph.; no date; no further details.

272. Athens. Kerameikos. Inscribed perirrhanterion, late Hellenistic. Fragment from the rim of a gray marble perirrhanterion, inscribed on the flat surface of the lip; inv. no. I 531; found in 1999 in excavations of the German Archaeological Institute outside the Dipylon Gate. Ed.pr. K.Hallof, *AA* (2000) 479 no. 1 (ph.), who interprets L. 2 as either a patronymic Πασιν[ίκου], probably then from a 'Grabtafel,' or as πᾶσιν, written on a shield, 'etwa eines

Handwerkers?' e.g., Ἀρχέλ[αος - - -] πᾶσιν [χαίρειν].

Ἀρχελ[- - -]
ΠΑΣΙΝ[- - -]

M.Sève, *BE* (2001) 87: 'L'interprétation comme une épitaphe ... pose le problème de l'utilisation insolite pour cet usage d'un périrrhantérion entier ou fragmentaire.'

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273. Athens. Rupestral inscription, 4th/3rd cent. B.C. *SEG* XLI 232. *SEG* XLIV 23, 175; XLVI 275. Without reference to any of the substantial discussion of this inscription published since its discovery in 1899, K.Lazaridi, *AD* 52 (1997) B.1 [2002] 40, reports that she has located it ἐκ νέου and that it is an oracle of the poet Mousaios who taught, died, and was buried on the summit of the Mouseion Hill (Pausanias 1.25.8). Cf. B.C.Petrakos' discussion of a similar inscription found in Rhamnous, *SEG* XLVI 275.

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274. Lamptrai. (Thiti, Vari). Incertum. C.B.Kritzas, *AD* 52 (1997) B.1 [2002] 20, briefly reports that a small unpublished fragment containing only 2 letters, [- - -]E[- - -|- - -]A[- - -], was transferred from this location to the Epigraphical Museum, where it is now EM 13202.

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275. Athens. Bronze dikastic pinakion, ca. 375–365 B.C. Complete, oblong, bronze dikastic pinakion mended from many fragments, found in 1994 in excavations of the Greek Archaeological Service in the Syntagma station of the Athens Metro in a grave (no. 148) containing pottery of ca. 360–330 B.C. Ed.pr. C.B.Kritzas in Πόλη 166 (ph., dr.) and in Τιμαί Τριανταφυλλοπούλου 101–107 (ph., dr.), who offers the above date and classifies the pinakion as belonging to Kroll Class I with two uses. Ed.pr. finds no other attestation of these two men. To the right are two seals, each containing an owl; the section letter to the left (A) is within an incuse square; inv. no. Δ 7105.

Χαι[ρ]έστρατος Λα-
A μ(πτρεὺς) Φορυσκίδου

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276. Athens. Private letter on a lead tablet, early 4th cent. B.C. Oblong lead tablet found rolled up in the well adjacent to the crossroads shrine east of the Royal Stoa in 1972 in the Agora Excavations; Agora inv. no. IL 1702. It was originally opisthographic, but the text on the outside (possibly an address?) has not been preserved. Ed.pr. D.R.Jordan, *Hesperia* 69 (2000) 91–103 (ph., dr.), who provides a catalogue (91/92) of 9 previously published personal letters on lead and, 92 note 5, brief references to 3 unpublished examples (from Olbia, Mende, and Athens). On 93, Jordan insists that this text is not a curse tablet; he speculates that it was discarded undelivered in the well. He favors the conjecture that Lesis was an apprentice, rather than a slave, and that the letter was inscribed by a professional, who used a reed stylus that he sharpened before writing L. 4.

Λῆσις {ις} ἐπιστέλλει Ξενοκλεῖ καὶ τῆι μητρὶ μηδαμῶς περιιδὲν
αὐτὸν ἀπολόμενον ἐν τῶι χαλκείωι, ἀλλὰ πρὸς τὸς δεσπότας αὐτõ ἐλθὲν
καὶ ἐνευρέσθαι τι βέλτιον αὐτῶι. Ἀνθρώπωι γὰρ παραδέδομαι πάνυ πονηρῶι·
4 μαστιγόμενος ἀπόλλυμαι· δέδεμαι· προπηλακίζομαι· μᾶλλον μᾶ[λ]λον.

'Lesis is sending (a letter) to Xenokles and to his mother by no means to overlook
that he is perishing in the foundry but to come to his masters
and find something better for him. For I have been handed over to a man thoroughly wicked;
I am perishing from being whipped; I am tied up; I am treated like dirt—more and more!'

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277. Athens. Lead curse tablets. D.R.Jordan, *GRBS* 41 (2000) 5–46, in 'New Greek Curse Tablets (1985–2000)' (NGCT), updates his 'A Survey of Greek Defixiones not included in the Special Corpora,' *GRBS* 26 (1985) 151–197 (SGD), with 122 new tablets from all over the Mediterranean world. For each item, he provides present location and inventory number, find-spot, date, bibliography with indication of published ph. or dr., dimensions, sometimes the whole text or excerpts, brief notes on type of inscription, etc. On 7–12, he lists 24 tablets from Athens and Attica. For unpublished tablets or those on which Jordan adds significant new information, see our lemmata nos. 278–280, 282–286.

We provide a concordance of the Attic tablets with *SEG*.

SEG	NGCT	*SEG*	NGCT
XXXVIII 31	10; see our lemma no. 278	XLIX 317	13
XL 265	1	XLIX 320	24
XL 266	2	XLIX 321	see our lemma no. 281
XL 267	3	XLIX 322	16
XL 268	4	unpublished	14; see our lemma no. 280
XL 269	5	unpublished	17; see our lemma no. 282
XL 270	6	unpublished	18; see our lemma no. 283
XL 271	7	unpublished	19; see our lemma no. 284
XL 272	[illegible]	unpublished	20; see our lemma no. 285
XLII 217	1	unpublished	21; see our lemma no. 286
XLIV 226	15		
XLIV 259	1		
XLVIII 354	9		
XLVIII 360	1		
XLIX 314	10		
XLIX 315	11		
XLIX 316	12; see our lemma no. 279		

278. Athens. Kerameikos. Lead curse tablet, ca. 400 B.C. *SEG* XXXVIII 31; XLIX 314. D.R.Jordan, *GRBS* 41 (2000) 9 no. 10 (NGCT), after autopsy, notes 'Each side has 2 columns, 2nd upside down to 1st. A i: 4 men's name (nom.); ii: same names, in different order, γυναῖκα at right of and facing i. B i: 3 men's names; ii: same names + 3 more. (Costabile's text is quite different.)'

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279. Athens. Kerameikos. Lead curse tablet, ca. 400 B.C. *SEG* XLIX 316. D.R.Jordan, *GRBS* 41 (2000) 9 no. 12 (NGCT), after autopsy, reads on the sarcophagus Θοχάρης ὁ κηδεστὴς ὁ Θοχάρος + 3 men's names (nom.) + καὶ οἱ ἄλλοι ἀντίδικοι; on the doll, Θοχάρης.

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280. Athens. Sanctuary of Pankrates. Lead curse tablet, late 4th cent. B.C. In *GRBS* 41 (2000) 10 no. 14 (NGCT), D.R.Jordan briefly notes his forthcoming publication of this tablet found in the excavations of the 1st Ephoreia of the Greek Archaeological Service. 'Text: Retrograde. Victims bound down (καταδῶ) πρὸς τ[ὸν Π]αλαίμονα, who is to become their punisher (καὶ δέομαί σου, ὦ Παλαῖμον, τιμωρὸς γένοιο), that they should seem to judges (δικασταῖ(ς)) to speak unjustly.... "Αδικα γὰρ καὶ ποιοῦσιν καὶ λέγουσι.'

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281. Menidi (now in Oxford). Lead curse tablet, late 4th cent. B.C. *SEG* XLIX 321. M.W.Dickie, *Tyche* 14 (1999) 57/58, reprints D.R.Jordan's text (*SEG* XLIX 321) of LL. 1–14, without retaining subscript dots. He notes that the *paragraphos* between LL. 9 and 10 and the reading Θέωνα at the beginning of L. 10 rule out B.Bravo's supplement Φθένξασθαι [κατὰ τ]ὸ(ν ἀ)γῶνα in *Poikilia: Études offertes à Jean-Pierre Vernant* (Paris 1987) 210; cf. L.Dubois, *REG* 108 (1995) 193. Theon, not Kerkis, is the object of the second curse, in LL. 10/11. Dickie finds in LL. 10/11 (Θέωνα καταδῶ, αὐτὸν καὶ τὰς | παιδίσκας αὐτοῦ) a pattern observable in several other Attic defixiones, consisting of the name of the victim of the curse in the accusative, followed immediately by the verb καταδῶ; and he finds a repetition of the pattern where more than one victim is to be bound down; helpful list of parallels. On 62, he notes the ἀδύνατα device in this tablet. The ἠίθεοι, being dead, will never be able to read the spell. So Kerkis will never be able to speak again. For this figure in spells from Arkadia and Pella, see our lemma no. 442 and *SEG* XLIX 757, respectively.

282–286. Athens. Lead curse tablets, ca. 250 A.D. In *GRBS* 41 (2000) 10/11 nos. 17–21, D.R.Jordan announces his forthcoming publication of these 5 tablets found in the Agora Excavations in a well near the 'Civic Offices.'

282: Jordan 10 no. 17; inv. no. IL 107. 'Same formula as SGD 23. To ensure manumission of slave; against owner and family. Maternal lineage: ὃν ἔτεκεν + mother's name.'

283: Jordan 11 no. 18; inv. no. IL 74. Roundish. 'Text: Written in spiral, from rim. Same formula. Against money-lender wanting to reclaim loan. Maternal lineage: ὃν ἔτεκεν μήτρα.'

284: Jordan 11 no. 19; inv. no. IL 93. 'Text: Same formula. To prevent slave-owner, from Anazarbos, from prosecuting run-away. Maternal lineage as in 17, but once ὃν ἔτεκ[εν ἡ] μήτρα τῆς μήτρας αὐτ̣[οῦ], once \`ὃ[ν]´ [ἔ]τ̣ε̣[κε μ]ήτρα π̣αλ̣α̣ι̣ᾶ̣[ς] μητρ̣ό[ς].'

285: Jordan 11 no. 20; inv. no. IL 106. 'Text: Same formula. Against Pergamene long-distance runner. Maternal lineage: ὃν ἔτεκε ἡ μήτρα.'

286: Jordan 11 no. 21; inv. no. IL 64. 10 fragments. Very fragmentary text. Same formula. Maternal lineage: ὃν ἐγέννησεν ἡ μήτρα.

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287. Athens (now in Berlin). Vase inscriptions, 380–370 B.C. On a red-figure hydria by the Jena Painter, housed in the Berlin Antikenmuseum for 100 years (inv. no. V.I. 3768; Beazley, *ARV*[2] 1516.81), E.Böhr, *AA* (2000) 109–115 (ph.), is now the first to detect 5 painted labels for the scene of Paris and Helen and others. Above the head of the seated Helen, "Ελενα; above the head of the standing Paris, Ἀλέξανδρος; to the right of the winged, flying male figure between them, Ἵμερος; far right, above the head of the standing female figure, Πειθώ; far left, behind the head of the seated female figure, Ἀφροσύνη. Detailed discussion of the iconography and mythology of this scene and particularly of Ἀφροσύνη. 'Die Gestalt der Aphrosyne ist in der griechischen Kunst und Literatur bisher unbekannt.' (113) She appears on this vase as an attractive woman, an accomplice of Aphrodite.

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288. Peiraieus. Vase inscription, 350–250 B.C.? M.Petritaki, *AD* 52 (1997) B.1 [2002] 72, briefly refers to a fragment of a vase bearing a graffito, which in 2 columns lists, in abbreviation, products (προϊόντα) not specified by Petritaki and numbers indicating their value; found in excavations of the Greek Archaeological Service at the intersection of Odoi Soteros, Notara, and Philonos; no text; no ph.; no further details.

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289. Athens. Graffito, late Hellenistic. Fragment of a black-glazed plate found in excavations of the Greek Archaeological Society on the south slope of the Acropolis, inv. no. 1956-NAK-458; possibly imported. Ed.pr. N.Vogeikoff-Brogan, *Hesperia* 69 (2000) 298 no. 7 (ph.). Ῥόδης

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290. Salamis. Peristeria. Cave of Euripides. Vase inscription, 2nd/3rd cent. A.D. *SEG* XLVII 282. P.Sauzeau, *Cahiers du GITA* 11 (1998) 93–98, states that the identification of the name inscribed on this cup cannot be established as that of the poet Euripides. The graffito is probably that of a well-attested name such as Εὐρίππη or Εὐριππίδης. The cave may have been the site of a hero cult of the poet and '*essentiellement un lieu symbolique*,' but it can never have been used by the poet as a retreat where he wrote poetry.

There is a full, illustrated account of all aspects of the cave and the nearby sanctuary of Dionysos (see our lemma no. 292) by the excavator I.G.Lolos and others in the Athenian magazine Επτάκυκλος 15 (2000) 6–66, 236/237 (ph.). On the cave and the inscribed vase, see also *AR* 44 (1997/98) 16/17 (ph.).

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291. Athens. Oinochoe with dipinto, 3rd cent. A.D. Intact, reddish clay, one-handled oinochoe, found in excavations of the Greek Archaeological Service for the Acropolis station of the Metro, in well no. 16. Tall letters in white paint circling the bulging outer wall of the vessel. Ed.pr. C.Kontochristos, Πόλη 36, 80/81 no. 54 (ph.), who provides numerous parallels for the vase.

εὐφρασεία

Ed.pr. does not comment on this word, which presumably means 'good cheer' (*LSJ*[9], *s.v.*), but it is also attested as a woman's name (cf. *LGPN* IIIA, *s.v.*). Stroud.

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292. Salamis. Peristeria. Sanctuary of Dionysos. Inscribed covers of beehives. G.Touchais et al., *BCH* 124 (2000) 789 (ph.), report the discovery of 4 clay covers of beehives in excavations of the Greek Archaeological Service and the Ephoreia of Palaeoanthropology and Speleology in 1999 in a sanctuary of Dionysos at Peristeria, near the Cave of Euripides. Each cover bears the letter E in relief; 'lettre que le fouilleur met en rapport avec le nom d'Euripide, auquel le sanctuaire était peut-être aussi consacré.' No date suggested. In the Athenian magazine Επτάκυκλος 15 (2000) 60/61 (ph.), I.G.Lolos publishes a description of these 4 covers, probably all from the same mould.

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293. Laureion. Stamped amphora handle, Knidian, ca. 188 B.C. A.Liangouras, E.Kakavoyiannis, *AAA* 9 (1976) 36/37, publish the ed.pr. of a stamped amphora handle found in excavations of the Greek Archaeological Service at the harbor of Perdika Gaidouromandra on the east coast of Attica between Sounion and Thorikos; read and dated by V.R.Grace. Cf. briefly H.R.Goette, *Sounion* 69.

Σ[ωτίωνος]
Ἐπὶ Φρ̣ο̣υρά[ρ] [*sic*]-
χου Ἀπο[λ]-
4 λωνίου [Θ]

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294. Athens. Stamped amphora, ca. 100 B.C. Almost complete clay amphora of Dressel type 6, probably from Apulia or Istria, bearing a stamp on the lip in an oblong field. Found in excavations of the Greek Archaeological Service in the Zappeion shaft of the Metro of Athens; inv. no. A 15551. Ed.pr. E.Baziotopoulou-Valavani, Πόλη 142/143 no. 125 (ph.), who reads this stamp as MAH and interprets the letters as abbreviations of the praenomen, nomen, and cognomen of the supplier or the potter. {The ph., however, clearly shows, in front of the mu, a backward-facing E and, after the H, a vertical stroke. Stroud.}

295–310. Athens. Stamped amphora handles from the south slope of the Acropolis. N.Vogeikoff-Brogan, *Hesperia* 69 (2000) 327/328, 510 (corrigenda), presents a detailed catalogue of the following late Hellenistic stamped amphora handles from excavations of the Greek Archaeological Society on the south slope of the Acropolis.

295: V.-B. no. 1, inv. no. 1956-NAK-281. Knidos, Period VI B.
["Α]ν̣δρων | Λ̣άχητος | Εὐπολέμου | cluster

296: V.-B. no. 2, inv. no. 1956-NAK-280. Knidos, Period VI B.
[Κνι]δίων | [ἐπὶ] Ἕρμ cluster ωνος | [Πολύνικος]

297: V.-B. no. 3, inv. no. 1956-NAK-282. Knidos, Period VI B.
["Αν]δ̣ρων | [Ἀ]ρ̣ισ cluster τ̣ο[βούλου] | [Μελάντας]

298: V.-B. no. 4, inv. no. 1956-NAK-289. Knidos, Period VI B.
["Αν]δρω[ν] | [Ἀ]ρισ cluster τοβούλου | [Μ]ελάντ̣α[ς]

299: V.-B. no. 5, inv. no. 1956-NAK-244. Knidos, Period VI B.
Ἐπὶ Πεισίνου | Ἑρμοφάντου | Κνιδί[ων]

300: V.-B. no. 6, inv. no. 1956-NAK-283. Knidos, Period VI B.
Καρνεάδας | Εὔβουλ̣ος herm

301: V.-B. no. 7, inv. no. 1956-NAK-245. Knidos, Period VI A.
Καλλιμήδευς | Διονυσίου | Κ̣ν̣ιδ[ίων] amphora | [Ἱ]ππόστρατος | Πολύχαρμος

302: V.-B. no. 8, inv. no. 1956-NAK-243. Knidos, Period VI A.
Κ[αλλι]μήδευς | Δ̣[ιο]νυσίου | Κ̣[νιδ]ίων amphora Ἱ̣[ππό]στρατος | Π[ολύχα]ρμ[ος]

303: V.-B. no. 9, inv. no. 1956-NAΔ-276. Knidos, Period VI B.
[Ἐπ]ὶ Ἀ̣ρ̣ι̣σ̣τ̣[ο]|δά̣[μο]υ Ἀγα[θο|κ]λῆ̣[ς] Κ̣ν̣[ί]δ̣ι̣[ον] retrograde

304: V.-B. no. 10, inv. no. 1956-NAΔ-278. Knidos, Period VI B.
[Ἐ]π̣ὶ Ἀ̣ρ̣ισ̣τ̣[ο]|δάμ[ο]υ Ἀγα[θο|κλῆς Κνίδιον] retrograde

305: V.-B. no. 11, inv. no. 1956-ΝΑΔ-277. Knidos, Period VI B.
Ἀγησίπ[ολις] | Ἑρμόφαντος | herm?

306: V.-B. no. 12, inv. no. 1956-ΝΑΚ-246. Knidos, Period VI B.
Ἀγησίπο|[λις] Ἑρμό|φαντος

307: V.-B. no. 13, inv. no. 1956-ΝΑΔ-275. Knidos, Period VI B.
Ἐπὶ Ἀρι[στοκράτευς | Διοσκουρί]δα Κνίδιον retrograde | bull's head

308: V.-B. no. 14, inv. no. 1956-ΝΑΚ-279. Knidos, Period VI B.
Ἐπὶ Ἀ[ρι]σ[τοκρ]άτευς] | Διοσκουρίδας Κνίδιον retrograde | bull's head

309: V.-B. no. 15, inv. no. 1956-ΝΑΔ-273. Knidos, Period VI B.
Ἄνδρων Ἰάσων [Μύστης] | bull's head with fillet

310: V.-B. no. 16, inv. no. 1956-ΝΑΔ-274. Rhodes, Period V (146–108 B.C.).
Ἀγαθοβο(ύ)| cluster? λου

311–321. Athens. Kerameikos. Stamped amphora handles. Cf. *SEG* XLIX 327. In *AA* (1999) 168–172 (ph.), G.Jöhrens publishes 10 stamped amphora handles found in 1998 in excavations of the German Archaeological Institute outside the Dipylon Gate. Numerous parallels listed for each one.

311: Inv. no. KGA 2839. Jöhrens 169 no. 1. Knidian, period V, 146–108 B.C.
Ἐ[πὶ Καρν]εοδότ[ο]υ Ξ(- - -) Κνί(διον) boukranion

312: Inv. no. KGA 2838. Jöhrens 169 no. 2. Knidian, period V, 146–108 B.C.
[Ἐπὶ Τι]μασικρ[άτευς] Νικάνο- Κνί[δια] boukranion
[ρ]ο[ς]

313: Inv. no. KGA 2834. Jöhrens 169 no. 3. Knidian, period VIA, ca. 100 B.C.
[Ἐ]πὶ Σωσίφρο|[νος] Αἰνέα | [Κνίδιον] - - -

314: Inv. no. KGA 2837. Jöhrens 171 no. 4. Knidian, period VIB, immediately pre-Sullan. Ἐπ[ὶ Δαμοκρίτου] Ἐ[πιγόνο]υ forepart of a lion

315: Inv. no. KGA 2833. Jöhrens 171 no. 5. Knidian, period VIB, immediately pre-Sullan. Lunate epsilon and sigma.
Κνιδί[ων ἐπὶ] | Ἐ[πι]γ[όνου] | [Π]εισ[είνου] cluster of grapes

316: Inv. no. KGA 2832. Jöhrens 171 no. 6. Knidian, period VIB, immediately pre-Sullan. Lunate epsilon and sigma; nu retrograde.
[Ἐπὶ] Διονυσίο[υ] | Νικολάου | Ἀγαθοκλῆς | Θεύκριτο[ς] herm

317: Inv. no. KGA 2840. Jöhrens 171 no. 7. Knidian, late Knidian. amphora (no inscription)

318: Inv. no. KGA 2829. Jöhrens 171 no. 8. Rhodian, end of period III, ca. 182–176 B.C.
Ἐπὶ Ἀρίστωνος Πεδ[αγ]ει(τνύου) rose

319: Inv. no. KGA 2828. Jöhrens 172 no. 9. Rhodian, period V or VI. Φιλώτα retrograde

320: Inv. no. KGA 2827. Jöhrens 172 no. 10. Roman, ca. 100–75 B.C. VISELLI

From the same area, in excavations of 1999, J.Stroszeck, *AA* (2000) 463, reports the discovery of a small stamped amphora handle.

321: Inv. no. KGA 2849. Stroszeck 463. No text; no ph.; no further details.

322–326. Athens. Signatures on Roman lamps. In Πόλη, the following signatures on the bases of Roman terracotta lamps are published from the excavations of the Greek Archaeological Service for the Athens Metro.

322: Acropolis station. Intact, triple-nozzle lamp; inv. no. M 2605. 300–350 A.D. Ed.pr. C.Charame, Πόλη 70/71 no. 42 (ph.), with numerous parallels. Εὐτ|ύχη

323: Acropolis station. Intact, single-nozzle lamp; inv. no. M 2552. End of the 3rd/beginning of the 4th cent. A.D. Ed.pr. C.Charame, Πόλη 77 no. 51 (ph.), with numerous parallels. Εὐ(τύχη)

324: Acropolis station. Almost intact, single-nozzle lamp; inv. no. M 2610. Early 3rd cent. A.D. Ed.pr. C.Charame, Πόλη 74/75 no. 48 (ph.), with numerous parallels. Εὐπό|ρου

325: Acropolis station. Intact, single-nozzle lamp; inv. no. M 2558. After 450 A.D. Ed.pr. C.Charame, Πόλη 84 no. 61 (ph.); notes on the workshop of Soteria. Σω|τηρί|ας

326: Herodes Atticus shaft. Intact, single-nozzle lamp; inv. no. Δ 7197. Late 2nd/early 3rd cent. A.D. Ed.pr. O.Zachariadou, Πόλη 197 no. 180 (ph.); notes on the workshop. Ὀνη|σίμο|υ

327. Athens. Kerameikos. Stamped sigillata sherd, 40–60 A.D.? J.Stroszeck, *AA* (2000) 463, briefly reports the discovery of a stamped sigillata sherd in 1999 in excavations of the German Archaeological Institute outside the Dipylon Gate; inv. no. RK 503, with parallels in note 24. Ἑρμῆς

328. Athens. Kerameikos. Inscribed mould for a terracotta figurine. In *AA* (2000) 459 (ph.), J.Stroszeck briefly notes the discovery, in 1999 in excavations of the German Archaeological Institute outside the Dipylon Gate, of a fragment of a terracotta mould for a figurine of Sarapis 'die mit dem Namen des Lampentöpfers Eutyches signiert.' Inv. no. RT 318. She compares EY on a figurine from the Agora Excavations, G.Grandjouan, *Agora* VI, 47 no. 120; and on lamps, J.Perlzweig, *Agora* VII, 26, 34, 54; A.Karivieri, *The Athenian Lamp Industry in Late Antiquity* (Helsinki 1996) 95. No text; we read from the ph. Εὐτυχ.[- - -] (Stroud).

PELOPONNESOS

329. Peloponnesos. The theorodokia in the Peloponnesos. In a very substantial monograph, *City and Sanctuary in Ancient Greece: The Theorodokia in the Peloponnese. Hypomnemata* 121 (2000), P.Perlman conducts a thorough analysis of the abundant epigraphical evidence for the official designation of hosts of theoroi associated with sanctuaries and festivals in the Peloponnesos. After briefly noting the only 8 certain examples of hosts of theoroi sent by foreign states to represent them at festivals (17/18), she concentrates on the main focus of her study, the theorodokoi, those individuals in the several poleis who were appointed by officials of a sanctuary to receive theoroi sent out to announce one of its festivals. The earliest evidence for the practice of theorodokia is found ca. 365 B.C. and theorodokoi continue to appear until about 150 B.C. 'The theorodokia did not long outlive the coming of Rome to the Hellenistic Greek World.' (27) Perlman draws a distinction between proxenoi, who basically represented the secular interests of a foreign polis and its citizens, and theorodokoi, who represented the gods celebrated by a festival. The evidence consists of (1) inscribed lists of the names of the theorodokoi together with their places of residence arranged in topographical order; (2) honorary decrees passed by the organizers of festivals who granted individuals theorodokia, often together with other honors.

Perlman includes a general preliminary analysis of the evidence for the qualifications, duties, and methods of appointment of theorodokoi (37–62). Her work is then arranged geographically into sections dealing with the theorodokoi for Olympia (63–66), Epidauros (67–97), Argos—festival of Hera and the Nemean Games (99–155), Lousoi and Hermione (157–166), and Peloponnesian theorodokoi for festivals celebrated outside the Peloponnesos (167–170). There follow, first, an Epigraphic Catalogue (171–245) containing the texts, lemmata, and brief commentary, including 15 phs., of 55 inscriptions, 46 of which Perlman

reports from autopsy conducted in 1982–1984; and, second, a Prosopographic Catalogue (247–285; 365 entries) containing several extended discussions of individuals. Numerous indices, including a full index of inscriptions (299–306). For specific inscriptions treated by Perlman, see our lemmata nos. 342, 343, 349–354, 357, 373–375, 378, and 460.

[In the Epigraphic Catalogue, the running head erroneously reads 'Prosopographic Catalogue.' Stroud.]

AIGINA

330. Aigina. Dedication of Sostratos, ca. 500 B.C. *SEG* XLVIII 370. S.Hornblower, in *Greek Personal Names* 131/132, writing without reference to this dedication of Sostratos, remarks of the inscribed anchor from Gravisca (*SEG* XXVI 1137; XLIX 1354) that 'we must be content to register the exotic context in which the inscription was found, confirming Herodotus' picture of Sostratos as a spectacular entrepreneur.'

331. Aigina. Incertum, 457–425 B.C.? Fragment of white marble, broken on all sides and back. In the collection of the British School at Athens, labelled in ink on the back 'From temple at Aegina.' Ed.pr. S.D.Lambert, *ABSA* 95 (2000) 513/514 no. E22 (ph.), who interprets it as [- - -]ρο Ποσ[- - -], recording suggestions from D.Hereward (notes at BSA), [hόρος hιε?]ρô Ποσ[ειδôνος?], and from A.P.Matthaiou, name in [- - -]ρό, e.g., [Hιε?]ρό = 'Ιερώ, followed by father's name, e.g., Ποσ[ειδίππο], and [name in genitive]ρô πôς [εἰμί], 'perhaps more likely on a rock-face' [cf. *SEG* XXXIV 43, Stroud]. Lambert suggests that the writing on the back may be that of George Finlay, who resided on Aigina in the late 1820s, and that the stone came from his collection.

CORINTHIA

332. Asprokampos. Dedication? 6th cent. B.C. *SEG* XI 227. M.D.Dixon, *ABSA* 95 (2000) 253–257 no. 1 (ph.), reports that on January 27, 1999, he relocated this inscription, now broken into 2 fragments, built into the wall of a house ca. 20 m. northwest of the chapel of Zoodochos Pigi. The fragments have now been removed to the archaeological apotheke of Perachora; no inv. no. Detailed analysis of letterforms, date, etc. No change in the text except that Dixon suggests, as an alternative, [τόδ]ε 'Εμενίδας [ἀνέθεκε] and identifies the mark after the first preserved letter as punctuation.

333. Asprokampos. Incertum, ca. 500 B.C.? Large block of poros found ca. 40 m. west of the chapel of Zoodochos Pigi, ca. 25 m. southwest of the house into which *SEG* XI 227 (our lemma no. 332) was built; now in the archaeological apotheke in Perachora; no inv. no. Ed.pr. M.D.Dixon, *ABSA* 95 (2000) 257/258 no. 2 (ph.), who suggests that the numerals record the measurement of some space (grave plot or temenos wall) or the amount of a fine connected with a prohibition. [- - -]vε ΔΔΔ

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334. Corinth. The tribes of the Roman colony. M.Torelli, *Ostraka* 8 (1999) 551–553, examines the origins, affiliation, and nomenclature of the tribes of Colonia Laus Iulia Corinthiensis, preserved mainly in Latin inscriptions, and presents the following schema.

44/3 B.C.	At the time of the deductio, named after the tresviri coloniae deducendae: Vatinia (P.Vatinius), Hostilia (P.Hostilius Saserna?), Maneia (M'.Maneius?).
	Named after women of the family of Caesar: Calpurnia, Aurelia.
43–31 B.C.	Named after Cn.Domitius: Domitia.
31–15 B.C.	Named after women of the family of Octavianus/Augustus: Atia, Livia.
	Named after leading figures in the court: Agrippa, Vinicia.
Imperial epoch	Reign of Tiberius or Claudius: Claudia.
	Reign of Hadrian: Aelia.

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335. Corinth. Cults of Corinth and Syracuse. For the gods, heroes, and other divinities from these two cities, see P.Reichert-Südbeck, *Kulte von Korinth und Syrakus: Vergleich zwischen einer Metropolis und ihrer Apoikia: Würzburger Studien zur Sprache und Kultur* 4 (2000), who frequently adduces epigraphical evidence. Lists of inscriptions concerning the following deities at Corinth are conveniently assembled as follows.

divinity	pp.	divinity	pp.
Aphrodite	45/46	Nymphs	148
Ares	58	Asopos	154
Artemis	62/63, 65	Sisyphos	179
Dionysos	95, 98	Zeuxippos	179
Hera	108	Apollo	183–204
Kronos	128	Demeter, Kore	219–227
Muses	140		

Testimonia include literary passages; representations in vase-painting, sculpture, figurines, and coins; and archaeological remains.

For Asopos, see also our lemma no. 337. For a corresponding list of cults and inscriptions from Syracuse, see our lemma no. 1024.

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336. Corinth. Honorary inscriptions in Latin and Greek, Roman Imperial. M.D.Dixon, *Hesperia* 69 (2000) 335–342 (ph.), publishes the ed.pr. of a fragmentary inscribed stele of white marble found in excavations of the American School in debris of Frankish date southeast of Temple E; inv. no. I 97-1. It is not a true bilingual text since the Greek inscription is not a translation of the Latin. Dixon suggests a Hadrianic date for both texts, on the basis of the letterforms; for the temple of Pluto, Proserpina, a stoa, and προσκοσμήματα, he cites the parallel of P.Licinius Priscus Iuventianus' benefactions at Isthmia, *IG* IV 203 and *SEG* XXXIX 340. He calculates that these activities are too late for the date of this new inscription, however, and raises the following three possibilities: (1) the stone refers to monuments at Isthmia and was originally set up there; (2) it refers to monuments at Isthmia but was originally set up in Corinth; (3) it refers to buildings at Corinth and was originally set up there.

[- - - - - -] . AE · C . [. . ?]
[- - - - - - - SAC]ERDOS
[- - - - P]ROSERPINAE
4 [- - - - -] MARMOREA ·
[- - - ?] vacat 0.035 m.
[- - - - - - στ]ọὰν καὶ ναὸν Πλού-
[τωνος - - τὰ] προσκοσμήματα ΔΗ
[- ? -] vacat 0.02 m.

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1. CẸ[RERI]?, rejected by ed.pr. because there is not enough space on the stone; but perhaps it was spelled with a ligature as in L. 3? Stroud ‖ 3. last three letters in ligature ‖ 6. ΔΗ, abbreviation for denarii or Δή(μητρος), Dixon; Δή[μητρι?] or perhaps some form of Δηώ? Stroud.

M.Kajava, *Arctos* 36 (2002) 19–29, after considering a number of alternatives, suggests that the Latin text be restored as follows:

[Genio et Fortu]nae c(oloniae) Ḷ(audis) [I(uliae) C(orinthiensis)]
[- - -, sac]erdos
[Cereris et Pr]oserpinae
4 [bases et signa] marmorea
[dedit.]

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1. Although Kajava states that CLIC is found on local coinage, he does not cite an exact parallel for this form of the abbreviation on a stone inscription at Corinth. For various forms on stamped tiles and bricks, see *Corinth* XVIII, iii, 471–473, 510. Stroud.

If the restoration of L. 1 CḶ[IC] is incorrect, Kajava suggests that the beginning of the name of the sacerdos, a woman, would fall at the end of L. 1.

Kajava urges that the Latin and Greek inscriptions are unrelated in subject matter and are widely separated in date, i.e., Latin, late 1st/early 2nd cent. A.D.; Greek, later 2nd cent. A.D. Exploiting Dixon's citation of Iuventianus' benefactions at Isthmia, Kajava quotes from *IG* IV

203 LL. 14–27 and *Corinth* 8.3.306, citing D.J.Geagan's earlier study (*SEG* XXXIX 340), and accepts a date for these texts ca. 150–200 A.D. [For a date ca. 100 A.D., see M.Piérart, *Kernos* 11 (1998) 97; *SEG* XLVIII 391; see also *SEG* XLIX 343.] Accordingly, he connects both the Latin and Greek text with Isthmia, choosing Dixon's alternative (1), i.e., the stone was originally set up at Isthmia and later transported to Corinth [i.e., before the Frankish period, Stroud], suggesting also that the stele bearing the Latin inscription, alone, erected originally near a sanctuary of Ceres and Proserpina, was reused to record some of the benefactions of Iuventianus. He offers two possible restorations of the Greek text:

['Ιουβεντιανὸς ἱερεὺς τὴν 'Ρήγλου στ]ọὰν καὶ ναὸν Πλού-
[τωνος ἐπεσκεύασεν ὁ αὐτὸς καὶ τὰ] προσκοσμήματα Δή-
[μητρος ἀνέθηκεν.]

['Ιουβεντιανὸς ἱερεὺς τὴν πρὸς τῷ σταδίῳ στ]ọὰν καὶ ναὸν Πλού-
[τωνος καὶ ναὸν Κόρης ἐπεσκεύασεν καὶ τὰ] προσκοσμήματα Δή-
[μητρος ἀνέθηκεν.]

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337. Corinth. Dedication(?) to the river-god Asopos? 4th/3rd cent. B.C. H.S.Robinson, *AD* 18 (1963) B.1 [1965] 79, briefly notes the discovery in excavations of the American School in the Anaploga area of fragments of a bronze oinochoe; inscribed on the handle, 'a designation of the measure of the vessel (τετρακαιδεκαστατον---a container of 14 [kyathoi]); inside the lip of the cup was inscribed 'Ασωποῦ εἰμ[ί]'; no ph., no further details. A.H.S.Megaw, *AR* (1962/3) 11, repeats the same information. In *LGPN* III.A 82, *s.v.* Ἄσωπος, this is interpreted as a man's name. P.Reichert-Südbeck, *op.cit.* (our lemma no. 335) 154, interprets it as a dedication to the river-god Asopos whose cult may be attested in Pausanias 2.5.1.

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338. Corinth. Corinthian lamp signatures. For Corinthian lamp signatures found at Aigeira, see our lemma no. 469; and at Salona, see our lemma no. 550.

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339. Isthmia. Dedication or gravestone of Agathon, ca. 325–280 B.C.? *SEG* XXII 219. G.Shipley, *ABSA* 95 (2000) 373, identifies the ethnic Κρωμνίτης as that of the northwestern Lakonian polis Κρῶμνος.

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340. Perachora. Epigraphical evidence for three epithets of Hera, 7th–5th cent. B.C. (1) *SEG* XI 223–225. *SEG* XLII 270.* *LSAG*^{2} 131 nos. 7, 12, 17; *CEG* I.354. (2) *SEG* XI 226; XXII 240p, 241b. *SEG* XL 311; XLI 270bis. (3) *SEG* XI 233–235; XXII 240f. *SEG* XL 311. D.Novaro-Lefèvre, *REG* 113 (2000) 42–69, cites the above epigraphical evidence, from the excavations of the British School, for the cult of Hera (1) λευκώλενος (45–52), (2) λιμενία (52/53), and (3) ἀκραῖα (53/54), amassing numerous parallels and rich bibliography,

and placing the worship of Hera in the historical and archaeological context of this important Corinthian sanctuary. She is skeptical about the possibility that the shrine was ever controlled by Megara and that there was ever an oracle of Hera at Perachora.

For an archaic ring dedicated to Hera λευκώλενος, see our lemma no. 369.

KLEONAIA

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341. Kleonai. Lead curse tablet, 4th/3rd cent. B.C. D.R.Jordan, NGCT 30, briefly notes the existence of this unpublished tablet in the Nemea excavations storeroom, 'Text: Men's names (nom.) with patronyms.' 'To be published by R.D.Lamberton.'

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342. Nemea. Decree? 4th/3rd cent. B.C. *SEG* XXIX 347. *SEG* XL 318. P.Perlman, *City and Sanctuary* 125/126, reprints the text and speculates on the possible connection of this inscription with the list of theorodokoi from Nemea *SEG* XXXVI 331 (our lemma no. 343), specifically the possibilities it raises that theoroi may have been sent to Ambrakia and that the names of theorodokoi may once have been inscribed at the now missing top of Col. II.

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343. Nemea. List of theorodokoi, ca. 315–313 B.C. *SEG* XXXVI 331. *SEG* XLIX 345bis.* P.Perlman, *City and Sanctuary* 236–239 no. N1, reprints the text, after study of the stone, with notes on readings. On 105–112, she presents a new analysis of the hands, as follows. Hand One (315–313 B.C.): Col. I LL. 1–10, 14–52; Col. II LL. 1–17. Hand Two (313–280 B.C.): Col. I LL. 11–13; Col. II LL. 18–23. Hand Three (the 270s): Col. II LL. 24–39.

Perlman then examines the following geographical panels on the list, with special attention to the location and identification of the ancient sites, the itinerary of the Argive theoroi, the political situation in the cities listed on the stone, the foreign relations of Argos with the Hellenistic monarchs and with other Greek poleis, and the popularity of the Nemean Games in this period (112–130): Cyprus, Akarnania, Kerkyra and Leukas, Ambrakia?, Makedonia. Throughout these discussions, Perlman makes ample use of the lists of theorodokoi from Epidauros, *IG* IV^2.1.94/95 (see our lemma no. 375), from Argos, *SEG* XXIII 189 (see our lemma no. 352), and from Delphi, *SEG* XXVI 624 (see our lemma no. 506).

She suggests that the 3 names from Cyprus and from Makedonia, respectively; the listing of only two Aegean islands (Seriphos, Col. I LL. 11–13; Chios, Col. II LL. 36–38) and only two poleis in Asia Minor (Kyme, Col. II LL. 23–27; Notion, Col. II LL. 34/35); and the mention of only one city in Euboia (Eretria, Col. II LL. 31/32) all probably represent supplements or addenda to existing full panels from each of these regions, inscribed elsewhere either in the missing segments of this inscribed list or on another stele. (130/131)

Perlman's candidate for this other stele emerges from her discussion of the roles of Kleonai and Argos in the presidency of the Nemean Games, the location of the games in the 5th and 4th

cent. B.C., the nomenclature of the Nemean festival, the archaeological remains from the excavations of the University of California at the site since 1973, the impact on the theorodokoi of Alexander the Great's proclamation for the return of exiles, the role of Hellenistic dynasts such as Kassandros, Polyperchon, et al. in the politics of the region, numismatic evidence for the status of Kleonai in the 5th and 4th cent. B.C., the sequence of the Nemean festival closely followed by the Hekatomboia/Heraia and the fact that both festivals employed the same θεωροδόκοι, ἀγωνοθέται, Ἑλλανοδίκαι, and γροφεύς, and epigraphical evidence for the status of Kleonai as ■ polis in the 4th cent. B.C. (*IG* II[2] 63, 365 [restored]; *IG* IV[2].1.103). She concludes that Kleonai retained presidency of the Nemean Games, which continued to be celebrated at Nemea without a break or a move to Argos, until 315–313 B.C. when Kleonai was absorbed by Argos. Argos then took over control of the festival and expanded the duties of the theoroi, who had announced the Argive festival of Hera and were received by the theorodokoi listed on the Argive inscription of 330–324 B.C. (*SEG* XXIII 189; our lemma no. 352), so that now they also announced at the same time the Argive-run festival of Zeus at Nemea. The Nemean list of theorodokoi was thus a supplement to the Argive list. Argos celebrated the panhellenic festival of Zeus at Nemea until ca. 270 B.C. when it and the Heraia were both moved to Argos. They continued to be held in Argos until imperial times except for the brief return of the games to Nemea effected by Aratos of Sikyon ca. 235 B.C. (*SEG* XXIII 180).

For detailed prosopographical discussion of all the names on this list, see Perlman's 'Prosopographic Catalogue,' 247–285.

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344. Nemea. Two lead curse tablets, Hellenistic/Roman. D.R.Jordan, NGCT (see our lemma no. 277) 28/29, briefly notes these two tablets: 'Text: formula similar to that of SGD 57,' now in the Nemea excavations storerooms. Unpublished. 'To be published by R.D.Lamberton.'

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345. Phleious? Stamped tile. G.Touchais et al., *BCH* 124 (2000) 796, briefly note the discovery of a stamped tile, ΑΦΡ, at Prophetis Elias Leondiou near Phleious in an archaeological survey by the University of Heidelberg in 1999; no ph.; no date; no further details.

ARGEIA

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346. Argos. The democratic constitution. *SEG* XLIX 349. M.Piérart, in *Polis and Politics* 297–314, presents a summary of several aspects of the democratic constitution, updating M.Wörrle, *Untersuchungen zur Verfassungsgeschichte von Argos im 5. Jahrhundert vor Christus* (diss. Erlangen-Nürnberg 1964), on the basis of epigraphical discoveries of the last three decades, some of which remain unpublished. Among the topics covered are (1) the subdivisions of the population: tribes, phratries (catalogue of 41 known φάτραι), and pentekostyes; (2) the institutions: (a) municipal: δαμιοργοί, assembly, secretary, treasurer, agonothetai, hieromnamones, (b) tribal: οἱ Δυώδεκα, hοδελονόμοι, two witnesses ἀκόω, ἰαροθῦται, δωτινατὴρ τᾶς ἱερᾶς καὶ δαμοσίας χώρας, (c) state: ἁλιαία τελεία (ἀμβόλιμος), βωλά- (ἀρήτευε βωλᾶς, γροφεὺς βωλᾶς, οἱ ὀγδοήκοντα; see our lemma no. 348; with a president (ἀρήτευε) and two secretaries γροφέε), δαμιοργοί possibly only in archaic Argos, ἀρτῦναι, συναρτύοντες, βασιλεύς, προβασιλεύς, ϝίκαται, στραταγός, μάντις, ἰαρεύς, πολέμαρχοι, ἴλαρχοι (two per tribe). On 306, a catalogue of magistrates attested in recently discovered inscriptions, with references to *SEG*. Piérart is inclined to place before 460 B.C. the unification of the Argive plain; the formation of the fourth tribe, Hyrnathioi; and the probable introduction of the democratic constitution, which he dates to probably ca. 470–460 B.C. On 307–310, a brief summary of the development of the democratic constitution. 'La période qui suivit la bataille de Chéronée marque l'apogée de la démocratie argienne.' (309)

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347. Argos. The Panhellenion. *SEG* XXXV 274. For the ties among Argos, the Panhellenion, and the city of Eumeneia in Phrygia, see P.Weiss, *Chiron* 30 (2000) 617–639 (our lemma no. 1245).

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348. Argos. Decree, 350–325 B.C. *SEG* XXXIII 286. In a discussion of the powers and prerogatives of the Eighty in the democratic Argive constitution, M.Piérart, in *Polis and Politics* 304, briefly cites this still unpublished inscription in the Argos Museum, inv. no. E 67, as evidence for the judicial competence of this body in arbitrating a dispute between the priest of Pallas and the entrepreneur Nikostratos Sphyrĕïs.

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349. Argos. Decree in honor of Kaphisokles of Messene, post 315 B.C.? *SEG* XIII 243. P.Perlman, *City and Sanctuary* 212/213 no. A6 (ph.), after autopsy of the stone in the Argos Museum (inv. no. 11), reprints the text, with commentary on readings. She points out that if this text is restored with only 14 letters to the left of the surviving portion and with 58 letters to the right, the heading Μεσσανίων will be off-center to the left. Perlman suggests that Θεός or Τύχαι could be restored at the beginning of L. 2 and that restorations of 14–19 letters to the left and ca. 53–58 to the right would produce symmetry. Then in LL. 2/3 there would be room for the name, patronymic, and phratry of the president of the Council; she proposes in L. 2 ἀμβολίμωι ἐ[κ τοῦ Πανάμου - - -].

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350. Argos. Honorary decree, post 315 B.C.? *SEG* XXXIII 277. P.Perlman, *City and Sanctuary* 219/220 no. A13 (ph.), after autopsy of the stone in the Argos Museum (inv. no. E 111), reprints the text of ed.pr. W.Vollgraff, *Mnemosyne* 43 (1915) 379/380, observing that his line-length of ca. 25 letters, which she accepts, is probably too short to contain the necessary identifying labels for all the officials he lists. She offers the following alternative version.

Ἀλ[ιαίαι ἔδοξε τελείαι, - 5-6 -]-
ου τ[ετάρται δευτάται· ἀρήτευε]
βωλᾶ[ς] Ἀμα[- - - ca. 14 - - - · πρό]-
ξενον εἶ[μεν καὶ εὐεργέταν τοῦ]
δάμου [τῶν Ἀργείων καὶ θεαροδό]-
κον τᾶ[ς Ἥρας τᾶς Ἀργείας καὶ εἶ]-
μεν [- - - - - ca. 22 - - - - -]
αὐ[τῶι - - -].

This is the only surviving example of a θεαροδόκος for Argive Hera without the accompanying appointment for Zeus at Nemea. 'If this *theorodokos* was appointed to serve Hera alone, the decree may be earlier than post 315 B.C.'

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351. Argos. Decrees relating to the theorodokoi for the festivals of Hera at the Argive Heraion and of Zeus at Nemea. As part of her investigation of the two lists—from Argos (*SEG* XXIII 189; our lemma no. 352) and from Nemea (*SEG* XXXVI 331; our lemma no. 343)—that attest this institution, P.Perlman, *City and Sanctuary* 208–236, prints the texts, with notes on readings, of 27 Argive honorary decrees (post 315–ca. 165 B.C.), 19 of them from autopsy, 7 illustrated with photographs. On 153–155, she summarizes the pertinent information from these inscriptions, all of which she dates after ca. 315 B.C., when she urges that Argos took over the presidency of the Nemean Games. The grant of θεαροδοκία τοῦ Διὸς τοῦ Νεμέαι καὶ τᾶς Ἥρας τᾶς Ἀργείας then became commonplace, with proxenia and other privileges, in Argive honorary decrees. Warning that caution about chronology is in order because few dated Argive decrees survive from the 4th cent. B.C. and many that have been placed after ca. 315 B.C. are dated only on the basis of letterforms, Perlman nevertheless establishes dates after 315 B.C. for at least 4 decrees on prosopographical grounds and for 2 others on the grounds of toponyms. Of the 18 decrees containing a dating formula, 13 were passed at a meeting of the Argive aliaia in the month of Panamos, the month of the Nemean Games, 12 of them on the 24th day. Perlman infers that part of the agenda of the Argive aliaia that met late in Panamos was devoted to public recognition of the theorodokoi, many of whom may have been present in Argos at the time; cf. *SEG* XXXIX 343.

We append a list of these decrees; cf. the comparatio numerorum, Perlman 173/174. An asterisk (*) indicates autopsy.

Publication	Perlman
IG IV 560	216/217 no. A10
SEG XI 1084	144/145, 208–210 no. A3
SEG XIII 240	210/211 no. A4
SEG XIII 243	212/213 no. A6* (see our lemma no. 349)
SEG XVI 246	227 no. A21*
SEG XVI 247	225 no. A19*

Publication	Perlman
SEG XVI 248	216/217 no. A10
SEG XVI 777	234/235 no. A27
SEG XVII 142	220/221 no. A14*
SEG XVII 143	221 no. A15*
SEG XVII 144	226 no. A20*
SEG XXVIII 1289	234/235 no. A27
SEG XXX 357	215–217 no. A9* (ph.)
SEG XXX 359	230–232 no. A24*
SEG XXX 360	214/215 no. A8* (ph.)
SEG XXXI 306	232/233 no. A25*
SEG XXXII 369	232/233 no. A25*
SEG XXXIII 276	208 no. A2
SEG XXXIII 277	219/220 no. A13* (ph.) (see our lemma no. 350)
SEG XXXIII 278	218/219 no. A12
SEG XXXIII 279	223 no. A17* (ph.)
SEG XXXIII 280	227/228 no. A22* (ph.)
SEG XXXIII 281	229 no. A23* (ph.)
SEG XXXIII 283	233/234 no. A26* (ph.)
SEG XXXIII 284	217/218 no. A11* (ph.)
Syll.[3] 644	234/235 no. A27
Syll.[3] 653A	235/236 no. A28
ISE I.41	230–232 no. A24
ISE I.52	208–210 no. A3
BCH 98 (1974) 774/775 no. 1	211/212 no. A5
Mnemosyne 43 (1915) 366–371 no. B	224 no. A18* (ph.)
Mnemosyne 43 (1915) 374–376 no. F	213/214 no. A7* (ph.)
Mnemosyne 43 (1915) 376 no. G	222 no. A16* (ph.)

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352. Argos. List of theorodokoi, ca. 330–324 B.C. *SEG* XXIII 189. *SEG* XLIX 353bis.* P.Perlman, *City and Sanctuary* 205–207 no. A1, after autopsy, prints the text, with notes on readings. On 100–104, she analyzes the arguments of P.Charneux and N.G.L.Hammond for the date of this inscription, concluding that 331/0 B.C. provides a terminus post quem and that Charneux's narrow dating will not bear scrutiny; ca. 330–324 B.C. is preferable. While not excluding other configurations, she favors the view that three hands worked on the inscription of this text, as follows: Mason I (Col. I LL. 1–15, Col. II LL. 1–17), Mason II (Col. I LL. 16–19, Col. II LL. 18–21), Mason III (Col. I LL. 20–25, Col. II LL. 22–25).

Studying this inscription closely with the list of theorodokoi from Nemea, *SEG* XXXVI 331 (see our lemma no. 343), Perlman (131–155) reexamines the question of the presidency of the Nemean Games and the location of the festival, stressing, however, that this list from Argos concerned exclusively the Hekatomboia festival of Hera, which was celebrated at the Argive Heraion until, renamed the Heraia, it was moved to Argos early in the 3rd cent. B.C.

For Perlman's theories about the relationship between the Argive list and the Nemean list, see our lemma no. 343. On 116–126, Perlman discusses the itinerary of the theoroi through Akarnania, Kerkyra, and Leukas, including the location and identification of ancient sites.

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353. Argos. List of fines, ca. 315 B.C. *IG* IV 616. *SEG* XXXIII 288;* XLVIII 698. Observing that the historical circumstances of this inscription are problematic, P.Perlman, *City and Sanctuary* 146/147, is prepared to grant that the infractions provoking the fines listed in it occurred at the Nemean Games, but the status of Kleonai as a *kome* and the absence of other evidence for the existence of an Arkadian koinon following Alexander the Great's dissolution of the Achaian, Arkadian, and Boiotian Leagues in 324 B.C. render reconstructions on the basis of existing evidence very tenuous.

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354. Argos. List of contributions, ca. 316–293 B.C. *IG* IV 617. *SEG* XXXVIII 302;* XLII 490. For the evidence provided by this inscription for the itinerary of the theoroi from Argos, Epidauros, and Delphi through Thessaly, see P.Perlman, *City and Sanctuary* 74–78. On 127–130, she further explores this topic, including also the cities visited by these theoroi in Makedonia, and proposing that the sums contributed to Argos were ἀπαρχαί and ἐχέχειρα. 'The publication on stone of the ἀπαρχή or ἐχέχειρον paid by foreign *poleis* to the Argive *theoroi* provided a public record of the communities which had accepted the sacred truce of the festival(s) sponsored by Argos.'

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355. Argos. Financial document, Hellenistic. In *Polis and Politics* 304, 313 note 49, M.Piérart briefly refers to an unpublished inscription in the Argos Museum, inv. no. E 66, from which he infers a role in military finances for the Eighty, restoring L. 1 as [- - - τ]ῶν Ἀργείων ἐπὶ τῶν Ὀγδοήκο[ντα - - -].

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356. Argos. Metal tablets containing financial records. In Αρχαιολογία 77 (2000) Αρχαιολογικά 6, there is a brief announcement of the discovery at Odos Korinthou 48, in excavations of the Greek Archaeological Service, of a stone box containing about 60 bronze and 2 lead tablets inscribed in the Argive epichoric alphabet with economic texts recording sums of money from the public treasury, the names of eponymous officials listed with their phratry affiliation and their place of origin, and the names of constitutional organs such as the ὀγδοήκοντα and the ἀρτῦναι. The sums are recorded in the acrophonic numerical system. The box possibly was deposited in a sanctuary. The tablets are similar to those published by C.B.Kritzas (*SEG* XLI 284).

C.B.Kritzas kindly informs us *per ep.* that more than one receptacle was excavated set into the floor of a building and that some were found empty. The total number of the tablets is difficult to calculate exactly because of the fragmentary state of many of them, but it may surpass 100. They are undergoing delicate and painstaking cleaning and conservation in the laboratory of the Epigraphical Museum in Athens.

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357. Argos. Catalogue of deserters, 315–303 B.C. Cf. *SEG* XXXVII 280. M.Piérart, in *Polis and Politics* 309, briefly refers to this still unpublished inscription in the Argos Museum, inv. no. E 98 + 99, as evidence for the πολέμαρχοι and their secretary. He notes that the names of the deserters are often accompanied by their ethnics. They include Lykian slaves and an Argive, Θιοδάμας Κουλουρίς.

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358. Argos. Catalogue of citizens and metics, 5th cent. B.C. M.Piérart, in *Polis and Politics* 312 note 7, briefly notes this unpublished inscription in the Argos Museum, inv. no. E 86, containing πεδάϝοικοι (metics) and the name of the tribe Δυμᾶνες cited at the end.

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359. Argos. Documents concerning the Technitai of Dionysos, 146–144 B.C. *SEG* XXXI 307. *SEG* XLVIII 405. J.-L.Ferrary, *Chiron* 30 (2000) 185/186, briefly notes that the proconsul who rendered a decision at Argos in a dispute concerning the technitai was L.Gellius L.f., whose identity is not securely established. Ferrary received this information from C.B.Kritzas, who will publish the inscription. 'La lecture n'est pas tout à fait sûre, mais les lettres non pointées ne laissent guère la possibilité de supposer un autre gentilice.'

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360. Argos. Dedication of a bema of the agoranomoi, ca. 100 B.C. W.Vollgraff, *BCH* 28 (1904) 427 no. 8, ed.pr. of the righthand block; idem, *Mnemosyne* 47 (1919) 196 no. X, ed.pr. of the righthand and lefthand blocks, which join; built into the stylobate of a Roman stoa.

Σοϊκράτης Μενάνδρου ἀγορανομῶν καὶ
γραμματεύων καὶ ταμιεύων τὸ δεύτερον
τὸ βῆμα τοῖς ἀγορανόμοις

M.Piérart, *BCH* 124 (2000) 493/494 (ph.), reprints the text (no changes) and gives measurements and physical description of these two inscribed blocks. They are built into the stylobate of the Roman extension of the pi-shaped stoa; inv. nos. E 260A and B.

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361. Argos. Dedication of the agoranomos Aristagoras in honor of Pompey the Great, 63 B.C. Ed.pr. W.Vollgraff, *Mnemosyne* 47 (1919) 260–263 no. XXVII; gray limestone base built into the stylobate of a Roman stoa. Vollgraff makes no mention of the mutilation of the inscription (see below).

375. Epidauros. Lists of theorodokoi, 360/59 and 356/5 B.C. *IG* IV^{2}.1.94 and 95. *SEG* XLVII 669; XLIX 95, 376bis,* 590, 742. In *City and Sanctuary* 177–184 (ph.), P.Perlman, after autopsy, republishes the texts of these two lists, with notes on readings. On 74–78, she combines the evidence of *IG* IV^{2}.1.94 with that of a list of monetary contributions found at Argos, *IG* IV 617 (see our lemma no. 354) and the 'grande liste' of theorodokoi from Delphi, 230–210 B.C. and later, *SEG* XXVI 624 (for the date, see *SEG* XLIX 555) (see our lemma no. 506), to reconstruct the probable route followed by the theoroi from Argos, Epidauros, and Delphi through Thessaly.

On 78–81, after a detailed analysis of the lettering of the addenda on these two stelai, Perlman identifies three different masons who made additions to *IG* IV^{2}.1.94, the latest probably ca. 316 B.C., and three more at work on *IG* IV^{2}.1.95, one of whose additions were probably made ca. 340–338 B.C. These supplements, inscribed on the standing stelai, indicate a desire to keep the lists up to date, and the fact that names of theorodokoi who had died or had been replaced by successors were often left on the stone unerased suggests that the lists were displayed in the sanctuary to reflect honor on both the festival and the theorodokoi.

No additions appear to have been made to these two topographically arranged lists after the end of the 4th cent. B.C.

For the itinerary of the theorodokoi and discussion of the location and identification of the ancient sites in Akarnania, see 116–125 (our lemma no. 519); in Kerkyra and Leukas, 124–126 (our lemma no. 343); in Makedonia, 126–130; for Berge, see our lemma no. 574. All the names of theorodokoi on both lists are included in Perlman's 'Prosopographic Catalogue,' 247–285.

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376. Epidauros. Roman lamp signature, ca. 200–post 267 A.D. C.Piteros, *AD* 52 (1997) B.1 [2002] 129/130 (ph.), publishes an almost intact clay lamp of the Roman period from among the old finds in the Epidauros Museum, inv. no. 1235, of unknown provenance. On the diskos, it bears a bust of Poseidon that Piteros, after detailed stylistic analysis, identifies as a copy of the statue of Isthmian Poseidon erected in his sanctuary by the Greeks in celebration of their victories over the Persians, 480/79 B.C. He assigns this statue to the sculptor Onatas. On the base of the lamp: 'Ελπι͜δηφό͜ρου, Attic.

In ■ much more extended investigation of the iconography of the statues of the Artemision Zeus and the Isthmian Poseidon, Piteros, in Ἄγαλμα: Μελέτες γία την Αρχαία Πλαστική προς Τιμήν του Γιώργου Δεσπίνη (Thessaloniki 2001) 99–121, returns to this lamp, speculating that it probably came from the old excavations of the Asklepieion or the nearby vicinity. He gives a very detailed description of the lamp, with several measurements and stylistic parallels, and opts for the above date (104–108; ph.).

HERMIONIA

377. Hermione. List, 2nd/1st cent. B.C. *IG* IV 311 II. M.B.Hatzopoulos, *op.cit.* (our lemma no. 629) 181/182, interprets the name Λαμάγα as a dialectical (Macedonian) form of the name Λαομάχα. S.Zoumbaki, apud H., points out that a Macedonian name in Hermione can be explained by the presence of Macedonians from Egypt in the Ptolemaic garrison at Methana.

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378. Hermione. Two catalogues of theorodokoi, ca. 225–200 B.C. *IG* IV 727A–B. P.Perlman, *City and Sanctuary* 161–166, 244/245, reprints the texts of these two lost stones and examines inscriptions from Hermione, literary evidence, rituals, and the topography of the city to suggest that the unnamed festival that prompted the appointment of the theorodokoi on these lists was a mystery cult of Demeter Chthonia.

LAKONIA

379. Lakonia (now in Paris). Inscriptions on the kylix of Arkesilas, 565–555 B.C. M.A.Tiverios, *AE* (2000) 19–26 (ph.), identifies the King of Kyrene as Arkesilas II and interprets the setting as the courtyard of the royal palace, not on board a ship. He analyzes the painted labels of all of the human figures engaged in weighing and carrying silphion, explaining the larger letters ΟΡΥΧΟ to the left of the man labelled Σλιφόμαχος as an imperative issuing from his open mouth and accompanied by his gesturing left hand: ὄρυξο[ν], 'Look!' Similarly, the larger letters to the right of the first man carrying a sack in the basement below, ΜΑΕΝ, may not be a label but a form of μέμαεν from μάω, 'wish, yearn for.'

A.Bresson, *La cité marchande* (Bordeaux 2000) 85–94 (ph.), devotes an essay to the interpretation of the scene painted on this vase and to the inscriptions. Of the inscriptions, he notes, in the basement from left to right, φύλακος (dialectal variant of φύλαξ), labelling the figure guarding the entrance to the storeroom; the next inscription is illegible; the third, ΜΛΕΝ, 'reste incertain.' In the upper register, the interpretation of ΣΟΦΟΡΤΟΣ as a personal name is rejected in favor of the view of S.Stucchi, *Mostra Urbino* (1987) 32: [ἰ]σόφορτος, 'charge égale,' an announcement to the king that the scales are equal; also noted, [ἐπί]σταθμος, a label of the scales; [φ]ορμοφόρος, the man carrying sacks; ὀρυξό[ς], 'déterreur'; σλιφόμαχος, 'balance à silphion,' to which the figure at the right is pointing. Bresson places the scene in the agora of Kyrene and revives the view, with additional documentation, that the Lakonian vase-painter has here offered an *interpretatio Graeca* of the ubiquitous Egyptian scene of *psychostasia* complete with the baboon/Thot perched on top of the scales.

R.Wachter, *Non-Attic Greek Vase Inscriptions* (Oxford 2001) 160–162 no. LAK3, presents ■ detailed analysis of all aspects of the inscriptions on this vase, suggesting that even if it is a Lakonian work, there may have been considerable East Greek influence. He reads the dipinti as

follows: (a) Ἀρκεσίλας, (b) Σόφορτος, (c) [- - - στ]αθμος, (d) [- ? -]ιρμοφόρος, (e) Ὄρυχο(ς), (f) Σιλφ(ι)όμα Ψος, (g) φύλακος, (h) Ε. . . ., (i) Μαεν.

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380. Aigiai. Near Gytheion. Inscribed stone jumping-weight, 525–500 B.C. *SEG* XXXVIII 328. In Ένα Αγροτικό Ιερό στις Αιγιές Λακωνίας: Δημοσιεύματα του Αρχαιολογικού Δελτίου 62 (Athens 1998) 107/108, 220 no. 605 (ph.), Z.Bonias republishes this dedication and speculates on the nature and identity of the otherwise unknown hero, Timagenes, to whom it is offered. Now in the Gytheion Museum; inv. no. ΜΓ 152.

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381. Aigiai. Signatures on Roman lamps. Z.Bonias, *op.cit.* (our lemma no. 380) 158 (ph.), reports the discovery of 2 fragmentary signed lamps in her excavations in an Αγροτικό Ιερό. Both are now in the Gytheion Museum.

A. Bonias 158 no. 225; inv. no. ΜΓ 456. Φωσφόρίου
B. Bonias 158 no. 226; inv. no. ΜΓ 515. Ζω . .⁴. . ΟΥ?

B. The ph. shows Ζω[. . .]ιο[.?]; probably Ζωσίμου. Stroud.

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382. Lakonia. (Asopos? Pleies?). Dedication to Artemis, 5th cent. B.C. *IG* V.1.1107a. *SEG* XI 909. E.Kourinou-Pikoula, τό Μουσεῖον 1 (2000) 57–60 (ph.), republishes this inscription, now in the National Museum of Athens, inv. no. 5998, with full description, bibliography, excellent photographs: Πειhι(π)πις ἀνέθεκε, Ἄρταμις. She intentionally leaves the name of the dedicator without an accent, fem. Πειhι(π)πίς (Πεισι(π)πίς) or masc. Πειhί(π)πις (Πεισί(π)πις). She also clearly demonstrates that the last word must be read as the nominative singular (with the force of the vocative) and not Ἀρτάμι or Ἀρτάμιδ[ι] as in all previously published texts. On the basis of a detailed analysis of the spelling and letterforms, she opts for the above date. Rather than a representation of the goddess, K.-P. identifies the figure in the rather crude relief as a male hunter dedicating to his patron goddess, Artemis Agrotera, who was worshipped in the sanctuary of Apollo Hyperteleates, *IG* V.1.977, which was near the find-spot of this dedication.

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383. Epidauros Limera. Honorary inscription, 2nd cent. A.D. *SEG* XLI 311. E.Zavvou, *AD* 52 (1997) B.1 [2002] 199, gives an account of excavations of the Greek Archaeological Service in 1997 of this inscribed monument first discovered by M.H.Jameson (see, for the text, *Hesperia* 22 [1953] 170/171 no. 1 (ph.); *SEG* XLI 311). The monument has a mosaic floor of ca. 200 A.D. and probably continued in use until the 4th cent. A.D.

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384. Epidauros Limera. Incertum. E.Zavvou, *AD* 52 (1997) B.1 [2002] 199, briefly reports the discovery of a fragment of an inscribed stele of rosso antico on the south slope of the acropolis; now in the Sparta Museum, inv. no. ΜΣ 12834; no text; no ph.; no further details.

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385. Geronthrai. List of names, ca. 550–500 B.C.? *IG* V.1.1133. *SEG* XI 918; XLIX 391. R.Wachter, *ZPE* 130 (2000) 1–7, after an exhaustive examination of all the many previous editions, insists that only LeBas, *RA* 2 (1845) 71, saw this now lost stone. Wachter himself proposes the following reading: [. . .]λεον ǀ αϝαναξ ǀ Τεβυκιος ǀ Αμιτας ǀ Αμυλος ǀ αϝαναξ, a list of masculine names in the nominative with αϝαναξ appearing twice. Rejecting the possibility that this word is a personal name, Wachter takes up A.W.Johnston's suggestion (*LSAG*² 429) that 'αϝαναξ ... is used to indicate "blank" years in a list, akin to ἀναρχία at Athens.' Wachter sees the list as recording priests at Geronthrai who retained a title inherited from the Mycenaean period.

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386. Gytheion. Decree in honor of the Cloatii, 71/70 B.C. *IG* V.1.1146. *SEG* XXXIII 309;* XXXIV 1690; XLI 312; XLVII 2310, 2312; XLIX 381. Migeotte, *Emprunt* no. 24. L.Fezzi, *ASNP* n.s. 3 (1998) 327–337, studies the conditions under which in 72 B.C. the Cloatii lent the city of Gytheion the sum of 4200 drachmai, συναλλάγματος τόκου τετραδραχμιαίου, and then in the following year agreed to lower interest terms, εὐθυτοκίαν δίδραχμον τ[ό]κον, LL. 32–40. Rejecting the interpretation that we have here an adjustment from computation by compound interest in the first year to computation by simple interest in the second year, she cites the use of εὐθυτοκία in *IG* XII.5.860 (Tenos) as a parallel for taking the term as indicating a straightforward reduction in the rate of interest. In the case of Gytheion, the reduction was from 4 drachmai (48% per annum) to 2 drachmai (24% per annum).

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387. Kythera. Mikri Dragonara. Stamped amphora handle, Rhodian. A.Tsaravopoulos, *AD* 52 (1997) B.1 [2002] 105 (ph.), very briefly notes the discovery of many stamped amphora handles originating at many sites in the Mediterranean and Pontic regions in salvage excavations of the Greek Archaeological Service on this small island; cf. *SEG* XLIX 387/388. No text; we read from the ph. Circular stamp with a rose in relief in the center.

[- - -]ΟΣ Πανάμου Ε.ΤΟΡ.[- - -]

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388. Neapolis. Gravestone, 2nd/3rd cent. A.D. L.Moschou, S.Raftopoulou, and T.Hatzitheodorou, *AD* 53 (1998) A [2002] 267–288 (ph.), in the course of a detailed topographical and geological investigation into the economics, quarrying techniques, transport, and road network, etc., of the ancient red marble quarries at Prophetis Elias Demaristikon, north of Neapolis, publish the ed.pr. of a fragmentary gray limestone grave stele found at the church of Agia Thekla at Panoro. It comes from a family grave.

[- - - , χ]αῖρε vac. Καλλικράτια, χαῖρε vac.
vacat

389. Sparta. The topography of the city and its environs. E.Kourinou has now published her University of Athens dissertation, briefly noted in *SEG* XLVI 403, Σπάρτη. Συμβολὴ στὴν μνημειακὴ τοπογραφίας της (Athens 2000), with an English summary on 275–286, and with many plans and photos. Drawing upon her almost daily exposure to the archaeology of this city while she served in the E' Ephoreia of the Greek Archaeological Service from 1982 to 1989, Kourinou enlivens her detailed discussions of the topography with frequent citations of inscriptions, published and unpublished. We deal with these in separate lemmata; see our nos. 393–406, 414.

Emphasis falls on the fortifications (35–66), gates (67–75), bridges (77–88), the four urban *komai* (89–95), and the surviving urban monuments, with copious citations of the literary evidence throughout. One of the special strengths of this book is that Kourinou tactfully provides unpublished information on activities of the Greek Archaeological Service at Sparta for a period when the ephor in charge did not contribute annual reports on such excavations and finds to *AD* and when the publication of *AD* was drastically delayed; see especially note 322 on 104/105; p. 119, unpublished boustrophedon inscription; p. 153 note 504 and p. 222 note 757, roads; pp. 224–227, inscription, see our lemma no. 406.

Kourinou also makes a major contribution to the elucidation of Pausanias' account of Spartan topography, particularly with reference to the position of the acropolis (98–100), agora (100–114), the 'circular building' (114–129), and the interurban street network (131–154). She also examines the epigraphical, literary, and archaeological evidence for the following sanctuaries in Sparta: Athena Alea (155–167; see our lemma no. 394); Artemis Kyparissia (167–185; see our lemmata nos. 395–405); Poseidon Tainarios (185–199; see our lemma no. 393); Phoibaion (199–210); Dionysos Kolonatas (210–212); Artemis Issoria (212/213).

She also discusses the cemeteries of Sparta (215–219); the water supply (221–227; see our lemma no. 406); and drainage (229–233). Concordance of inscriptions.

390. Sparta. The extent of Spartan territory in the late classical and Hellenistic period. Under this title, G.Shipley, *ABSA* 95 (2000) 367–390, conducts a region-by-region, polis-by-polis, *kome*-by-*kome* survey of the literary, epigraphical, and topographical evidence for settlements in Lakonia after the Theban invasion of 369 B.C. down into Roman times. He raises the possibility that the system of perioikoi may have been abolished or abandoned ca. 200 B.C.

391. Sparta. Cults in Roman Imperial times. See A.Hupfloher, *Kulte im Kaiserzeitlichen Sparta: Eine Rekonstruktion anhand der Priesterämter* (Berlin 2000). Inevitably, the great bulk of her source material, in addition to Pausanias, consists of inscriptions. On 14–24, 'Zur Forschungsgeschichte' with copious critical bibliography. As the subtitle indicates, Hupfloher approaches the topic mainly through the evidence for the family, titles, status, religious duties, prerogatives, festivals, and social and political significance of sacred officials attested for Spartan sanctuaries. She divides her work into 3 main sections: priesthoods limited to women (31–105), priesthoods open to women and men (107–146), and priesthoods limited to men (147–211). Each section contains a detailed catalogue of all attested holders of these offices with full references, followed by discussions of individual cults, deity-by-deity, sanctuary-by-sanctuary. In a concluding chapter, Hupfloher notes that, among Spartan cults, the Imperial cult is represented by the greatest number of attested religious officials (16 priests), followed by the cult of Demeter in her extra-urban Eleusinion (14 persons) and the cult of the Dioskouroi (7 persons). Her data permit her to assemble 'Das kaiserzeitlich aktive Pantheon' (214–221) and 'Pausanias' spartanisches Pantheon' (225–229).

Although the work is very well-organized and begins with a detailed table of contents, it has no index of men and women, no list of inscriptions cited, and a lacunose general index of 5 pages containing, e.g., Spawforth but not Artemis, Dionysos, or Poseidon.

392. Sparta. Catalogue of magistrates. E.Zavvou, *AD* 52 (1997) B.1 [2002] 104, briefly notes the discovery of a fragmentary stele inscribed with a list of magistrates, inv. no. ΜΣ 12719, in salvage excavations of the Greek Archaeological Service at Odos Agesilaou 106 in 1997; no text; no ph.; no date; no further details.

393. Sparta. Catalogues of Tainarioi, 1st cent. B.C. *IG* V.1.210–212. *SEG* XI 648/649; XLII 1776; XLIV 1757; XLVI 2330. E.Kourinou, Σπάρτη (see our lemma no. 389) 185–199, adduces these inscriptions, together with the literary evidence, in a discussion of the location, topography, and cult practices at the interurban sanctuary of Poseidon Tainarios. Establishing the finding place of these inscribed stones at the intersection of Odoi Dioskouron and Gortsologou, she places the site of the shrine there. She further argues that it was in this sanctuary, and not at Poseidon's temple on Cape Tainaron, that Thucydides 1.128 and 133/134 places the interview between King Pausanias and the slave Argilos that led the ephors to charge the former with medism, reading Ποσειδῶνος τοῦ Ταιναρίου in Thucydides 1.128.1 with D.M.Lewis, *Towards a Historian's Text of Thucydides* (diss. Princeton 1952).

394. Sparta. Dedication of a throne, ca. 400–375 B.C. *SEG* XLVI 400. In Σπάρτη (see our lemma no. 389), E.Kourinou returns to the discussion of this inscription, first (78–84) in connection with the question of the bridge over the Eurotas in the northeast sector of the city (cf. *SEG* XLVI 381, 400, 403). She urges that the 4th-cent. B.C. bridge (Xenophon, *Hellenika* 6.5.27), the bridge constructed by Gaius Iulius Eurycles at the end of the 1st cent. B.C. (*IG* V.1.538; *SEG* XI 796), the bridge repaired by Iulius Pauleinus (*ibid.*), and the Byzantine bridge of Nikodemos, 1027 A.D. (*CIG* 8704) were all in the same place and represent successive historical phases of the same major crossing of the river in this important position.

On 155–167, she turns to the value of this inscription for determining the position of the sanctuary of Athena Alea. She basically reprints her discussion in *Horos* 10–12 (1992–1998)

260–266 (see *SEG* XLVI 400), with text, commentary, and ph. of the inscription. On 163–167, she restates her case for placing the sanctuary of Athena Alea in the northeastern sector of the city near the bridge over the Eurotas, again reprinting substantial portions of her earlier paper, e.g., pp. 269–274.

A.C.Cassio, *RFIC* 128 (2000) 129–134, finds difficulties with καί and hα μὲν καλῆ in L. 2 as interpreted by ed.pr. Kourinou. Neither καλή for Doric καλά, nor καλῆ for Attic καλεῖ, is suitable, and the syntax of καλεῖ followed by ὥστε is unacceptable. Cassio proposes that κα = ἄν and that λη = λῆ (third singular subjunctive of λῶ, to wish or desire). Accordingly, he prints the text, and translates, as follows.

Μνᾶμα γεροντείας hιππανσίδας τοῦτ' ἀνέσηκε
τᾶι hαλέαι καὶ σᾶτρον, hα μέν κα λῆ hώστ' ἀπὸ τούτω
σᾶσθαι, τὼς δὲ νέως τοῖς περγυτέροις hυποχάδδην.

'Hippansidas ha dedicato questo (seggio), e un *satron*, ad Alea come memoriale della sua carica di geronte, in modo che da esso [il *satron*] ciascuno possa vedere ciò che desidera, alla condizione però che i giovani cedano il posto agli anziani.'

L.Dubois, *BE* (2000) 335, also finds difficulties with ΚΑΛΗ, and suggests, 'l'on pourrait se demander si le graveur n'a pas pris la succession ΕΙ d'un καλεῖ attendu pour un Ⲏ, signe par lequel commençait la conjonction suivante dans un texte qui utilise le même graphème Ⲏ pour noter l'aspirée et la longue ouverte.'

395–405. Sparta. Dedications to Artemis Kyparissia, 1st cent. B.C./1st cent. A.D. *SEG* XLV 284. E.Kourinou, Σπάρτη (see our lemma no. 389) 167–185 (ph.), now presents a full publication of the 18 anatomical marble votives, 11 of which are inscribed, excavated by the Greek Archaeological Service in 1985 at the intersection of Odoi K.Palaiologou and τῶν 118; cf. E.Kourinou-Pikoula, *AD* 40 (1985) B.1 [1990] 102. She also provides a preliminary, illustrated analysis of the terracotta figurines representing Artemis that were found with the marble votives (cf. *SEG* XLV 284) and a full discussion of the cult of Artemis Agrotera, Phosphoros, and Kyparissia in Sparta, including its possible connection to the Asklepieion noted by Pausanias (3.15.10). With information provided by Kourinou, B.Forsén was able to include these votives in his *Griechische Gliederweihungen: Papers and Monographs of the Finnish Institute at Athens* 4 (1996) 25/26, 84/85, 136/137 (see *SEG* XLVI 2359), but without texts of the inscriptions. All are now in the Sparta Museum.

Kourinou arranges the inscribed votives into 6 categories; 4 of these include inscribed examples. All are marble, unless otherwise stated. All of the dates are based on letterforms.

I. Female genitalia; inscription above the relief. 5 inscribed, 1 uninscribed.

395: ΜΣ 6890. Kourinou 169 no. 1 (ph.). 1st cent. B.C.

[- 1-2 -]μ̣αριοι
Κυφαρισίᾳ
εὐχά(ν)

1. Woman's name terminating in -οι (= ωί). Kourinou.

396: ΜΣ 6892. Kourinou 170 no. 2 (ph.). 1st cent. B.C./1st cent. A.D.

Ξενὸι εὐχάν

Forsén 84: 'Möglicherweise könnte es sich in diesem Fall um einen falschgeschriebenen Frauennamen handeln.' Kourinou cites parallels for the female name Ξενόι and Ξενώ.

397: ΜΣ 6893. Kourinou 170 no. 3 (ph.). 1st cent. B.C.

Νικιππία Κυφ-
αρισίᾳ εὐχάν

398: ΜΣ 6900. Kourinou 171 no. 4 (ph.). 1st cent. B.C.

'Αριστο[- - -]
εὐχά[ν]

1. 'Αριστό[κλεια], 'Αριστο[νίκα], 'Αριστο[ί]? Kourinou.

399: ΜΣ 6904. Kourinou 171 no. 5 (ph.). 1st cent. B.C.

Καλλίστη {Κυ}-
παρισσίᾳ εὐ[χάν]

II. Hands. 2 inscribed, 3 uninscribed.

400: ΜΣ 6898. Relief of left open palm; inscription above. Kourinou 172/173 no. 2 (ph.). 1st cent. B.C.

[- - -]Κ̣Ε̣[- - -]
[ε]ὐ̣χ[άν]

401: ΜΣ 6907. Relief of the backs of two hands; inscription below. Kourinou 173/174 no. 5 (ph.). 1st cent. B.C.

Ταχίππ̣[η]

Kourinou considers also Τάχιππ̣[ος], but prefers a female name, as found in all the other inscribed votives.

III. Legs and feet; inscription above the relief. 3 inscribed, 2 uninscribed.

402: ΜΣ 6891. Limestone relief of two shins, broken below. Kourinou 174/175 no. 1 (ph.). 1st cent. B.C./1st cent. A.D.

[- - -]ι̣α
[Κυ]π̣αρισίᾳ
εὐχάν

403: ΜΣ 6895. Relief of right and left foot; inscription above. Kourinou 175/176 no. 2 (ph.). 1st cent. B.C.

Δάμιν
εὐχὰν
Κυπαρισίᾳ

Δάμιν for Δάμιον, Kourinou, who collects many examples from Lakonia [to which might be added Τινδάριν of *SEG* XLVIII 479. Stroud].

404: ΜΣ 6896. Relief of left shin and foot; inscription above. Kourinou 176 no. 3 (ph.). 1st cent. B.C.

- - - - - - - - - -
[Κυ]φαρισίᾳ
εὐχάν

IV. Reliefs of a standing woman. 1 inscribed, 1 uninscribed.

405: ΜΣ 6899. Marble relief plaque with representation of a standing, draped woman in 3/4-turn to left, holding out her bare right arm to left; inscription in left field, reading from top to bottom. Kourinou 177/178 no. 1 (ph.). 1st cent. B.C./1st cent. A.D.

Λυσανδρία
εὐχάν

406. Sparta. Dedication to the Tyndaridai of statues honoring a hydragos and two hyphydragoi, ca. 200 B.C. *SEG* XLVII 364. E.Kourinou, Σπάρτη (see our lemma no. 389) 221–227 (ph.), within a discussion of the water supply of Sparta in the Hellenistic period, presents the ed.pr. of an inscription to which she briefly referred in *SEG* XLVII 364. Stone stele found in salvage excavations of the Greek Archaeological Service in 1980, reused at the Hatzidemetriou property on Odos Kyprou in an area identified by Kourinou as ancient Pitane; now in the Sparta Museum; inv. no. ΜΣ 6747. Broken at the right side, top, and bottom, the stele preserves 5 lines of text on a wide horizontal band that divides a sculptured scene in

relief: at top, the lower legs of a human figure walking left; at bottom, two very poorly preserved human heads. Dated by ed.pr. on the basis of the letterforms.

Τοὶ Αἰϊᾶται ἀνέσηκα[ν]
τοῖ(ν) Τινδαρίδαι(ν) Τίμω[να]
ὑδραγὸν καὶ τὼ ὑφυδ[ρα]-
γώ, Ἀνδροσθένης, Καλλικρ̣[ά]-
της

1. This group of men is apparently otherwise unattested. || 2. Ed.pr. posits a mason's error in the omission of the final nu of the duals. || 4. Androsthenes ἀμάρτυρο στη Σπάρτη, Kourinou.

Kourinou connects this dedication with *SEG* XL 348 (Sparta Museum, still no inv. no.) and with C. LeRoy, *Mélanges hélleniques offerts à Georges Daux* (Paris 1974) 229–238 (Sparta Museum, inv. no. ΜΣ 5343) (for all three, see *SEG* XLVII 364), associating these three dedications with the construction of a public water supply system consisting of aqueducts, roughly contemporary with the building of Sparta's first fortification walls. She notes that the two previously published inscriptions provide evidence for public involvement in the water supply and for the role of Artemis, who is represented in relief on both stelai.

407. Sparta. Incertum. In *AD* 52 (1997) B.1 [2002] 185, E.Eustathiou briefly reports the discovery of a fragment of a marble plaque with part of an inscription, inv. no. ΜΣ 14309, in salvage excavations by the Greek Archaeological Service at Odos Konstantinou Palaiologou; no text; no ph.; no date; no further details.

408. Sparta. Incertum. In *AD* 52 (1997) B.1 [2002] 192, E.Zavvou notes the discovery of an 'inscribed stone,' inv. no. ΜΣ 12655, in salvage excavations of the Greek Archaeological Service at the property of D.Vakou, S.Samaïlidou in Magoula; no text; no ph.; no date; no further details.

409. Sparta. Potter's signature, late Hellenistic. E.Zavvou, A.Maltezou, *AD* 52 (1997) B.1 [2002] 195, report the discovery of a fragmentary late Hellenistic Megarian bowl bearing the name of the workshop; inv. no. ΜΣ 14125; no text; no ph.

410. Sparta. Vase inscription, Roman. A.Themos, *AD* 52 (1997) B.1 [2002] 169, notes the discovery in salvage excavations of the Greek Archaeological Service at Odos Mykenon of an inscribed base of a storage pithos, inv. no. ΜΣ 14081; no text; no ph.

411. Sparta. Inscribed loomweights.

A. Pyramidal loomweight with incised letter K. Found in salvage excavations of the Greek Archaeological Service at Odos Staoufert 5. Ed.pr. E.Zavvou, *AD* 52 (1997) B.1 [2002] 163; now in the Sparta Museum, inv. no. ΜΣ 13996.

B. A large number of loomweights—conical, pyramidal, and disk-shaped—at least 3 of which bear incised letters; inv. nos. ΜΣ 14077, 14078, 14102. Found in salvage excavations by the Greek Archaeological Service at Odos Mykenon. Reported by A.Themos, *AD* 52 (1997) B.1 [2002] 170; no texts; no dates; no ph.; no further details.

C. Pyramidal inscribed loomweight. Found in salvage excavations of the Greek Archaeological Service at the property of I. and P.Gkleka in Magoula. Reported by E.Zavvou, A.Maltezou, *AD* 52 (1997) B.1 [2002] 195; inv. no. ΜΣ 14121; no text; no ph.; no date.

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412. Sparta. Mosaic agonistic inscription, ca. 300 A.D. On the floor of a Roman bath, in the room next to the hypocaust, the Greek Archaeological Service excavated in 1997 on Odos Thermopylon a mosaic floor on which are depicted 9 squares containing representations of the 7 following agonistic crowns: Διδύμια, Ὀλύμπια, Εὐρύκλεια, Καισάρια, Κορνήλια, Πύθια, and Ἴσθμια. Ed.pr. A.Rhammou, *AD* 52 (1997) B.1 [2002] 187/188.

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413. Sparta. Mosaic inscription, late Roman. E.Zavvou, *AD* 52 (1997) B.1 [2002] 163, reports the discovery in 1989 of a mosaic inscription in the remains of a sumptuous house of the late Roman period excavated at Odos Triakosion 92 by the Greek Archaeological Service. In 1997, the mosaic was cleared again and supplementary excavation was carried out. The mosaic is decorated with a scene of a thriambos of Poseidon and a marine thiasos with the following identifying labels: Ἀμφιτρείτη, Πρωτώ, Δωτώ, Κυμοθόη, Σπειώ, λιμὴν (?) Αἰγιαλός, Βυθός, Ὠκεαινός, [- - -]ς. [For some of the Nereids named here, see Homer, *Il.* 18.38–49; Hesiod, *Theog.* 240–264, etc., Stroud. For Κυμοθόη, see R.Wachter, *Non-Attic Greek Vase Inscriptions* (Oxford 2001) 314/315, Chaniotis.]

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414. Sparta. Stamped tiles, Hellenistic. *SEG* XLVI 403; XLVII 372/373. In an account of the history, chronology, topography, and the surviving remains of the Hellenistic fortification wall of Sparta, E.Kourinou, Σπάρτη (see our lemma no. 389) 35–62, presents an analysis of the stamped tiles that surmounted the wall's mud-brick superstructure. These she divides into the following five categories (52–57):

(A) Stamps designating the function and specific nature of the tiles; e.g., δαμόσιος τειχέων or δαμόσιοι τειχέων. These often bear also the name of the ἐργώνας and in some cases the name of the eponymous patronomos.

(B) Stamps mentioning δαμόσιος Ἀθάνας, sometimes also the name of the ἐργώνας. These tiles, which are very numerous and older than those described under (A), above, were found in so many spots along the course of the wall that they must have been produced in a workshop of a shrine of Athena and are not to be associated with a building in a particular sanctuary of the goddess.

(C) A few stamps bearing the name of the eponymous patronomos and the name of the ἐργώνας with the word παραθέσεως.

(D) Stamps bearing the name of King Nabis: Βαϊλέος Νάβιος or Βαϊλεῖ Νάβι; cf. *IG* V.1.885. 195–192 B.C.

(E) Two tiles of the 3rd cent. B.C. bearing the stamp Πιτανατᾶν; cf. *IG* V.1.917. For the topography of this κωμή, see 91–93.

Kourinou examines the prosopography and chronology of the eponymous patronomoi Ἀρχιάδας (50–1 B.C.); Καλλικράτης, *IG* V.1.872 (1st cent. B.C.); Ἵππαρχος, *IG* V.1.894 (1st cent. B.C.); Ξενοκλείδας (1st cent. B.C.); and of the ergones Καλλικράτης, *IG* V.1.872–874 (50–1 B.C.), and Εὐάμερος, *IG* V.1.902 (1st cent. B.C.).

On 98/99, Kourinou collects the references to the surviving tiles with the stamp συνόδου | ἐν Ἀλιτείοι or παστάδος | ἐν Ἀλιτείοι (i.e., *IG* V.1.884; *SEG* XLVII 372bis; and one found in a lot at Menelaos and Gortsologou streets, ὅπως πληροφορήθηκα προσφάτως, apparently unpublished) and argues, from the widespread distribution of their finding places, against the attempt of A.B.Wace, *ABSA* 13 (1906/1907) 42/43 no. 63, to place Aliteion near the hill of Καλημέρη. These finds also make it more difficult to trace the footsteps of Pausanias (3.18.2) in the region of the acropolis of Sparta.

415–418. Sparta. Stamped tiles. Found in salvage excavations by the Greek Archaeological Service, and reported in *AD* 52 (1997) B.1 [2002].

415:

A. E.Zavvou, *op.cit.* 164, inv. no. ΜΣ 14129; found at Odos Agesilaos 106 in 1997. No text; no ph.; no date; no further details.

B. A.Themos, *op.cit.* 167, inv. no. ΜΣ 14144; found at Odos Archidamou 13 in 1997. No text; no ph.; no date; no further details.

C. A.Themos, *op.cit.* 168, inv. no. ΜΣ 14036; found at Odos Gitiada in 1998/99; black-glazed. For the type, Themos compares *IG* V.1.851/852.

416:

A. A.Themos, *op.cit.* 169, inv. no. ΜΣ 13747α–β; found at Odos Mykenon. Δαμόσιος Ἀθάνας; cf. *IG* V.1.850–852.

B. E.Zavvou, *op.cit.* 195, inv. no. ΜΣ 14124; found at the property of I. and P.Gleka in Magoula; inscribed cover tile of Lakonian type. No text; no ph.; no date.

I.Eustathiou, *op.cit.* 186; found at the intersection of Odoi Gortsologou and Menelaou

C.	No inv. no. Δαμόσιος Ἀθάνας; cf. *IG* V.1.850–852.
D.	No inv. no. Δαμόσιος Ἀθάνας Nι; cf. *IG* V.1.857.
417:	No inv. no. Παστάδος ἐν Ἀλιτείωι; cf. *IG* V.1.884.
418:	No inv. no. Καλλιγένης τειχέων Δαμόσιοι; cf. *IG* V.1.903a.

MESSENIA

419. Andania. Regulations concerning the mysteries of the Great Gods, 92/1 B.C. *IG* V.1.1390. *SEG* XLIX 416.* In his study of the commercial aspects of fairs and panegyreis in ancient Greece, C.Chandezon, *REG* 113 (2000) 81–85, gives detailed attention to the duties of the ἀγορανόμος ὁ ἐπὶ πόλεος, LL. 99–101. See also our lemmata nos. 188 and 1696.

420. Messene. Heroes and heroa. On this topic, see now P.G.Themelis, Ἥρωες καὶ Ἡρῶα στὴ Μεσσήνη. BAAH 210 (Athens 2000). In this handsome and richly illustrated volume, the director of the most recent excavations of the Greek Archaeological Society at Messene focuses upon the heroes, heroines, and famous citizens who helped shape the historical legends of the two foundings of the city and who brought it into prominence in the Hellenistic and Roman periods, e.g., the eponymous founder queen Messene, Asklepios, the Leukippides, Aristomenes, Epaminondas, Theseus, Damophon, the Saithidai, Tiberius Claudius Theon son of Nikeratos, and the Daimones. Themelis takes up the legends and some of the literary evidence for these figures and ties them to the surviving physical remains, copiously documenting the archaeological monuments with plans, reconstructed drawings, and superb photographs, some in color. He includes the texts and illustrations of many inscriptions and discusses some of them in considerable detail. For epigraphists, however, or for anyone wanting to identify or learn more about these inscribed texts, the author has made it very difficult, in the following ways: Some of these inscriptions are unpublished and they basically remain so, even though they make a brief appearance in this book—usually limited to a photograph, sometimes with an inventory number, but no text. Examples include the beautiful statue base for Claudius Saithidas (*SEG* XLVIII 490) with its more than 40-line inscription of which Themelis prints 2 perfectly legible photographs, one in color. On 112, he devotes one sentence to this inscription, without quotation of the text. Others are apparently published here for the first time without any notice from the author; see our lemma no. 431. Some of the photographs in this book illustrate inscriptions about which nothing is said by the author. Many other inscriptions are mentioned and/or illustrated, with or without printed texts, and are identified merely by a reference to Themelis' preliminary excavation reports or an inventory number. A very high proportion of these have appeared in *SEG*, but we found only a handful of references to this standard publication. Readers—and indeed the excavation itself—are not

well served by this system, for the former cannot be expected to have *PAAH*, *EAH*, and a host of Themelis' published monographs at hand nor to have access to the excavation's inventory list. A reference to *SEG* not only provides scholars with a readily available text and relevant bibliography but, once an inscription is included in *SEG*, its text is indexed. In the absence of such references in this valuable book, and in the absence of an index and concordance of inscriptions, we provide the following listing.

IG	Ἥρωες
II^2 4763	82 (ph.)
V.1.1467	45/46
V.1.1468	45/46
V.1.1469	45/46
XII.1.8	35
SEG	Ἥρωες
XXIII 205	34, 81
XXIII 206	34
XXIII 207	81
XXIII 223	65
XXXV 343	34
XXXIX 380	88–95
XLI 343	65
XLI 365	10–12 (ph.)
XLI 374D	15
XLIII 145	34
XLIII 164	54–57
XLIII 166	15
XLIV 385	27
XLIV 386A	15
XLIV 386B	15
XLIV 386C	15 (dr.)
XLV 306	59–63; see our lemma no. 424
XLV 307	59–63, 81; see our lemma no. 425
XLV 308	59–63; see our lemma no. 426
XLV 320	96–102; see our lemma no. 430
XLV 326	54–57

SEG	Ἥρωες
XLVI 411	59–63; see our lemma no. 424
XLVI 412	59–63, 81; see our lemma no. 425
XLVI 413	59–63, 81; see our lemma no. 426
XLVI 416	65
XLVI 417	65
XLVI 429–432	96–102; see our lemma no. 431
XLVII 391	143
XLVII 397	147–158
XLVII 399	137/138
XLVII 400	146/147
XLVII 407	135/136
XLVII 409	96–102; see our lemma no. 430
XLVII 410–413	131–135 (ph.); see our lemmata nos. 433/434
XLVII 490	Pinax IV; 110 (ph.)
XLVIII 488	88–95
XLVIII 491	102–113; see our lemma no. 427
XLVIII 503	28–40 (ph.)
XLVIII 504	28–40 (ph.)
XLIX 420	54–57
XLIX 423	88–95

421. Messene. A prominent Messenian family, 1st cent. B.C. C.Habicht, *ZPE* 130 (2000) 121–123, assembles the epigraphical evidence for more than a century of activity of the family attested in the following inscriptions from Messene and Kos: Messene, *SEG* XLVI 416/417; Kos, K.Rigsby, *Asylia* (Berkeley 1996) 128 no. 15, L. 13. He observes that a candidate for an even earlier member might be Μνησαγόρας Μαντικράτεος, who ca. 209/8 B.C. was a commander in the First Macedonian War, *Syll.*[3] 555 A/B (*F.Delphes* III.4.21–22).

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422. Messene. Ephebic catalogue, 60 A.D. P.G.Themelis, *EAH* (2000) 66 (ph.), briefly reports the discovery of a stone stele, in excavations of the Greek Archaeological Society in the stadium, inscribed with a complete catalogue of the ephebes of this year, listed under the 5 old Messenian tribes, with the addition of ξένοι; no text, but a very legible ph.

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423. Messene. Honors for the athlete Sosias, 2nd/1st cent. B.C. *SEG* XLVI 422. *SEG* XLVIII 493.* P.Gauthier, *REG* 113 (2000) 631–635, suggests that in L. 1 the patronymic is likely to be 'Ονασιφ[όρου], which is attested in Messene. In L. 2, the Isthmian victory could also have been [δίαυλ]ον. Explicitly grouped by age-categories, Sosias' victories are also probably listed in chronological order. In L. 7, ἡμεράσια cannot mean τᾶι αὐτᾶι ἁμέραι or μιᾶι ἁμέραι as suggested by the ed.pr., but we should read 'Ημεράσια and recognize the name of the festival in honor of Artemis 'Ημέρα at Arkadian Lousoi. After it, read ọπλίταν and then 'Απολλώνεια ἐν 'Εφέσωι. After judging that the names of the festivals support a date for this inscription in the late Hellenistic period, Gauthier adds discussion of the Apolloneia at Ephesos (a new festival) and the Alexandreia in Smyrna under the Koinon of the Ionians.

Writing independently on the same inscription, C.Habicht, *ZPE* 130 (2000) 123–126, favors 'Ονασιφ[ῶντος] as the patronymic in L. 1 and makes the same corrections in L. 7 as Gauthier, reading, however, [ὁπλίτ]αν, 'Απολλώνεια as if the first 5 letters of the first word were *in rasura* rather than imperfectly preserved and probably misread by the ed.pr.; no ph. available. Habicht also usefully discusses the festivals at which Sosias won victories.

424–426. Messene. Dedicatory inscriptions on the propylon of the gymnasium, 42 B.C. *SEG* XLV 306–308; XLVI 411–413; XLVII 384. P.G.Themelis, "Ηρωες (see our lemma no. 420) 59–71 (ph., dr.), in a description of the plan, elevation, date, and reconstruction of this building, now prints new texts of the inscriptions on the entablature of the north facade. Although Themelis does not comment on the new readings, they differ significantly enough from those previously published that we give these three inscriptions in full here.

424: *SEG* XLV 306; XLVI 411. On the epistyle.
Χαρτέλης Φίλωνος γυμνασιαρχήσας τὸ Πρόπυλον θεοῖς πᾶσι καὶ τᾶι πόλει

SEG XLV 306: Χαρικλῆς, γυμνασιάρχης

425: *SEG* XLV 307; XLVI 412. Below this on the epistyle.
Διονύσιος Δημητρ(ί)ου γυμνασιαρχῶν τὸ Γυμνάσιον ἐπεσκεύασεν θεοῖς καὶ τᾶι πόλει

SEG XLV 307: Δημήτρου; *SEG* XLVI 411: Δημητρ(ί)ου; "Ηρωες: Δημητρ[ί]ου; lapis ΔΗΜΗΤΡΟΥ

426: *SEG* XLV 308; XLVI 413. On the three plain metopes over the central intercolumniation.

	Metope A		Metope B		Metope C
	Εἱς τὰν τ[ῶ]ν Σεβα-		[rasura] ἀνέθη-	12	εἰς ἑκάτερα τὰ
	στῶν τι[μὰ]ν δι' αἰῶ-		κε τᾶι πόλει δη-		γυμν[άσι]α ἐπὶ
	νος Γάιο[ς 'Ι]ού-	8	νάρια μύρια εἴς τε		γραμ[ματ]έως Συ-
4	λιος Εὐρυκ̣[λ- -]ς		θυσίας τοῖς Σε-		νέδ[ρω]ν Μνασι-
	[rasura]		βαστοῖς καὶ εἰς	16	σ[τρ]άτου τοῦ
			ἐλαίου παροχὰν		[Φιλο]ξενίδα

A LL. 3–6. *SEG* XLVI 413: Γάϊο[ς .]ουίλθιος Εὐρυ[κλῆς] 'Ριοῦσσος rasura | rasura; B L. 7. *SEG* XLVI 413: vacat ἀνέθε

Themelis' dr. shows in A L. 5 [- - -]ΟΣ[- - -] and in C. LL. 13, 14, 15, 16 γυμνάσια, γραμματέως, συνέδρων, and Φιλοξενίδα. [Themelis does not indicate the length of the rasura in A. Metopes B and C have 6 lines each. If symmetry was observed, we might postulate the same for Metope A and read LL. 4–6 λιος Εὐρυκ̣[λ - -]ς | [rasura]ΟΣ?[rasura] | [- - rasura - -], Stroud.]

Themelis identifies the donor of the monument as Γάιο[ς 'Ι]ούλιος Εὐρυκ̣[λέου]ς | [υἱὸς Λάκων] or Γάιος 'Ι]ούλιος Εὐρυκ̣[λέου]ς | [Λάκωνος υἱὸς Σπαρτιατικός] [hence, the unreported reading [- - -]ΟΣ[- - -] in Themelis' dr. of A L. 5 could be decisive. Since both of these men were very important in Sparta and since now this inscription has been published, without a ph., 3 different times with 3 different, incomplete texts, is it not time for the publication of a ph. with a detailed epigraphical description? Stroud].

For the date of the secretary, see *SEG* XXIII 208; XXXVIII 337.

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427. Messene. Statue base of Saithidas, 2nd cent. A.D. *SEG* XLVIII 491 (correct the date '2nd cent. B.C.'). In "Ηρωες (see our lemma no. 420) 102–113 (ph.), P.G.Themelis republishes this inscription, with discussion of the monument to which it belonged and extended treatment of the family of the Saithidai as attested in *IG* V.1.1451; 1455; *SEG* XLVIII 490. See also *SEG* XLVIII 502.

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428. Messene. Dedication of the stadium, 1st cent. B.C. In *EAH* (2000) 65, P.G.Themelis briefly reports the discovery in excavations of the Greek Archaeological Society of the following dedicatory inscription, carved in large letters on the narrow front face of the blocks

that crown the lower diazoma of the stadium. He identifies Thiotas as the dedicator, to Artemis, of the statue of the daughter of Timarete, *SEG* XXIII 221.

Θιώτας Φιλίνου γυμνασιαρχήσας θεοῖς πᾶσι καὶ τᾶι πόλει

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429. Messene. Artists' signatures, 1st cent. B.C. *SEG* XLV 318. *SEG* XLVI 421. C.Habicht, *ZPE* 130 (2000) 122/123, reprints the text and points out that Pausanias' designation of these two Alexandrian sculptors as 'Egyptians' shows yet again that the periegetes derived this information from his own autopsy of this inscribed base. Habicht also observes that he has suggested (*Studi Classice* [1995] 80) that the sculptor Demetrios, son of Apollonios, of Alexandria, is to be identified with Δημήτριος Ἀπολλωνίου Ἀλεξανδρεύς in a list of mystai from Samothrace.

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430. Messene. Inscriptions on a grave peribolos, Hellenistic. *SEG* XLV 320; XLVII 409.* P.G.Themelis, Ἥρωες (see our lemma no. 420) 96–102 (ph.), returns to this monument, now providing additional details on its structure and the historical circumstances that occasioned its construction (see *SEG* XLVI 428), including a prosopographical discussion of the 10 people honored by the original monument. He prints a ph. of the block containing the names Ἀντισθένης, Πολύστρατος, Πολύανδρος, and Πολυκράτης. For the names added later to this monument, see *SEG* XLVI 429–432 and our lemma no. 431.

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431. Messene. Epitaphs added to the Hellenistic grave peribolos. *SEG* XLVI 429–323. In Ἥρωες (see our lemma no. 420) 96–102, P.G.Themelis for the first time prints a ph. of the inscriptions on one of the blocks of this monument, showing some of the names inscribed in first use (see our lemma no. 430) and some of the added inscriptions. We read from the ph. one of the added inscriptions, Θεοκλύμενε χαῖρε, to which we assign the reference number *SEG* L 431.

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432. Messene. Grave marker? ca. 150 A.D. Small fragment of terracotta, inscribed before firing, found in 1996 in excavations of the Greek Archaeological Society near the Arkadian Gate, inv. no. 8311. Ed.pr. P.G.Themelis, Ἥρωες (see our lemma no. 420) 164 (ph.), who reads it as D(is) M(anibus) and speculates that it must have some connection with Δαί-Μονες, who haunted the graves and cemeteries of Messene into the time of the Roman Empire. For Dis Manibus/Θεοῖς Δαίμοσι, see our lemma no. 1055.

433–434. Messene. Grave inscriptions. *SEG* XLVII 410–413. In Ἥρωες (see our lemma no. 420) 114–136 (ph.), P.G.Themelis gives a full account of the large, elaborate grave monument consisting of a square chamber and conical superstructure (K3), located west of

room XI of the west stoa of the gymnasium, with restored drawings and photographs of the inscriptions; full texts (re)printed. We note the following changes.

433: *SEG* XLVII 410, L. 1 Νικίχ[α]

434: *SEG* XLVII 413, [- - -]μίων vac. Ξε[- - -]

On 132, Themelis repeats his prosopographical discussion of Nikeratos son of Theon; cf. *SEG* XLVII 411.

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435. Messene. Gravestone, 3rd cent. B.C. *SEG* XLVII 407. In *EAH* (2000) 69, P.G.Themelis reports the discovery of a grave monument, containing 10 burial chambers, with whose skeletons he associates this grave stele found in 1998.

ARKADIA

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436. Arkadia. Defining ancient Arkadia. Under this title, T.H.Nielsen and J.Roy edit a collection of 10 essays as *Acts of the Copenhagen Polis Centre* 6 (Copenhagen 1999) that cover myths; legends; community identity; temple building; population distribution; road systems; sanctuaries; economics; 'cultural subzones'; Aristotle, *Pol.* 1261a29 on the Arkadian Federation; and other topics. Only a few authors adduce inscriptions, most of these in C.Morgan (382–456). For specific texts, see the following.

IG V.2.424	our lemma no. 450
IG V.2.549/550	our lemma no. 437
SEG XI 1182	our lemma no. 459
IvO 9	our lemma no. 459
BCH 36 (1912) 358	our lemma no. 445

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437. Arkadia. The ethnic Ἀρκάς. In *Defining Ancient Arkadia* (our lemma no. 436) 22–32, in a discussion of the cultural identity of the Arkadians and the significance of a common name, T.H.Nielsen collects and analyzes examples of Ἀρκάδες and Ἀρκάς in literature and inscriptions, showing that the name Ἀρκάδες is attested 'both inside and outside Arkadia from the time of Homer onwards' (31), while the regional ethnic Ἀρκάς is attested 'as part of personal names from the sixth to the fourth century' (22), 'almost exclusively outside Arkadia' (31). Drawing upon the victor-lists of the Lykaia games, *IG* V.2.549/550, which must postdate the breakup of the Arkadian Confederacy (324/3 B.C.?), Nielsen urges that the 19 victors designated Ἀρκάς therein without city-ethnics defined themselves because of ethnic

unity (list on 61). In the accounts of the naopoioi at Delphi, however, contemporary with the Arkadian Confederacy (370–324/3 B.C.), the city-ethnic is more common than the regional-ethnic (list on 62/63; 71 note 92), and there does not appear to be any consistency in the designation of Arkadians in these accounts.

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438. Arkadia. Linguistic continuity in personal names in Arkadia and Cyprus. Stressing the ways in which personal names differ from other lexemes both in structure and in their pattern of evolution, A.Morpurgo-Davies, in *Greek Personal Names* 15–39, points to the advantages that study of personal names provides to the examination of the survival of dialect forms after the dialect in question is no longer attested in written form; deliberate choices in name-giving and name-preserving reflect not only specific attitudes to language but also to community life, kinship, continuity, and cultural diversity. Drawing heavily upon epigraphical sources and *LGPN* III.A, she examines Arkadian and Cypriote names, first for the replacement of final ᾱ with η (*IG* V.2.268, Ἐπιγόνη; *IG* II[2] 9558, Ἐπιγόνα; *SEG* XXII 326, Ὕλη, see our lemma no. 443; Ἀθανίππη at Stymphalos, see our lemma no. 451; *SEG* XI 1125, Εὐάνθη; *IG* V.2.479 L. 9, Εὐάνθα); 'there is no tendency in Arcadia to replace final -α with -η in the feminine names; if this happens at all it is exceptional.' Second, Δαμο- compounds. Third, derived names in -ίδας, cf. *IG* V.2.1 and 11; 'personal names and titles of magistrates in the fourth and third centuries are preserved in the original form even when the dialect gives way to Attic or the *koine*' (30).

On 30–34, her examination of personal names on Cyprus in both syllabic script and alphabetic writing shows that the former are regularly in the local dialect, whereas the latter are almost exclusively in the *koine*. Critical here are the 266 digraphic dedications from Kafizin. 'The contrast with Arcadia could not be greater.' (31) Similar patterns can be observed in the use of compound names in -κρέτης (traditional) and -κράτης (*koine*). Morpurgo-Davies suggests that the contrast in attitudes toward personal names in Arkadia and Cyprus may be influenced by 'different ethnic situations ... on the one hand, a fundamentally homogeneous linguistic area and on the other, an island where at least three different and non-mutually intelligible languages were spoken—Greek (both as Cypriot and as *koine* at a later stage), Phoenician, and Eteocypriot' (34).

On 35–39, she examines discontinuity in Arkadia, from the numerous epic and Mycenaean names in -εύς to the rarity (0.26%) of this form in later times; continuity is demonstrated in hypocoristics in -σευς in Mycenaean through names in -σίας/-ξίας, -σίων/-ξίων, and -σέας in Arkadian. The latter avoids -σις, which is found on Cyprus.

'That the Arcadians started to write in *koine* but did not choose to alter the titles of their magistrates or the form of their personal names is important for an understanding of how the Arcadians saw themselves; the different choice made by the Cypriots, who linked the form of their personal names, like that of other lexical items, to the script in which they were writing, is equally significant and requires interpretation.' (38/39)

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439. Arkadia. Guidebook. T.G. and G.T.Spyropoulos have published under the auspices of the Νομαρχιακή Αυτοδιοίκηση Αρκαδίας (Tripolis 2000) an illustrated pamphlet of 56 pages entitled 'Αρκαδία ('not for sale') in which they describe their recent excavations at Sakovouni, Palaiokastro, Orchomenos, Agiorgitika, Steno, Mantineia, Episkopi, Megalopolis, Lykaion, Baskina, and the Villa of Herodes Atticus at Eua/Loukou. Several photographs of inscriptions are included, i.e.,

A. Tegea. Gravestone of Arkadia. *IG* V.2.206. (2)
B. Orchomenos. Settlement of a boundary dispute. *SEG* XI 1100. *SEG* XXXVI 389.* (19)
C. Orchomenos. Manumission inscription (almost illegible). *IG* V.2.345. (34)
D. Kaphyai? Gravestone. *SEG* XXXVIII 361. (37)
E. Kaphyai. Statue base. *SEG* XXXIX 391. (37/38; no ph.). The authors record the inscription as follows:

Δημήτριος καὶ Διόγνητος οὗ υἱός
Τεγεᾶται ἐποίησαν
ἁ πόλις Αὐτοπ - - σίνω τὰν
αὐτᾶς εὐεργέτιν

F. Thelpousa. Diocletian's price edict. *SEG* XXXVII 335. (40)
G. Eua/Loukou. Mosaic inscription. Λάδας. See *SEG* XLIX 370T. (50)
H. Eua/Loukou. Mosaic inscription. Εὐτέρπη, Καλλιόπη. See *SEG* XLIX 370R. (52)

For other inaccessible and restricted-circulation publications of this father and son team, see *SEG* XLIX 370.

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440. Arkadia. Lex sacra, ca. 500 B.C. *IG* V.2.410. *SEG* XI 1121; XLVI 437. *LSAG*[2] 224, 451 no. 8. Cf. Dubois, *RDA* 2, pp. 219–221 (dr.), who states that the two joining fragments of this incomplete bronze tablet are in 'l'institut archéologique d'Amsterdam.' In *Hyperboreus* 6 (2000) 423/424 (ph.), G.-J.-M.-J.te Riele, after examining the fragments in the Institut F. Courby, Maison de l'Orient in Lyon, provides a dr., notes on readings, and the following text.

[δα]ρ̣χμὰς εϝοτον ὀφλῆν ḥιερὰς το Ε
[- - ? - -] πάντα [- - -] || ρ̣όδοι ||
[- - - -] || [- - -]

L. 2 is inscribed upside-down; the two verticals in L. 3 lie below the first alpha and the NT, respectively, of L. 2.

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441. Arkadia. Bronze dedication to Poseidon, ca. 550–500 B.C. P.Cartledge, in *Periplous. Papers Boardman*, 60–67 (ph.), publishes the ed.pr. of a small bronze ram with an inscription around the edge of the base from left to right, purchased in Athens from a dealer in antiquities and entered into the inventory of the Fitzwilliam Museum in Cambridge as no. GR.4.1933;

provenance not stated. After discussion of the style of the ram and analysis of the epichoric alphabet, Cartledge proposes 'an original provenance—for the inscriber, if not necessarily the artefact as a whole—in a border zone, either northern Lakonia or, more likely, southern Arkadia, perhaps more precisely Tegea' (63). He thinks that the dedicator was 'a Spartan of high status ... an influential man with contacts in southern Arkadia ... Perhaps ... Xenokles was official Spartan proxenos of one or other Arkadian polis ... the ram was made in Lakonia, or perhaps in Arkadia by a Lakonian-influenced Arkadian bronzeworker but the dedication was cut by a local Arkadian engraver, who may—but need not—have been identical with the bronzesmith. The offering was made in a suitably numinous and strategically sited sanctuary of Poseidon, presumably surnamed Hippios...' (and more).

Ποσοιδάνι ἀνέθεκε Ξενοκλέες [⊢]ελατε̄ρι

'Between ἀνέθηκε and ἐλατῆρι [*sic*] is what looks like ⊢ (heta: either A[rkadian] or L[akonian]), but this may be used here as just a decorative filler or punctuation mark.' Cartledge. [Cartledge's ph. and dr. clearly show ⊟ , Stroud.] '*Elater* ... presumably ... is being employed as an "ordinary language" description rather than a formal cult-title.' Cartledge (64)

In *BE* (2001) 218, L.Dubois observes that 'tout est arcadien dans ce document, aussi bien l'objet lui-même que le forme du théonyme ... ainsi que le signe archaïque de l'aspiration ... son interprétation comme un abbréviation de h(ιερόν) est vraisemblable.' He rejects ed.pr.'s identification of Xenokles ('un nom très banal') as a Spartan proxenos and concludes that ἐλατέρ is an archaic variant of ἐλάτης, epithet of Poseidon Hippios.

In *EBGR* 2000 in *Kernos* 16 (2003) 265 no. 29, J.Mylonopoulos rejects ed.pr.'s identification of Xenokles as a Spartan 'since the name ... occurs at least in the 4th cent. more often in Arkadia than in Lakonia.' He also interprets the letter at the beginning of the last word as an 'aspiration hypercorrecte,' attested in Tegea (*IG* V.2.31 L. 9; 75).

442. Arkadia (now in Athens). Two defixiones on lead tablets, 4th/early 3rd cent. B.C. *SEG* XXXVII 351/352. *SEG* XLIX 440.* M.W.Dickie, *Tyche* 14 (1999) 61/62, in discussing the rhetorical device of ἀδύνατα in curses, cites these two tablets as examples of the impossibility of the dead man, Pasianax, being able to read the spells; so, too, may Neophanes be useless. He rejects the interpretation that Pasianax is an epithet of Plouton and that the dead man is identified with this deity. For this latter view, see E.Voutiras, *SEG* XLIX 440. See also our lemma no. 281.

443. Heraia. Gravestone, 3rd/2nd cent. B.C. *SEG* XXII 326. Dubois, *RDA* 2, p. 237. In *Greek Personal Names* 27, A.Morpurgo-Davies (see our lemma no. 438) suggests that the first word, 'Επίδοξον, is written differently and may have been added later. Ὕλη is ambiguously feminine nominative or masculine/feminine vocative; she favors slightly a vocative of the *koine* masculine Ὕλας.

444. Lykouria. Inscribed roof tile, Archaic. C.Morgan, in *Defining Ancient Arkadia* (our lemma no. 436) 420, briefly notes the discovery of a roof tile, inscribed ΔA, 'probably related to the public function of the building' at this site by the Pheneos survey team; no further details.

445. Lithovouni (near Tegea). Vase inscription, Archaic. K.A.Rhomaios, *BCH* 36 (1912) 358, briefly reports the discovery of a fragment of a clay phiale by the local schoolmaster at a spot about 3/4 hour east of Tegea on the road toward Argos where numerous fragments of ancient bronze objects on the surface indicate the presence of a sanctuary. Briefly noted by C.Morgan, in *Defining Ancient Arkadia* (our lemma no. 436) 397, who misreports ed.pr.'s reading. hιερ[ό]ν, Rhomaios.

446. Lousoi. Honorary decrees attesting theorodokoi, late 4th cent. B.C.–ca. 200 B.C. *IG* V.2.389–392, 394. *SEG* XLVI 437. P.Perlman, *City and Sanctuary* 158–160, 240–243 nos. L1–5, after autopsy of these bronze tablets in the National Museum of Athens, reprints the texts, with brief notes on readings. She brings these testimonia for theorodokoi of the festival of Artemis Hemera at Lousoi into play with archaeological evidence at the site of the sanctuary and inscribed lists of victors (*IG* V.1.1387; *SEG* XI 1267; XIII 279; XVII 628c; and *IvO* 184) to argue that early in the Hellenistic period, the games were upgraded to appeal to a wider range of competitors from Achaia, Messenia, Ozolian Lokris, and the Troad.

447. Lousoi (now in Lyon). Proxeny decree, ca. 250 B.C. *IG* V.2.388. *IPArk* 346 no. 36p. G.-J.-M.-J.te Riele, *Hyperboreus* 6 (2000) 421–423 (ph.), after autopsy of these 4 bronze fragments, prints the following text with detailed notes on readings. The inscription is now in the Institut F.Courby, Maison de l'Orient, in Lyon.

[Θεός : ἔδοξε πόλι Λο]υ̣σιατᾶ[ν]
[name, ethnic ἦναι πρ]όξενον̣
[καὶ εὐεργέτ]α̣ν̣ τ̣ῶ̣λ̣ Λουσια-
[τᾶν αὐτὸν καὶ] ἐγγόνος ἦν̣α̣ι̣ [δὲ]
[ἀσυλίαν αὐτῶ]ι καὶ πολέμω [καὶ]
[εἰράνας αὐτ]ῶι κα[ὶ] τοῖς αὐ[τοῦ]
[καθάπερ] τ̣οῖς ἄλλοις προξ[ένοις]
[τᾶς πόλιο]ς : ἐπὶ δαμ̣ιορ̣γοῖ̣[ς name]
[name Ν]ικοδάμ[ωι]

Should we not punctuate after ἐγγόνος L. 4? Stroud.

448. Mantineia. Record of a judicial decision, ca. 450 B.C. *IG* V.2.262. *IPArk* 8. *SEG* XLVI 444.* G.-J.-M.-J.te Riele, in Τιμαί Τριανταφυλλοπούλου 123–129, on the basis of close study of squeezes and photographs, offers detailed comments on the following readings.

L. 10: He contests the reading Ἄδραντος of *IPArk* and reads Ἄκραντος.

L. 23: After an exhaustive review of previous versions of the text of this line, te Riele gives a minute description of the traces in the first 12 stoichoi, letter-space–by–letter-space, and urges that we renounce all proposed restorations pending more definitive study of the stone and more accurate descriptions of the traces, particularly of the 6th, 7th, and 11th letter-spaces. ΕΙΔΑΑ[.].ϟΙ.ΙΑ. The 11th letter could also be Τ.

L. 34. Te Riele detects enough of the right side of N in ἐό[ν]τος to warrant dropping the square brackets here.

L.Dubois, *BE* (2002) 202, abandons his previous interpretation, *RDA* 2, p. 107, and now reads ΙΑΤΟΙ in L. 23, third person plural present passive of ἵημι: εἰ δ'ἄλλα νι[ν]' ἰᾶτοι κα τὸνν[υ], ἰνμενφὲς ἦναι, 'Si d'autres dispositions sont émises à leur encontre, ceci fera l'objet d'un blâme divin.'

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449. Orchomenos. Law of the Orchomenians concerning Eualmon, ca. 360–350 B.C. *IG* V.2.343. *SEG* XXXV 367;* XXXVI 389; XLVI 2287. Dubois, *RDA* 2.146–163. A.Lillo, *Glotta* 73 (1995/6) 223–233, examines the term ἀψευ[δ]ήων ἄ(ν) in L. 57 in the context of its use with the accompanying optatives with ἄν, interpreting it as a subjunctive followed by a modal particle. The formulas in the oath of this document are shown to be influenced by Attic syntax, especially the future indicative and the prospective subjunctive found in contemporary oaths such as *IG* II² 111. The presence of the subjunctive with ἄν in the Arkadian oath is seen by Lillo 'as a reutilization of an archaic linguistic device, whose purpose is to add solemnity to a habitual oath formula.' (233) See also our lemma no. 452.

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450. Phigaleia (now in Olympia). Inscribed kouros, 4th cent. B.C.? *IG* V.2.424. *SEG* XI 1145. G.M.A.Richter, *Kouroi. Archaic Greek Youths* (London 1960) 67 no. 4; 77 (ph.). In O.Palagia, W.Coulson, eds., *Sculpture from Arcadia and Laconia* (Oxford 1993) 13–24, without reference to the inscription, G.Kokkorou-Alevras proposes that on style the statue should be dated after ca. 550 B.C.

C.Morgan, in *Defining Ancient Arkadia* (our lemma no. 436) 409/410, urges with regard to the find-spot of this statue, 'Frazer reports that he was shown the statue in a field outside Pavlitsa during his visit to Phigaleia in May 1890, shortly after it had been discovered. [*Pausanias* 4.391] If this field was close to its place of discovery, and if this in turn was close to its original context, then the connection with Phigaleia would be secure, but both premises must be recognized as assumptions.' [Note that this inscription may be modern: Richter, *op.cit.* 77. Stroud.]

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451. Stymphalos. Gravestone of Athanippe, undated. A.K.Orlandos, *PAAH* (1929) 92, briefly records the existence of a grave stele built into a wall in one of three communities near Stymphalos; no date, no ph., no further details. A.Morpurgo-Davies, in *Greek Personal Names* 28, finds it difficult to believe in an early date for this inscription as an example of substitution of final -η for -α in the Arkadian dialect; see our lemma no. 438. Ἀθανίππη

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452. Tegea. Law on public works, ca. 350–300 B.C. *IG* V.2.6. *SEG* XXXIV 326;* XXXVII 350; XLVI 437. Dubois, *RDA* 2.39–61. *IPArk* 3/4. A.Lillo, *Glotta* 73 (1995/6) 233–236, in an examination of the prospective subjunctive with modal ἄν and the future indicative, both used in concert with the optative (see our lemma no. 449), interprets διακωλύσει in L. 6 as future indicative, followed not by an optative ΦΘΕΡΑΙ (L. 8) but by an engraver's error of an original, parallel future indicative, φθερ(ε)ῖ.

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453. Tegea. Decree honoring foreign judges, ca. 100 B.C. *IG* V.2.21. *SEG* XI 1055; XLVI 437. *IPArk* 6. C.V.Crowther, *Chiron* 29 (1999) 299/300, in the light of his study of the decree of Eretria for 3 judges from Kos (*SEG* XLIX 1116), reexamines LL. 1–4 and observes that the regular pattern of formulation in decrees for foreign judges suggests that the honors awarded to the Tegean judges in this decree would have included those to the Tegean demos as well. Accordingly he restores:

[- - -]έων στρατηγοὶ καὶ ἡ [βουλὴ καὶ ὁ δῆμος Τεγεατῶν τῆι βουλῆι καὶ τῶι]
[δήμωι χ]αίρειν· τῶν ἐψ[ηφισμένων ὑφ' ἡμῶν τιμῶν τῶι τε δήμωι ὑμῶν καὶ τοῖς]
[ἀποσταλεῖ]σι δικαστ[αῖς ἀπεστάλκαμεν ὑμῖν ἀντίγραφον, σφραγισάμενοι τῆι]
[δημοσίαι σφραγῖδι, ἵνα παρακολουθῆτε· ἔρρωσθε.]

Crowther cautions against the restoration ['Ερετρι]έων in L. 1, on both chronological and institutional grounds.

TRIPHYLIA

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454. Lepreon. Incerta. X.Arapoyianni, *AD* 52 (1997) B.1 [2002] 253, reports the discovery in 1997, in excavations of the Greek Archaeological Service on the acropolis of ancient Lepreon, of six fragmentary stone blocks bearing large inscribed letters as follows: I (2 blocks; inv. nos. Λ 1569 and 1574), Λ (inv. no. Λ 1570), M (inv. no. Π 1572), N and K (inv. no. 1573), T (inv. no. Λ 1571); no speculation as to their date or purpose.

ELIS

455. Elis. Photographs of inscriptions. In *Ancient Elis* (Athens 1996), N.F.Yalouris publishes photographs of the following inscriptions:

Olympia, *IvO* 9. Alliance of Elis with another state. Yalouris p. 18.
Olympia, *SEG* XXVI 475. Legal decision of the Eleians. Yalouris p. 79.
Olympia, *SEG* XI 1227. Dedication of a jumping-weight by Akmatidas. Yalouris p. 84.
Olympia, *SEG* XLVI 472. Dedication of a bronze statuette of Zeus. Yalouris p. 86.
Elis, apparently unpublished. Lead discus of Φιλονείκου, 2nd cent. A.D. Yalouris p. 85.
Elis, *SEG* XLI 390. Gravestone of Akte. Yalouris p. 105.
Elis, inv. no. A 87. Gravestone of Nikostrata. Yalouris p. 106.
Elis, unpublished. Inscribed bronze 'theater tickets.' [See now H.Baitinger, B.Eder, *JDAI* 116 (2001) 163–257, to be included in *SEG* LI.] Yalouris p. 108.
Elis, *SEG* XXIX 401. *SEG* XXXI 353. Mosaic inscription of 9 Muses. Yalouris pp. 115, 126/127.

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456. Elis. Artists' signatures on clay relief bowls, Hellenistic. Cf. *SEG* XLVI 457–459. C.Rogl, *JÖAI* 65B (1996) 113–158 (ph., dr.), publishes a selection of the 80 fragments of clay relief bowls ('Megarian bowls') found in the old Austrian excavations of 1910–1914 in the city of Elis. Two of these bear a stamped potter's signature.

A. Rogl 151. B78. Inv. no. 77. Πρωτομάχου
B. Rogl 148. B41. Inv. no. 79. [Πρωτο]μάχου
C. Rogl (123) briefly discusses the stamps Ἡγί[ας] and K found at Olympia.
D. Rogl 146. B18. Inv. no. 51. On a third bowl, the label Τειρισ[ίας] is preserved. For other inscriptions on 'Homeric bowls' from Elis, Rogl 123 note 39: [Ἐρ]γῖνος, Ἄκασ[τος], [Κα]σσάν[δρ]α, [Ἑλ]ένη, Ἠλέκτρα, Τηθ[ύς], Ἀχιλεύς, Νεοπτόλεμος, Πολύξενα. Rogl (123–126) is skeptical of the theory that these bowls derive from a Macedonian or Thessalian workshop (cf. *SEG* XLV 785).

See now C.Rogl, 'Töpfersignaturen auf hellenistischen Reliefbechern: Eine Liste,' *JÖAI* 70 (2001) 135–155, which we will cover in *SEG* LI.

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457. Elis. Typaneai or Aipu. (Platania). Stamped amphora handle. C.Matzanas, *AD* 52 (1997) B.1 [2002] 261, briefly reports the discovery of an amphora handle stamped Εὐθύφ|ρονος (inv. no. BE 727α) in surface investigation within the circuit walls of the city; no ph.; no further details.

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458. Olympia. An Olympian Amphiktyony in the archaic period. In two detailed examinations of the ancient sources and modern scholarship, J.Taita, in D.Foraboschi, ed., *Storiografia ed erudizione. Scritti in onore di Ida Calabi Limentani* (Milan 1999) 149–186, and *Tyche* 15 (2000) 147–188, supports the theory of an Olympian amphiktyony that administered the Olympic Games until the exertion of Eleian power led to Eleian control of the sanctuary ca. 450 B.C. Among the inscriptions adduced as evidence for the identity of the several Pisatan communities that formed this early collective, and for its magistrates, Taita uses *IvO* 9–11, 13; *SEG* XLII 375, XLIX 459. Copious bibliography on all aspects of the question, including the role of the Aitolians in the administration of the sanctuary. See *SEG* XLIX 392.

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459. Olympia? Alliance between Elis and another state, ca. 500 B.C. *SEG* XI 1182. *SEG* XLIX 462. *IvO* 9; *Syll.*[3] 9; *LSAG*[2] 220 no. 6.1. Giving the provenance of this bronze tablet as 'unknown' and writing without reference to Roy and Schofield, *Horos* 13 (1999) 155–165 (*SEG* XLIX 462), C.Morgan, in *Defining Ancient Arkadia* (our lemma no. 436) 450/451 note 212, reports autopsy in the British Museum with particular reference to the last letter-space in L. 1 where the reading of a rho is problematic. She inclines toward the reading of Ερ|ϝαοιοι, observing that 'Heraia fits well with the general pattern of sixth-century treaties accompanying the formalisation of Elis' borders,' but 'at present the question must remain open.' She regards Eua in Kynouria as implausibly distant.

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460. Olympia. Honorary decree, ca. 450 B.C. In *City and Sanctuary* 13, 19, 63/64, P.Perlman briefly refers to an unpublished decree from Olympia for two foreigners that contains the words τὰν θε(α)ρίαν δέκεσθαι. This is the earliest evidence for the post of ambassador host in the Greek world. P.Siewert will publish this inscription; inv. no. B 6970. On 175–177, Perlman also republishes from autopsy new texts, with commentary, of *IvO* 36 (ph.) and 39, honors for theorodokoi.

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461. Olympia. Statue base of the Olympionikes Euthymos, 472 B.C. *IvO* 144. *SEG* XLII 384;* XLVIII 546. J.P.Barron, in *Text and Tradition* 37–62, points out that L. 2, inscribed in rasura as a pentameter, was originally a second hexameter, consisting of ca. 24 letters, 'comprising at any rate the identity of the dedicator and perhaps also that of the recipient, Zeus.' In L. 3, 'the eraser of line 2 tied up the loose end he had created ⟦τήνδε βροτοῖς ἐσορᾶν⟧ and added ἀνέθηκε, making Euthymos himself the dedicator of his own statue, which he was not.' Barron speculates that the statue may have been the work of Pythagoras of Rhegion and that Euthymos may have had ties to Samos, but concludes that the artist's signature on this base correctly identifies him as a Samian. Also, 'perhaps Euthymos later fell out of favour with his fellow Lokrians, who ... removed from the inscription at Olympia the record of their earlier adulation.' For another explanation, see *SEG* XLII 384. As the εἰκών of a thrice Olympionikes (Pliny, *NH* 34.16), Euthymos' statue would have been a portrait. On

46–62, Barron discusses other early surviving examples of portraits in stone, in bronze, and on gems.

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462. Olympia. Inscriptions on the Nymphaeum of Herodes Atticus, ca. 150 A.D. *SEG* XXXIII 331–349; XLVIII 552.* In *Archéomateriaux* 317–323, S.Kane, K.Polikreti, Y.Maniatis, N.Herz, and S.Carrier describe the results of scientific testing of 53 samples of Pentelic marble taken from many different parts of this monument, mainly to determine the range of quarry sources on the mountain and also whether or not the original program of statues commissioned by Herodes Atticus differed in materials, techniques, etc., from the works dedicated roughly a decade later by the people of Elis in gratitude for his benefaction. On present data, the answer to the last question would seem to be negative; on the first consideration, fairly satisfactory results helped generally to locate the quarries on the south side of Pentelikon, but more samples will have to be collected from the mountain itself before greater precision can be achieved.

From an epigraphical perspective, the value of such analyses initially is to be found in the potential control they could exercise over attempts to associate inscribed statue bases with other fragments that could have stood upon them. The authors single out tests they performed on *IvO* 624 (*SEG* XXXIII 344), a statue base inscribed with the name of Herodes' daughter Ἐλπινίκη. 'Two statues have been nominated, on the basis of iconography [by art historians and archaeologists] to be the one which stood on this base:' Olympia inv. nos. OL 158 and 163. 'Which of the statues is most likely to be associated with the inscribed base on the basis of the stone?' Disappointingly, the base and OL 158 are virtually identical isotopically, but EPR measurements and MGS 'indicate that OL 163, rather than OL 158, has a greater similarity with the base.' Alas, 'the question of this association remains open, given the ambiguous nature of both archaeological fact and marble analyses.'

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463. Olympia. Bronze tablet with list of Olympic victors, after 385 A.D. *SEG* XLV 412; XLVIII 553.* For an excellent color ph. of this inscription, see *Archäologische Entdeckungen (DAI)* 2.95.

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464. Olympia. Inscribed armor dedicated by Argos to celebrate a victory over Corinth, ca. 530–490s B.C. *IvO* 250. *SEG* XI 1203; XXXVI 392.* A.H.Jackson, *ZPE* 132 (2000) 295–311 (dr.), after autopsy of the surviving shields, helmets, and greaves bearing these dedicatory inscriptions, maintains that at least 9 different engravers worked on them (catalogue of styles on 302–305), indicating probably that the scale of the original Argive dedication was quite large. Although this battle is nowhere mentioned in our surviving sources, Jackson, on archaeological grounds, narrows down its date to the period indicated above and further favors ca. 499–494 B.C., i.e., before Sepeia.

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465. Olympia. Dedication of a bronze helmet by Miltiades. *IG* I³ 1472. See our lemma no. 93.

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466. Olympia. Dedications of the Western Greeks. For the following dedications from Taras—*IvO* 254–256; *Syll.*³ 61; *SEG* XI 1209; *LSAG*² 284 no. 10—see our lemma no. 1068. For dedications from Apollonia (*CEG* 1.390; *LSAG*² 221 no. 21) and Akragas (Pausanias 5.25.5), see our lemma no. 499.

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467. Olympia. Incertum. In *AA* (1999) 588, it is briefly reported that at the Bouleuterion, 'die "Stele" mit ihrer aus nur drei Buchstaben bestehenden Inschrift ROE, die wohl nur als Zahl (= 175) zu verstehen ist, in irgendeinem Zusammenhang mit der Olympischen Bule steht.' No further details.

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468. Olympia. Ownership vase inscription of Pheidias, ca. 450 B.C. *SEG* XVII 206; XXXV 388j.* For an excellent, enlarged, color ph. of this inscription, see *Archäologische Entdeckungen (DAI)* 1.273.

ACHAIA

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469. Aigeira. Lamp signatures, 2nd–4th cent. A.D. Three lamps with signatures, found in the area of the gymnasium-Tycheion. Ed.pr. T.Hagn, *RCRF* 36 (2000) 189–195 (ph.).

A. Hagn 191 no. 8. Corinthian, 2nd/3rd cent. A.D. Π̣ω[σφό]|ρου
B. Hagn 193 no. 9. Attic?, 4th cent. A.D. Εὐ(τύχης)
C. Hagn 193 no. 10. Corinthian, 4th cent. A.D. Κραυ[γάτ]|ου̣

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470. Aigion. List of cities and their representatives: Achaian League. In *AD* 52 (1997) B.1 [2002] 297, I.Kasime notes the discovery in salvage excavations of the Greek Archaeological Service at Odos Kleomenous Oikonomou 13 of the bottom of a marble stele reused in the Roman period in a wall. It carries an inscription in 24 lines, consisting of a catalogue of cities and their representatives who participated in a meeting of the Achaian League at Aigion; no text; no ph.; no date.

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471. **Aigion. Dedication to Isis, 2nd/3rd cent. A.D.** *SEG* XLIV 392. In welcoming this inscription from Aigion, together with Roman Imperial coins depicting this goddess (J.H.Kroll, *NC* [1996] 69 no. 23, 73 no. 43, and 76 no. 63), into 'la longue list des sites isiaques de Grèce continentale,' L.Bricault, in L.Bricault, ed., *De Memphis à Rome* 193, observes, 'Nul doute qu'une enquête serrée dans les dépôts de fouilles et les réserves des musées grecs ferait singulièrement progresser notre connaissance, bien médiocre il faut l'avouer, de la diffusion des cultes isiaques en Grèce.' [It is just such scholarly searches that the Greek Archaeological Service does not normally permit; cf. E.Sironen, *SEG* XLVII 38. Stroud.] Bricault wrongly dates this inscription 3rd/2nd cent. B.C. and indicates that it will be no. 102/1301 in his *Recueil des Inscriptions concernant les Cultes Isiaques* (in preparation).

472. **Aigion. Inscribed bronze weight, ca. 150 A.D.** *SEG* XLIX 495. M.Heil informs us *per ep.* that Τιβ. Κλαύδιος Φροντεῖνος Νεικήρατος, ταμίας καὶ ἀντιστράτηγος, should be identified with a quaestor pro praetore of Achaia during the reign of Marcus Aurelius (*PIR* 1^2 C 873). Cf. *An.Ép.* (1998) no. 1255; *SEG* XLVIII 502; A.D.Rizakis, S.Zoumbaki, *Roman Peloponnese* I (Athens 2001) ARG 91.

473. **Dyme (Kato Achaia). Cults of ancient Dyme.** A.D.Rizakis, ed., *op.cit.* (our lemma no. 474) 123–138, compiles a collection of the literary, epigraphical, and archaeological evidence for the deities worshipped in this polis, with ample discussions and bibliography. The most important goddess in Dyme was Ἀθηνᾶ, both Κληδοῦχος and Λαρισαία. (124/125) Other deities include Apollo Aphytos, Artemis, Enyalios, and Aphrodite at Teichos Dymaion (*SEG* XLI 403) (125–127); Artemis (127/128); Apollo Ἑκατόμβαιος (*SEG* XI 1259) (128); Aphrodite (*CIL* III, Suppl. 7254) (128); Demeter (*SEG* XI 1258; *LSCG Suppl.* no. 33) (128–130; ph.); Oibotas Olympionikes and hero (130–132); Herakles and Sostratos-Polystratos (*SEG* XI 1261) (132/133).

474. **Dyme (Kato Achaia). Gravestone, 2nd cent. B.C.** M.Lakaki-Marchetti, in A.D. Rizakis, ed., *Paysages d'Achaïe II. Dymé et son territoire. Meletemata* 29 (Athens 2000) 115, briefly notes the discovery of this grave stele reused as a cover for a tile grave in excavations of the Greek Archaeological Service in the east cemetery; no further details. ΔΙΗ . . .

475. **Dyme (Kato Achaia). Gravestone, 2nd cent. B.C.** *SEG* XLI 404; XLII 397. In A.D.Rizakis, ed., *op. cit.* (our lemma no. 474) 116, M.Lakaki-Marchetti briefly repeats the information on the discovery of this stone, noting that it is now in the Patras Museum, inv. no. 2652. ΚΡΑΤ. . .

476. **Dyme (Kato Achaia). Gravestone, Hellenistic.** *SEG* XLII 398. In A.D.Rizakis, ed., *op.cit.* (our lemma no. 474) 115, M.Lakaki-Marchetti prints a majuscule text of this inscription, differing from the reading in *SEG* XLII 398, proposed by Stroud from a ph., at the beginning of L. 3: ΞΕΝΟΦΑΝΟΥ, L.-M. [This is clearly wrong; the ph. shows indisputably Ξενοφίλου. Stroud.]

477. **Patrai. Gravestone of Nikopolis, 1st/2nd cent. A.D.** Rizakis, *Achaïe* II 82. G.Georgopoulou, *AD* 52 (1997) B.1 [2002] 280 (ph.), records the finding place of this stele in excavations of the Greek Archaeological Service on Odos Kanakari 80–82 in a large cemetery.

MEGARIS

478. **Megara (now in Eleusis). List of names, ca. 500 B.C.** *SEG* XIII 300. *SEG* XVIII 160.* Guarducci, *EG* 1.311 (ph.); *LSAG*^{2} 137.4. D.Knoepfler, in Μύρτος 341/342, in discussing *IG* XII.9.256 from Eretria (see our lemma no. 873), follows the view that Ναύστολος was a nautical hero, perhaps 'un pilote mythique, accompagnateur de quelque héros ou initiateur aux secrets de la navigation.' The other names in the list from Megara recall those of the young Phaiakians in Homer, *Od.* 8.111–117.

479. **Megara. Funerary epigram honoring Orsippos, 2nd cent. A.D.** *IG* VII 52. *SEG* XXXV 400.* L.-M.L'Homme-Wéry, *GRBS* 40 (1999) 122/123, finds in the μακίστους ὅρους of this poem an allusion to the general who, upon reconquering a territory, announces his victory by uprooting the boundary stones of the enemy. 'This Megarian hero's gesture corresponds to that of Solon, who uproots from the Athenian mother country the boundary stones planted by the Megarians' (Solon fr. 30).

480. **Pagai. Decree in honor of Soteles, 64/3–56/5 B.C.** *IG* VII 190. *SEG* XXXIV 1690; XLIII 1317; XLVII 2357; XLVIII 2208. P.Gauthier, *Tekmeria* 5 (2000) 55/56, in the context of a detailed discussion of the decree for Parnassos at Thessaloniki, *IG* X.2.1.5 (see our lemma no. 637), analyzes the timing of the erection of the statue of Soteles at Pagai and when it was voted. He notes that it was paid for by the honorand, and that Soteles was present at all the deliberations in his capacity as secretary of the synedroi, not as an invited guest. The base of the statue of Soteles is preserved (*IG* VII 193).

BOIOTIA

481. Boiotia. The Boiotian Koinon in the 4th and 3rd cent. B.C. D.Knoepfler in P.Angeli Bernardini (ed.), *Presenza e funzione della città di Tebe nella cultura greca (Atti del Convegno Internazionale, Urbino 7-9 luglio 1997*; Pisa-Roma 2000) 345-366, defends the identification of Daitondas (not Diagondas), mentioned by Cicero (*De legibus* 2.15.37), with the Βοιωτάρχης Δαιτώνδας mentioned in *IG* VII 2407/2408 (ca. 365-360 B.C.; cf. *SEG* XXXIX 435), against the hypothesis of G.Vottero in C.Brixhe (ed.), *Hellénika Symmikta* II (Nancy-Paris 1995) 130/131, that the legislator mentioned by Cicero belongs to the 6th cent. B.C. (345-351). K. also argues that in the period 378-338 B.C. all the Βοιωτάρχαι were citizens of Thebes (351-355; cf. our lemma no. 486); this explains why the decrees of the Boiotian Koinon do not give the ethnics of the Boiotarchs (*IG* VII 2407/2408; *SEG* XXXIV 355); also both Boiotian ἱερομνάμονες in the Delphic amphictyony were Thebans. Before 378 B.C. the Boiotian Koinon had 11 Boiotarchs; this number is not unusual for Greek boards (cf. *Syll.*^{3} 379 and 1185; P.Roesch, *Thespies et la confédération béotienne* [Paris 1965] 238-244; id., *EB* 380-382). The seven Boiotarchs after 378 are possibly connected with the importance of the number seven in Boiotian mythology (358).

In the Hellenistic period the Boiotian Koinon had seven districts (τέλη), as the existence of seven ἀφεδριατεύοντες shows, which K. conclusively interprets as federal magistrates. K.'s study of the ethnics of these magistrates in *IG* VII 1672/1673, 1795, 2723/2724 a-d, and 3107 shows that they represented seven districts: Orchomenos, Tanagra, Thebes, Thespiai, Plataiai + Oropos, Korone + Lebadeia + Thisbe, Anthedon + Haliartos + Akraiphia + Hyettos + Kopai (cf. the names of Boiotarchai in *IG* VII 393 + *SEG* I 110; *IG* VII 4260 + *SEG* I 108/109; *SEG* XV 282; XXV 553; cf. the table on p. 365). An eighth district was added when Opous was annexed by the Koinon (ca. 237-228 B.C.; cf. our lemma no. 489); the eight Boiotian hostages in *Syll.*^{3} 519 (ca. 228/227 B.C.) are not, however, connected with these eight districts; the hostages formed a board of representatives of the seven districts and their secretary, who was a man either from Oropos or from Plataiai (362 note 71). In the Hellenistic period the military organisation of the Koinon was based on territorial units (362/363; cf. *SEG* XXVI 551 and XXVIII 461).

H.Beck, *ibid.* 331-344, discusses the institutions of the Boiotian Koinon after 379/378 B.C. and attempts to determine its nature. B. argues that the Thebans gradually dissolved the συντέλειαι of the Boiotian cities, obliged them to send troops and pay tribute, while at the same time supporting a democratic constititution. He expresses his doubts on whether the existence of seven Βοιωτάρχαι can be taken as evidence for the division of the Koinon into seven μέρη, interpreting the mention of Boiotarchs from Tanagra and Thespiai in *SEG* XXV 553, which B. dates to ca. 360-350 B.C. [see, however, our lemma no. 486], as a concession of Thebes to these cities.

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482. Boiotia. Grain shortages in ca. 190-170 B.C. See our lemma no. 1694.

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483. Akraiphia. Dedication to Zeus Oporeus, late 6th/early 5th cent. B.C. *IG* VII 2733; *SEG* XLVI 528. L.Godart - A.Sacconi in P. Angeli Bernardini (ed.), *op.cit.* (our lemma no. 481) 17-20, repeat their view that Zeus' epithet (Ὀπωρεύς) is attested in Mycenaean Linear B tablets discovered recently in Thebes (*o-po-re-i*).

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484. Anthedon. List of subscribers to a gymnasion, ca. 150 B.C. *IG* II^2 2360; *EB* 112-117 no. ii; *SEG* XXXII 454*. Found in Athens, but originally from Anthedon. After autopsy of the stone in the British School at Athens, S.D.Lambert, *art.cit.* (our lemma no. 1705) 508/509 no. E16 (ph.), presents a new text of LL. 90-105, which differs considerably from that of P.Roesch (*EB*).

	[--- ca. 10 --]π̣ο[..]ω[-------]	100	Ποσε[ι]δ̣[ca. 4]ς .[ca. 1-2]ν̣[---]
	[--- ca. 6-7 ---]ιος [---------]		Ε̣ὐ̣..ων v Ἀρίστωνος
92	[Διο]νύ̣σιος [---------------]		Δ̣ι[ca. 3]ς [ca. 4-5].[ου?]ς
	traces of 4-5 lines		[-- ca. 9-11 ---]λου
	Ἀπολλώνιος Τιμ[άρ]χου	104	Ἰσίδωρος Εὐνόμου
	Σωκράτης Πρώτου		Φιλῖνος Κάλλωνος

100. Ποσε[ί]δ̣[ιππο]ς? or Ποσε[ι]δ̣[ώνιο]ς, though there is perhaps a suspicion of I after the Λ and Λ before the Σ. L. || 101. Ε̣ὐ̣[αί]ων?, Ε̣ὔ̣[φρ]ων?, L. [or Ε̣ὐ̣[άγ]ων, Chaniotis] || 102. before [ου?]ς, 'τ (or ι?).' L.

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485. Kriekouki. Dedication to Demeter, ca. 500-475 B.C. *IG* VII 1670 (*CEG* 328). A.Schachter, *CQ* 50 (2000) 292-295, confirms the restoration [Τ]εισαμενός in L. 3 and explains the name Ϙυδάδας as a gentilicium ('of the genos of the Kydadai'). A passage in Herodotos (9.33.1) which refers to the seer Τεισαμενός should be corrected accordingly: γένεος τοῦ Ἰαμιδέων Κυδάδην, and not Κλυτιάδην. The reading Κλυτιάδην is improbable, since the lists of the cult personnel at Olympia (*IvO* 59–141) show that the Ἰαμίδαι and the Κλυτιάδαι were two distinct families of μάντεις.

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486. Onchestos. Proxeny decree of the Boiotian Koinon for Oikles from Pellana, late 4th cent. B.C. (after 338 B.C.). *SEG* XXV 553; XXXVIII 385. This decree, dated by P.Roesch, *Thespies et la confédération béotienne* (Paris 1965) 87 and 93, to the period after 338 B.C., has been recently dated by G.Vottero (*SEG* XLV 431) to ca. 377-364/363 B.C. D.Knoepfler, *art.cit.* (our lemma no. 481) 351-355, rejects Vottero's hypothesis, pointing out that this decree mentions Βοιωτάρχαι from Thespiai and Tanagra, whereas between 378 and 338 B.C. only Thebans served in this office; this decree uses the formula ἔδοξε τõι κοινõι Βοιωτõν instead of the earlier formula ἔδοξε τõ δάμοι; finally, the decree was not set up in Thebes, where the mid-4th century B.C. decrees of the Koinon were published, but in Onchestos, which served as a federal sanctuary in the Hellenistic period. Ὀϊκλῆς, who claimed descent from

Amphiaraos, may have consulted the Boiotians after 338 (or 335 B.C.) during the reorganisation of their Koinon. Cf. our lemma no. 481.

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487. Oropos. Onomastics. In a review of *I.Oropos* (cf. *SEG* XLVII 487) L.Dubois, *BE* (2000) no. 203, comments on the following names: Ἀλεξομενός (attested as a name in Athens, in Oropos written in a mixed alphabet, with Eretrian and Athenian elements; *I.Oropos* 333), Βενδιδώρα (known in Athens and Eretria; *I.Oropos* 565), Καβειρώ (Boiotian influence; *I.Oropos* 624-626), Κλέαξ (common in Eretria; *I.Oropos* 632), Λυρανίας (= Λυσανίας, with the Eretrian rhotacism; *I.Oropos* 181/182 and 643), Ὠρωπόδωρος (the most common epichoric name) [see our lemmata nos. 488 and 871], Πειθάλιμος (cf. *SEG* XLVIII 576), and Πρηξιάδης (possibly from Eretria; cf. *SEG* XLIX 521).

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488. Oropos. Prosopography: Ὠρωπόδωρος. D.Knoepfler, *art.cit.* (our lemma no. 871) 96 note 61, argues that the priest Ὠρωπόδωρος (*I.Oropos* 303 = *Syll.*[3] 544) is likely to be the grandfather of the homonymous priest in *I.Oropos* 84 = *IG* VII 308 and not identical with him; the latter priest is probably identical with the proposer of the decree *I.Oropos* 69 (Ὠρωπόδωρος Θεοζότου).

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489. Oropos. Decree of the Boiotian Koinon, ca. 237-228 B.C. *I.Oropos* 21 (*SEG* XV 282; XXV 488*; *ISE* 63). D.Knoepfler, *art.cit.* (our lemma no. 481) 362 with notes 70/71, points out that the names of the Βοιωτάρχαι were probably mentioned, because one of them was from Opous, 'honneur assez rare'. The decree should be dated to the period in which Opous was a member of the Boiotian Koinon (ca. 237-228 B.C., according to K.'s chronology; ca. 263-255 B.C., *SEG*, *ISE*; ca. 287-245 B.C., *I.Oropos*).

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490. Oropos. Proxeny decrees for Pyllos, ca. 215-200 B.C. *I.Oropos* 134/135 (*SEG* XV 272/273). The ethnic name of the honored person is read as Ἀλ[ί]νιον in *I.Oropos* 134 L. 7 and as Ἀλίνιον in *I.Oropos* 135 L. 7; the Ἀλίνιοι are identified with the Ἔλινοι of Thesprotia (Steph. Byz., s.v.). L.Dubois, *BE* (2000) no. 203, remarks that 'les Grecs, sauf dans des cas bien répertoiriés, ne connaissaient pas d'alternance initiale α/ε', and is inclined to accept the reading Δα[ύ]νιον and Δ̣α̣[ύν]ιον respectively.

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491. Oropos. Defixio, late 3rd/early 2nd cent. B.C. *I.Oropos* 745 a; *SEG* XLVIII 510. L.Dubois, *BE* (2000) no. 30, comments on the word ἀπήγυτος (LL. 1/2: καταγράφω Θεόξενον [ἀ]πήγυτον), which may be a form of ἄπυγος, i.e. 'without buttocks' (cf. ἄλυπος-ἀλύπητος). This defixio is briefly discussed by D.R.Jordan, *art.cit.* (our lemma no. 1739) 12 no. 23.

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492. Thebes. Proxeny decree for Athenaios, ca. 360 B.C. *SEG* XXXIV 355. In a study of personal names in the works of ancient historians, S.Hornblower in *Greek Personal Names* 140, points out that this inscription, which honours Ἀθήναιος Δημονίκου, the father of the Macedonian trierarch Δημόνικος Ἀθηναίου (Arr., *Indike* 18), provides a check on the accuracy of the names recorded by Arrian in the *Indike* and permits us to suppose that an accurate list underlies it [for Athenaios see also A.B.Tataki, *Macedonians Abroad: A Contribution to the Prosopography of Ancient Macedonia* (Athens 1998) 148 no. 6].

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493. Thespiai. List of aphedriateuontes, ca. 245-240 B.C. *IG* VII 1795 [date according to *LGPN* IIIb, s.v.]. D.Knoepfler, *art.cit.* (our lemma no. 481) 361 note 67, restores the ethnic of the ἀφεδριατεύων Θεόζοτος in L. 6 as Ὠ[ρω]πί[ω] (O..MI., *IG*). The name Θεόζοτος is attested in Oropos (*I.Oropos* 69, 135, 151/152, 174).

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493 bis. Thespiai. Decree concerning a donation of king Ptolemy IV (?) and the purchase and leasing of sacred land, ca. 210-204 B.C.? P.Jamot, *BCH* 19 (1895) 379-385 no. 29; M.Holleaux, *REG* 10 (1897) 26-49; Laum, *Stiftungen* no. 24; *SEG* XLVI 541*); W.Ameling et alii, *Schenkungen* -- (see *SEG* XLV 2299) no. 85. Based on the observation that the formula πάρ + name in the genitive indicates the former owner (cf. our lemma no. 493ter) J.D.Sosin, *GRBS* 41 (2000) [2001] 51-58, recognizes in LL. 10 and 22 the name of the previous owner of a piece of land, which was purchased to be dedicated to the Muses, as Μενία, the hitherto unattested female form of Μένιος. Menia must have been one of the wealthy women known from Thespiai. We reproduce the passages of this text, for which S. suggests new restorations.

ἀρχὰ ἐ[πὶ τὰς γᾶς τᾶς ὠ]-
8 νίας· Δάσυος Δασ[ύ]ω, Νικείας Κυρρινά[δαο, Ἔμ]-
μονος Ξενέαο, Σιμύλος Νέωνος, Μνασ[.....]
Δάσωνος· πὰρ Μενίας Φαντείω, ἐν τῆ Ἀλ[οιῆ γᾶ]

[Παν]-
16 [τ]άρεις Μεν[ίου] ...

18 ἄλλαν γᾶν [π]ὰ[ρ] ..μοκρίτω ......τί[ω] ἐν τῆ Ἀλ[ο]ι[ᾶ]

ἐμισθώ[σατο τὰ]ν ἱερὰ[ν] γᾶν τὰν πὰρ Μενίας ϝέτεα
δέκα πέτταρα, τὸν ἐνιαυτὸν ἕκαστον Ψ[ΤΕΗΕ]ΙΕ[Ͱ], τὰ[ν δ' ἐν τῆ]
24 Ἀλοιᾶ γᾶ̣ν̣ τ̣ὰ̣ν̣ π̣[αρ] ΛΛ[...μ?]ο[κρί]τω ϝέτεα

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10. πὰρ Μενίας, S.; Παρμενίας, Holl., who regarded Parmenias as the sixth member of the land-commission || 16. Μεν[ίου], S., who suggests that Menios may have been a relative of Menia; Μεν[ία], Holl. [inaccurate in *LGPN* IIIb, s.v. Πα̣ντάρεις: s. ---μενης, Chaniotis] || 18. in fine, Ἀλ[ο]ι[ᾶ], S.; Ἀλ[ο]ι[ῆ], Holl. || 22.

ἐμισθώ[σατο τὰ]ν ἱερὰ[ν] γᾶν τὰν πὰρ Μενίας, S.; ἐμισθώ[σατο π]ρά[τ]αν [γ]ᾶν Παρμενίας, Holl.; .ΛΗΡΑΑΝΓΑΝ, Ja. || 23-24. τὰ[ν δ' ἐν τῆ] | 'Αλοιᾶ γᾶν τὰν π[αρ] ΑΛ[...μ?]ο[κρί]τω, S. ('leased the sacred land (received) from Menia for 14 years, 1,451 drachmas each year, and he leased the land in the Aloia, (received) from ---kritos'); τὰ[ν] | 'Αλοιὰν (τὰν) [δευτ]έ[ραν τ]ὰ[ν ...μ?]ο[κρί]τω, Holl.

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493 ter. Thespiai. Dossier of documents concerning property endowed to the Muses and Hermes, late 3rd cent. B.C. M.Feyel, *BCH* 60 (1936) 175-183 and 389-415. According to F. the expression πάρ + personal name in the genitive in this inscription indicates the former tenant, according to R.Osborne in *La Béotie antique* (Paris 1985) 319/320, it signals location of the property with respect to a neighbour. J.D.Sosin, *GRBS* 41 (2000) [2001] 47-51, convincingly argues that this formula indicates the owner of the property before it became property of the Muses or Hermes [for παρ(ά) + personal name indicating a present see our lemma no. 1735, Chaniotis]. Cf. our lemma no. 493 bis.

DELPHI

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494. Delphi. Accounts: ἐπικαταλλαγή. After considering the evidence provided by the Delphic accounts (*CID* II 62 II A LL. 5-13; 76 II LL. 9-12; 87 LL. 13-15; 97 LL. 4-9; 102 II A LL. 5-12, 34-46), J.D.Sosin, *Numismatic Chronicle* 160 (2000) 67-80, rejects the interpretation of the term ἐπικαταλλαγή by P.Marchetti as a readjustment of the exchange-rate between Aiginetan and Attic silver (cf. *SEG* XXXIX 409 and XLIII 1222bis); ἐπικαταλλαγή probably denotes *agio*, i.e. a charge for converting one currency to another (cf. *IG* IV^2 1 103 LL. 34-42; Theophr., *Charact.* 30.15).

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495. Delphi. Amphictyony. P.Sánchez, *L'Amphictionie des Pyles et de Delphes. Recherches sur son rôle historique, des origines au IIe siècle de notre ère* (Stuttgart 2000), presents a comprehensive study of the history and the organisation of the Delphic Amphictyony, making ample use of the epigraphic material. The subjects discussed include inter alia the accounts of the 4th cent. B.C. (124-152), the composition of the amphictyonic council in the 3rd cent. B.C. (287-302), the Πύθια (303/304) and the Σωτήρια (305-309), the honorary decrees for benefactors, hieromnamones, and Dionysiac artists (317-321, 323-328, 330-335, 398-408), the promotion of ἀσυλία (335-359), the amphictyony in the 2nd-1st cent. B.C. (364-425), the evolution of the amphictyonic council and the officials of the amphictyony during the Roman Imperial Period (426-463), the structure of the amphictyony (466-494), and the offices of ἱερομνάμων, πυλαγόρας and ἀγορατρός (496-509); detailed discussion of the following inscriptions: *IG* I^3 9 (109-111); *IG* II^2 652 (279/280); *SEG* XVIII 239 = *Staatsverträge* 470 = *CID* IV 30 (321-323); *SEG* XLVIII 588 (276-278); *CID* IV 51 (329/330), 118/119 (408-415), and 127 (415-420).

J.Bousquet in A.Jacquemin (ed.), *op.cit.* (our lemma no. 12) 101-107, sketches the history of epigraphic research in Delphi and the contribution of epigraphy to the study of the institutions of the Amphictyony and the city.

On the composition of the amphictyonic council in 278-217 B.C. see also J.B.Scholten, *op.cit.* (our lemma 516) 240-252.

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496. Delphi. Architecture. After summarising the fields of architecture, to which the inscriptions of Delphi contribute (boards responsible for building works, funding, the organisation of the construction, the topography of the gymnasion, the stadion, and the hippodrome), M.-C.Hellmann in A.Jacquemin (ed.), *op.cit.* (our lemma no. 12) 167-177, discusses a selection out of the 225 architectural terms attested in inscriptions of Delphi (*CID* II 31, 34, 43, 46-48, 51, 53, 56-59, 61/62, 78, 113, 116, 136, 139). Some of the terms are attested only in Delphi: ἀνθεμουργία ('une frise peinte près de la "grande porte"'), ἀπόξεσις, διαξοά, ἐξώχωσις, κολυμφαῖον ('piscine'), κατακόλλησις, κατάρασις ('damage'), κορινθοειδής, πᾶξις ('acte d'enforcer'), ποτιάλωσις ('action de clouer, cheviller'), and προστεγαστής; the following terms are known only in Delphi, but occur two or more times: βάθρωσις, διαπρίωσις ('sciage du bois'), ἐπιγναφεῖον, ἑτερόπλευρος, ἰσχέγαον ('mur qui retient la terre'), ἰσχέπλινθον ('poutrelles verticales, en bois ou plutôt en métal, engagées dans un canal ménagé dans les parpaings et assurant la cohésion entre la maçonnerie et la menuiserie des vantaux'?), and πλευρίον. The exact meaning of the following terms is difficult: μεθόπιον (diminutive of μετόπη), μεσόδμα ('des pièces de la charpente légère, du type chevrons, couvrant l'espace vide entre les pannes longitudinales'), ὁπλοθήκα (two separate buildings, one in the sanctuary of Athena Pronaia, the second of unknown location), πρόστασις (one in the prodomos, a second in the opisthodomos of the temple), and σελίς ('dalles du plafond'). H. also discusses the particular meaning of the terms ἐνοικοδομέω (*F.Delphes* III 1 358 L. 9: 'remodelé intérieurement'), ἐπίκρανον (capital), θησαυρός (deposit of offerings), μύλων (*CID* II 110 L. 23: a mill, as an object, not as a building), and παστάς (used as a synonym of στοά). For foreign workers in the Delphic building projects see our lemma no. 1686.

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497. Delphi. Coinage. The metrological questions related to the measures and coins mentioned in the Delphic accounts are discussed by M.Vitiello, *AIIN* 47 (2000) 169-187. The texts discussed include *F.Delphes* III 1 67; III 2 139; III 4 281; *CID* II 4, 6, 62, 75/76, 97, 102; discussion of the terms νόμοι Ἰταλιωτικοί, Φωκαΐδες, δαρεικός, ἐπικαταλλαγή (cf. our lemma no. 494). See also our lemma no. 717.

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498. Delphi. Culture: lectures, concerts, and other performances. C.van Liefferinge, *AC* 69 (2000) 149-164, studies the inscriptions of the Hellenistic and Roman Imperial period which attest public lectures and performances of artists, scholars, and other performers in Delphi outside the program of musical contests. The subjects discussed include the vocabulary of honorary decrees with regard to the stay (ἐνδαμεῖν, ἐπιδαμεῖν, παραγίγνεσθαι, παρεπιδαμεῖν) and the performances (ἀκροάσεις, ἐπιδείξεις, σχολαί, ἀγωνίζεσθαι,

ἀπάρχεσθαι, ἐπιδιδόναι), the places of the performances (stadion, theatre, gymnasion), the honors awarded to the lecturers and performers, and their disciplines (epic and lyric poets, musicians, historians, actors, philosophers, orators, grammarians, astrologers, pantomimes, and acrobats); v.L. suggests that the two φυσικοὶ φιλόσοφοι honored in the early 2nd cent. A.D. (*F.Delphes* III 4 83 and 110) were Pythagorean philosophers who probably presented a theory of nature in their lectures. [For the orators Π. Φλ. Δόμνος and Αὐφρία and the sophists Βασιλείδης, Αὐρήλιος Φιλ[---], and Τίτος Φλάβιος Ἀλέξανδρος (159) see now B.Puech, *Orateurs et sophistes grecs dans les inscriptions d'époque impériale* (Paris 2002) nos. 3, 53, 55, 103, 198; for the participation of pantomimes in competitions (161) see W.J.Slater, *GRBS* 36 (1995) 263-292 (cf. *SEG* XLV 2291); for the poets Ἀριστοδάμα (154; cf. *SEG* XLIX 556 and 618) and Νίκανδρος of Kolophon (153) and for the historian Ἀριστόθεος (160) see A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) 309/310, 335-339, Chaniotis]. The wording of the following inscriptions suggests that they may concern musicians: *F.Delphes* III 2 92; III 3 125; L.Robert, *BCH* 53 (1929) 34 (162). V.L. concludes that until the early 1st cent. A.D. the artists and scholars, who gave lectures and concerts, represent the same disciplines as the participants in contests; later the variety of performances increased, including performances by pantomimes, mimes, and representatives of more popular forms of entertainment; lectures of sophists and orators were added in the 2nd cent. A.D. The following inscriptions are discussed: *F.Delphes* III 1 48/49, 203/204, 216, 223, 226, 273, 365, 429, 465, 469, 551; III 2 75, 78, 98, 101, 104-106, 109, 115/116, 158, 190-192, 250; III 3 49, 86, 124/125, 128/129, 145, 217, 244, 249, 259/260, 338; III 4 59, 61, 79, 83, 89, 91, 94, 103, 107, 110/111, 113, 115/116, 118, 145, 265, 361, 474; *Syll.*³ 270, 452, 532, 689, 703, 737, 771; L.Robert, *BCH* 52 (1928) 422-425; id., *Études épigraphiques et philologiques* (Paris 1938) 7-11; G.Daux, *BCH* 63 (1939) 161 and 168-171; id., *BCH* 73 (1949) 276/277 no. 27, 286/287 no. 35; G.Nachtergael, *Les Galates en Grèce et les Sotéria de Delphes. Recherches d'histoire et d'épigraphie hellénistique* (Brussels 1977) 416-420 nos. 8/9, 484/485 no. 70.

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499. Delphi. Dedications of statue groups by the Western Greeks. Based on her study *Die Statuenreihen* --- (see *SEG* XLVII 2346) C.Ioakimidou, *Nikephoros* 13 (2000) 63-94, discusses the historical background of the dedication of statue groups in Delphi (63-73) by Lipara (*SEG* XIV 452; *F.Delphes* III 4 181-185) and Taras (*Syll.*³ 40) and in Olympia by Apollonia (*CEG* 390) and Akragas (Paus. 5.25.5; 73-78). The main elements of these dedications by cities of the Western Greeks are the opposition between Greeks and barbarians and the references to foundation heroes as constituents of the Hellenic identity. The monumental dimensions of these dedications should also be seen as a particular feature of the mentality of the Western Greeks (79/80).

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500. Delphi. Macedonians in Delphi. The connections of Macedonians, especially of the Macedonian kings, with Delphi from the 5th cent. B.C. to 167 B.C. are summarised by S.G.Miller in A.Jacquemin (ed.), *op.cit.* (our lemma no. 12) 263-281. The subjects discussed include the dedication of the 'Philippizer' Daochos (*F.Delphes* III 4 460; 268), Macedonian

ναοποιοί, ταμίαι and ἱερομνήμονες in 346-323 B.C. (269 note 40; 272), Macedonians honored as πρόξενοι and εὐεργέται (269 note 42; 272 note 68; 274-276), the possible dedication of 150 Φιλίππειοι by Alexander the Great (*Syll.*³ 251 = *CID* II 76 col. II LL. 9/10; 271), the participation of Macedonians in the competitions of the Πύθια (274) and the Σωτήρια (276), Macedonian theorodokoi (277; cf. our lemma no. 506) and dedicators (277/278), and Perseus' dedications in Delphi (279/280) [see now *SEG* XLVIII 588, Chaniotis]. On this subject see also P.Sánchez, *op.cit.* (our lemma no. 495) 220-268. Cf. our lemma no. 503.

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501. Delphi. Onomastics. P.Fraser in A.Jacquemin (ed.), *op.cit.* (our lemma no. 12) 141-147, sketches the problems connected with the study of the onomastic material in Delphi. In addition to the acute problem of determining homonymity and identity, the surviving onomastikon (ca. 1,350 names of ca. 7,000 persons) is only to a limited extent representative, since the evidence is biased by the preponderance of manumission records, which usually give the names of the slave-owning class, while other types of evidence (epitaphs, collegiate and private dedications) are largely lacking. Based on selected examples, F. observes that some 'pan-Hellenic' names (e.g., Ἀπολλώνιος, surprisingly rare in Delphi) are unevenly distributed. The distribution of local names suggests a change in the pattern of name-giving in the 5th or 4th cent. B.C. F. discusses the possible etymology on the following names: Ἄντων (cf. Ἀντίας), Ἐπίας (shortened form of Ἐπιάλτας or Ἐπιάναξ?), Μαίμαλος (cf. Μαῖμαξ?), Σακέδαλλος (cf. *SEG* XVIII 211 A: Σακέ[δαλλος Σακεδάλλου]; B: [Ἀσωπόδωρο]ς Σακεδάλλ[ου]), Φλεῖαξ (from Φλειάσιος?, a name of servile origin?). He observes that some local names occur frequently in the Peloponnesos: Ἀρχεμαχίδας, Ὀφέλανδρος, and Χηρίας. F. concludes: 'the number of non-recurring names borne by Delphian officials in the financial documents is slightly higher than that of names that do recur... The evident contrast between the stereotyped Delphic names of the later period and some at least of those of the 4th century, suggests that in the earlier period Delphic names had not yet 'set' in the very recognisable later mould... As a sanctuary as well as a city, Delphi had its own pattern of evolution, different both from the large urban centres and from villages...'

On 146 with note 27, F. suggests that Μαχίδας (*CID* II 31 L. 38 and L. 104; 38 L. 13) was the father of Γλάσων (*CID* II 32 L. 84) and Φλεῖαξ (*CID* II 32 L. 85).

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502. Delphi. Political institutions in the 2nd cent. B.C. P.Gauthier in A.Jacquemin (ed.), *op.cit.* (our lemma no. 12) 109-139, presents an overview of the political institutions of Delphi in the 2nd cent. B.C. (citizenship, assembly, council, πρόβουλοι, σιτῶναι, ἐπιμεληταί, μαστροί, δαμιουργῶν προστάται) and the administration of justice. G. stresses the democratic character of the constitution. There is no evidence for legal distinctions within the citizen body (115); awards of citizenship are rare in the Hellenistic period (20 examples, 9 of which fall in the 2nd cent. B.C.; cf. our lemma no. 720); their number increased in the Imperial period, when the number of proxeny decrees declined (115-118). The reference to a quorum (σὺμ ψάφοις ταῖς ἐννόμοις) disappears around 90-80 B.C. and this suggests an institutional reform (118). With regard to the distinction made between ψήφισμα and αἶνος G. plausibly

suggests that the first term refers to written texts approved by secret vote, whereas the second term refers to proposals submitted orally and approved by the people with raised hands (118-120). The number and the competences of the βουλευταί are not known; G. favors the assumption that the three βουλευταί mentioned in public documents as serving in a semester did not constitute the entire council, but rather a commission responsible for decisions and actions between two plenary meetings of the council or the assembly (122/123). G. makes a distinction between citizens who proposed decrees and other 'intervenants', both citizens (envoys, θεωροί, βουλευταί) and foreigners (a ἱερομνάμων and envoys); the initiative to move decrees was not a privilege of the magistrates, but a right shared by all the citizens (124-126). The administration of justice was the responsibility of civic courts, but in particularly difficult cases the Delphians invited foreign judges (129-131). The prominent part played by a minority of notables does not contradict the democratic character of the constitution, but is a feature of direct democracies (132). In appendices G. presents a catalogue of awards of citizenship from the 4th to the mid-1st cent. B.C. (133-135) and a list of the references to 'intervenants' in the assembly in Delphic decrees (135-139).

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503. Delphi. Politics: Relations to Aitolia and Macedonia in the late 4th cent. B.C. After summarizing the political institutions of Delphi and of the amphictyony in the 4th cent. B.C., M. Arnush in R. Brock - S. Hodkinson (edd.), *op.cit.* (our lemma no. 538) 293-307, exploits the evidence provided by Delphic decrees for the relations of the city to Aitolia and Macedonia under Alexander the Great. By placing a series of inscriptions in the context of Alexander's reign (*CID* II 97 LL. 5/6; II 102; *F.Delphes* III 1 147/148, 356, 401; III 4 399 = *SEG* XVII 228; *SEG* XVII 230) A. argues that the Delphic decrees linked the city to communities opposed to Alexander. The proxeny decrees of 323/322-321/320 B.C. also reveal resistance to Macedonia: *SEG* XXXI 535; *F.Delphes* III 1 96, 167, 177-179, 185; III 4 6-8; *SGDI* 2661; G.Daux, *BCH* 57 (1933) 69/79 (Πάτρων of Elateia); J.Bousquet, *BCH* 82 (1958) 62-64 (Φιλῖνος of Skotoussa). The shift from Attic to north-west Greek dialects in the years 322/321-321/320 B.C. reflects either a nearly silent declaration of independence, and influence upon the amphictyony, by Delphi, or a subtle shift in Delphic attitudes towards her Aitolian or Phokian neighbours (306). If the hieromnemon Πλείσταινος in the same years (*F.Delphes* III 5 78/79, 81) is an Aitolian, as the name suggests, the presence of an Aitolian representative would precede the traditional date of formal Aitolian participation (ca. 279 B.C.) by forty years. A. concludes: 'Delphi the polis was dependent upon the amphiktyony for matters financial, administrative and political, and took a political stance wholly in concert with the amphiktyons, sacrificing some autonomy for enduring protection and clout' (307). See the criticism of D.Mulliez et alii, *BE* (2001) no. 239. Cf. our lemmata nos. 500 and 516.

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503 bis. Delphi. Politics: Relations to Asia Minor. See our lemma no. 1688.

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504. Delphi. Religion. The contribution of epigraphic finds to our knowledge of religious life in Delphi is summarised by P.Amandry in A.Jacquemin (ed.), *op.cit.* (our lemma no. 12) 9-21, in an appraisal of one hundred years of excavations. A. discusses the cults, the festivals (especially the Πύθια and the Σωτήρια), and the cult personnell (ἱερεύς, νεωκόρος, ὅσιοι, Πυθία). The following texts are discussed in some detail: *CID* II 139; *F.Delphes* III 2 191; III 3 238/239; III 3 61-65.

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505. Delphi. Arbitration of Makon between Phthiotic Thebes and Halos, 3rd cent. B.C. *F.Delphes* III 4 355 (*IG* IX 2 add. pp. x/xi no. 205 I; Ager, *Arbitration* no. 153). R.Zelnick-Abramovitz, *art.cit.* (our lemma no. 522) 112/113, argues that the Melitaian ξενοδόκοι (L. 22) acted as both witnesses to the agreement and as guarantors to the judgement that was to be given by the arbitrator Makon. They functioned as 'recipients of foreigners', whenever representatives of the disputing poleis came to Melitaia to complain of non-adherence to the judgement.

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506. Delphi. List of theorodokoi, ca. 230-210 B.C. and later. *SEG* XXVI 624; XLIX 555.* For speculation on the probable route of the theoroi from Delphi, Argos (*IG* IV 617), Nemea (*SEG* XXXV 331), and Epidauros (*IG* IV^2 1 94) through the following regions and for the location and identification of ancient sites, see P.Perlman, *City and Sanctuary* (our lemma no. 329): Thessaly (74-78), Akarnania (116-125), Kerkyra and Leukas (124-126), and Macedonia (126-130). For brief discussion of the itinerary through Achaia and Arkadia, see 161 note 22. On 167-170, Perlman tabulates the names of the cities in the Peloponnesos represented by theorodokoi visited by theoroi from Delphi announcing the Pythia and Soteria festivals preserved in this inscription and in *Syll.*[3] 90, 608; *F.Delphes* III 1 16, 38; III 4 4, 173, 419; *SEG* XXIV 379.

For a detailed commentary of col. III LL. 51-90 see P.Pilhofer, *Philippi* II (our lemma no. 617) 766-779 no. 745a (German translation). For the Macedonian theorodokoi see S.G.Miller, *art.cit.* (our lemma no. 500) 277 note 100.

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507. Delphi. Aitolian citizenship decree for citizens of Herakleia on Latmos, late 3rd. cent. B.C. (after 208/207 B.C.?). *IG* IX^2 1 173; *F.Delphes* III 3 144 (*ISE* 77). After autopsy of a squeeze made by H.Pomptow (now in the *IG* archives in Berlin), P.Funke, *Chiron* 30 (2000) 505-517 (text on 506), confirms the readings and restorations of H.Pomptow (*SEG*) and G.Klaffenbach (*IG*) and rejects the readings of G.Daux (*F.Delphes*); in L. 15 F. reads ἱαρῶι (ἱερῶι, *IG*). The decree was issued during the second term of Ἀρκίσων as strategos of the Aitolian League. Arkison's first term in this office is known from the honorary decree for Ἀθανίων Πάτρωνος of Delphi (*IG* IX^2 1 172 = *Syll.*[3] 479). H.Pomptow and G.Klaffenbach identified Ἀθανίων with the homonymous archon in Delphi, whose archonship used to be dated to the mid-3rd cent. B.C. (263 B.C.); they, therefore, dated the first term of Arkison to 263 B.C. and his second term (and consequently the citizenship decree for the

Herakleotai) to 259 or 255 B.C. But as F. points out, these dates have become obsolete after the discovery of *SEG* XII 217 (Rigsby, *Asylia* no. 79), which dates the archonship of Ἀθανίων to 208/207 B.C. (cf. *SEG* XLV 463). Since it is not certain whether Ἀθανίων was honored during his archonship or earlier, Arkison's first term as strategos cannot be dated with certainty to 208/207 B.C.; his two strategies belong to the last two decades of the 3rd cent. B.C. A late date of the citizenship decree is also consistent with the use of the formula δεδόχθαι τοῖς Αἰτωλοῖς (L. 6), which is used in Aitolian decrees of the late 3rd and early 2nd cent. B.C. (*IG* IX^2 1 179, 187, and 192). Μενεκράτης, one of the envoys of Herakleia (L. 3), can be identified with Μενεκράτης in a letter of Zeuxis to Herakleia on Latmos (*SEG* XXXVII 859 B LL. 6/7; ca. 200-190, probably 196 B.C.). The mention of a βασιλεὺς Πτολεμαῖος (L. 9) shows that the citizenship decree was issued in a period in which both the Aitolians and Herakleia on Latmos were on friendly terms with the Ptolemies (before 201/200 B.C.; cf. *SEG* XXXVIII 1476). This inscription documents the efforts of the Aitolians to increase their influence in the Aegean in the wane of Ptolemaic power; the treaty of the Aitolians with Miletos (*Staatsverträge* III 564), the isopolity with Keos (*IG* IX^2 1 654 = *Staatsverträge* 508), and the recognition of the asylia of Mytilene (*IG* IX^2 1 189/190), Teos (*IG* IX^2 1 192), and Magnesia on the Maeander (*IG* IX^2 1 4 c = *Syll.*^{3} 554) should be seen in the same historical context.

507 bis. Delphi. Honorary decree for Hermias from Stratonikeia, ca. 85-80 B.C. *SEG* I 175; *F.Delphes* III 4 69. F.Canali de Rossi, *Selezione* -- (our lemma no. 1685) 26-28 no. 141, republishes the text (Italian translation), suggesting the following restoration for LL. 21-24: πέμψαι [τ]ε | [τὰν πόλιν τῶν Δαυλιέ]ων ποτὶ Στρατονικεῖς τοὺς ἀπὸ Χρυσαο[ρέων ἐπιστολάν, ποτι]γράψαντας τᾷ ἐπιστολᾷ τὸ γεγονὸς | [Ἑρμίᾳ Ἰσοδότου ψάφισ]μα.

508. Delphi. Metrical dedication commemorating a miracle of Apollo, 362/361 B.C. *F.Delphes* III 1 560; *SEG* XVI 341. R.Parker, *art.cit.* (our lemma no. 25) 63, points out that this inscription is a concrete example of theophoric names given in commemoration of an oracle: the child born in accordance with an oracle of Apollo was given the name Δελφίς (LL. 11/12: ἐπωνόμασαν δὲ γονῆες | Δ̣ε̣λ̣φίδα, μαντείας ἕνεκεμ μνημεῖα τε Δελφῶν).

509. Delphi. Dedications of Ἀθηναίων ὁ δῆμος ὁ ἐν Σάμωι, ca. 340-330 B.C. In *IG* XII 6 1 263-265 K.Hallof republishes three dedications made by the Ἀθηναίων ὁ δῆμος ὁ ἐν Σάμωι in Delphi: *Syll.*^{3} 276 B = *SEG* XVIII 202 (263); *Syll.*^{3} 276 A = *SEG* XVIII 200 (264); *SEG* XVIII 201 (265).

510. Delphi. Masons' mark, 4th cent. B.C.? In an article dedicated to the role of the Alkmeonids in the construction of the temple of the 6th cent. B.C., J.-F.Bommelaer, *Ktema* 26 (2000) 65-74, presents a column-drum of Parian marble, which possibly originated in this

temple (70-73); when the drum was re-used (in the 4th cent B.C.?), it was inscribed with a mason's mark (IẠ or IΔ̣); these letters (numbers or a combination of a number and the abbreviation δ(εξιά̣)) indicated the exact location of the column.

PHOKIS

511. Abai. Skyphos with kalos-inscription, 4th cent. B.C. M.Collignon - L.Couve, *Catalogue des vases peints du Musée National d'Athènes* (Paris 1902-1904) no. 1114. M.Daumas in P.Linant de Bellefonds (ed.), *op.cit.* (our lemma no. 192) 117-123 (ph.; dr.), republishes the painted inscription (Σίβων καλός) and associates the representation (a potter's workshop) with the mysteries of the Kabeiroi in Thebes: the scene shows the production of vases for the annual festival in the Kabeirion; a young man is flogged by a potter-priest for his indiscretion in observing this activity. Σίβων may have been a young initiate. [The name has been included in *LGPN* IIIb, s.v. as Boiotian, Chaniotis]. See now also R.Wachter, *Non-Attic Greek Vase Inscriptions* (Oxford 2001) 22 no. BOI 19, who observes that the text is written in full Ionic script and that the name is unparalleled (Σίφων?).

EASTERN LOKRIS

512. Eastern Lokris. Political organisation in the Classical period. After a survey of the literary and epigraphic sources concerning the political geography of the Epiknemidian, Hypoknemidian, and Opountian Lokroi, T.H.Nielsen in P.Flensted-Jensen (ed.), *Further Studies in the Ancient Greek Polis* (Stuttgart 2000) 91-120, concludes that the cities of the Epiknemidian Lokroi were part of the Hypoknemidian League and that East Lokris was a single state under the domination of the Opountian Lokroi. In this context N. discusses in particular *IG* IX^2 1 718 (see our lemma no. 513) and *CID* II 95 and 97.

513. Chaleion. Law of the Eastern Lokrians concerning their colony at Naupaktos, ca. 460 B.C. *IG* IX^2 1 718 (*IG* IX 1 334); *Syll.*^{3} 47; Meiggs-Lewis, *GHI* 20; *Nomima* I 43; Koerner, *Gesetzestexte* no. 49; *SEG* XLIX 579*. An analysis of the use of the ethnics Ὀπόντιοι and Λοϙροὶ οἱ *h*υποκναμίδιοι in this text leads T.H.Nielsen, *art.cit.* (our lemma no. 512) 109-115, to the conclusion that the two names were not used as synonyms (as suggested by J.A.O.Larsen), but rather Opous occupied a position of dominance within the Hypoknemidian League, the other cities of the league being dependent poleis of Opous. N. also rejects H.Beck's view (*SEG* XLIX 579) that the Ὀπόντιοι (LL. 11 and 14) are identical with the 'Thousand Opountians' (L. 39); the expression μὲ 'ποστᾶμεν ἀπ' Ὀ(πο)ντίον (L. 11) makes sense if Ὀπόντιοι is the name of a community, and not of an institution; also the parallel

terms of expression 'Οπόντιοι and Ναυπάκτιοι in L. 14 show that 'Οπόντιοι is the name of a community (110 note 116). N. prefers to leave the question open whether the 'Thousand Opountians' were the primary assembly of the Hypoknemidian League (cf. H.Beck) or that of the city of Opous (114/115). The meaning of τέθμιον, νόμια and τὰ ϝεϝαδεϑότα are discussed by K.J.Hölkeskamp, *art.cit.* (our lemma 1717) 80 and 82.

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514. Martino. Graffito on a vase, ca. 475-450 B.C. *SEG* XXXIX 501 [with wrong attribution to Thessaly]; A.Pariente, *BCH* 114 (1990) 768; D.Knoepfler, *Chiron* 22 (1992) 422 no. 17. Republished by E.Dettori, *Eirene* 36 (2000) 54-59 (ph.), who plausibly argues that the graffito A belongs to the type 'NN seems καλός/καλή to NN': e.g., Λυσέας καλός, ναιχὶ δοκεῖ τοι (J.D.Beazley, *Attic Red-Figure Vase-Painters*, Oxford 1963^2, p. 308 no. 3); Σικέλη καλή τοι δοκεῖ τῷ μοιχῷ (S.I.Rotroff - J.H.Oakley, *Debris from a Public Dining Place in the Athenian Agora*, Princeton 1992, 98 no. 148); 'Αλ(λ)καῖος καλός το(ι) δοκεῖ Μέλιτι (*Agora* XXI C 19b); Πολυτιμίδας καλός· πανχυ τοε καλος ναε (*SEG* XXXIX 459). The graffito B gives the name of the owner of the skyphos. The graffito A may have been written in the context of a symposion (Det.). L.Dubois, *BE* (2002) no. 205, points out that Καβύλαι is not a Thracian name, but the dative of the name Καμβύλα or Καμβύλας (cf. the adjective καμπύλος) 'avec une nasale implosive non notée'. We present Det.'s text.

A: Φιλίστα καλά, πάμπαν καλά | τ{ε}οι δοκε̃ Καβύλαι B: Κλεογένεος

Accents omitted by Det., added by Dub. || TEOI δõκε (?) καβυλαι (?), Par.; ποιδõκε = προσέδωκε, J.Bousquet apud Par.; ποιδõκε Καβύλαι, K.; καλά τε οἳ δõκε (= ἔδωκε) Καβύλα (i.e., a present by a woman to a woman), J.Oulhen apud *SEG*; δõκε, without augmentation, is attested in metrical inscriptions (e.g., *CEG* I 445); one would expect a digamma in οἳ, Det.

WESTERN LOKRIS

515. Naupaktos? (Psoriani). Law concerning the distribution of land, ca. 500 B.C. *IG* IX^2 1 609; Meiggs-Lewis, *GHI* 13; Koerner, *Gesetzestexte* nos. 47/48; *Nomima* I no. 44; SEG XLIX 580*. In a discussion of evidence for fiction in Greek law, J.-M.Bertrand, *art.cit.* (our lemma no. 1718) 225-231, discusses the provision for the punishment of those who attempt a change or a violation of the law (LL. 9-16). B. argues that the phrase κὰτ τὸν ἀνδρεφονικὸν τεθμόν refers only to the destruction of the house of the convict; the punishment, which assimilates this crime with murder, underlined the gravity of the crime. This form of punishment is known from Plutarch (*Mor.* 162 b-e) as the punishment of the murderer of Hesiod, a man of Naupaktos. This offers additional support to the assumption that the law originates in Naupaktos. The meaning of τεθμός is also discussed by K.J.Hölkeskamp, *art.cit.* (our lemma 1717) 80.

AITOLIA

516. Aitolia. History: the Aitolian Koinon. J.B.Scholten, *The Politics of Plunder: Aitolians and Their Koinon in the Early Hellenistic Era, 279-217 B.C.* (Berkeley-Los Angeles-London 2000), reconstructs the history of Aitolia and the Aitolian Koinon from 279 to 217 B.C.; discussion of the activity of Aitolians in the Aegean and the Peloponnese (ca. 260-240 B.C.; 96-130), of the Delphic epigraphic evidence for Aitolian expansion (235-252), and of the date of the Aitolian-Akarnanian alliance, which should be placed in the late 260s or early 250s B.C. (*IG* IX^2 1 3 A = *Staatsverträge* 480; 253-256). For a review see T.Corsten, *JHS* 122 (2002) 184-186 and *The Kyoto Journal of Ancient History* 4 (2004) 37-52. For the diplomacy of the Aitolian Koinon in the last years of the 3rd cent. B.C. see our lemma no. 507.

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517. Aitolia. Onomastics. C.Antonetti in *Τιμαὶ Τριανταφυλλοπούλου* 173-179 (in Greek), gives an overview of the Aitolian personal names, which she has studied for *LGPN* IIIa (*SEG* XLVII 2287). Out of 1636 Aitolians known, only 78 are women - mostly members of the upper class known from manumission records; 95% of the evidence dates to the Hellenistic period and a large part of it concerns Aitolians abroad. Many names are known in both male and female form (e.g., 'Αγεμάχα-'Αγέμαχος, 'Αγωνίππα-'Αγώνιππος). The most common names are 'Αλέξανδρος (33 attestations, especially among noble families), Πολέμαρχος (21), Λύκος (18), Λέων and 'Αλέξων (16), 'Αγήσων (13), 'Ανδρόνικος, Δωρίμαχος and Λάμιος (12), 'Αγέλαος and Νικίας (11), Νικόβουλος and Νικόστρατος (10). Non-Greek names are not attested. Names deriving from place names or ethnics are usually related to local place names or names of adjacent regions ('Αμφίλοχος, Μολύσχριος, Οἰνιάδας, Φύσκος, Στράτιος, Παναίτωλος; single attestations of Δωριεύς, 'Ελλανίας, Θραϊκώ, Καρίων, Τρωιάς, Λακεδαιμονία, Σικυώνιος, Κορίνθιος). Theophoric names ('Απολλώνιος, Δημήτριος, Διονύσιος) and names deriving from mythical figures (Θόας, ῎Αγριος) are rare, but one notices names deriving from dreadful divine figures (Σκύλλα, Φιλομήλα, Δράκων, Δρακοντίς) and from the Aitolian hero Τίτορμος (*IG* II^2 10482 = 10036; cf. Herod. 6.127). With regard to the magistrates of the Aitolian Koinon A. observes that 62% of the known στραταγοί originated in Aitolian cities (especially Trichonion, Kalydon, Kallipolis, and Arsinoe), 26% from cities outside this region; in the case of the ἵππαρχοι 39% were from Aitolian cities (especially Arsinoe, Trichonion, Pleuron, and Kalydon), 21% from cities of other regions; the 'non-Aitolians' are more strongly represented among the γραμματεῖς (38%, as opposed to 21% 'Aitolians') and the hieromnamones in Delphi (40% vs. 23%). For the naming practices in Aitolia and the origin of magistrates see also J.D.Grainger, *op.cit.* (our lemma no. 518) 43-59.

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518. Aitolia. Prosopography. J.D.Grainger, *Aitolian Prosopographical Studies* (Leiden-Boston-Cologne 2000), presents a series of studies dedicated to Aitolian prosopography. He reconstructs the stemmata of 37 important families (3-33), discusses the evidence for manumission (35-37), the position of women (37/38) and slaves (38-41), and the

presence of Aitolians abroad (61-67), and presents a list of the known magistrates (69-73). The largest part of the book (77-339) is a prosopography of the known Aitolians. Cf. the critical remarks of D.Rousset, *BE* (2000) no. 374. See also our lemma no. 517.

P.Funke, *art.cit.* (our lemma no. 507) 509 note 14, points out that the στραταγοί ΑΡΙ[---] (late 3rd cent. B.C.) and Ἀρκίσων (256/255 B.C.) in the list of Aitolian strategoi in J.D.Grainger, *The League of the Aitolians* (Leiden-Boston-Cologne 1999) 355 and 358 (cf. *SEG* XLIX 584) are in fact the same person, mentioned in two different editions of the same text (*F.Delphes* III 3 144 and *IG* IX^2 1 173). Arkison served as strategos (twice) in the late 3rd cent. B.C.; see our lemma no. 507.

AKARNANIA

519. Akarnania. Theorodokoi in the Akarnanian poleis. *SEG* XLIX 590. Writing independently of the studies analyzed in *SEG* XLIX 590, P.Perlman, *City and Sanctuary* (our lemma no. 329) 116-125, assembles the evidence for the location and identification of the ancient sites in Akarnania visited by the theoroi from Argos (*SEG* XXIII 189), Epidauros (*IG* IV^2 1 94/95), Nemea (*SEG* XXXVI 331), and Delphi (*SEG* XXVI 624). Included also is evidence from the decree of the Akarnanian koinon recognizing the inviolability of the festival of Artemis Leukophryene at Magnesia on the Maeander (*I.Magnesia* 28 and 31). On 152, after arguing that the list of theorodokoi from Nemea is a supplement to the earlier list from Argos, Perlman interprets the fairly extensive updating of the roster from the northwest in the Argive list as the result of disruptions in Akarnania caused by Aitolian attacks and the aftermath of Alexander the Great's proclamation calling for the return of exiles to the Greek cities, 324 B.C.

KORKYRA

520. Korkyra. Inscribed vase of Soterichos, late 4th/early 3rd cent. B.C. Clay skyphos found in a grave in Garitsa, stamped with the potter's name. G.Arvanitou-Metallinou, *AAA* 29/32 (1996-1998) [2000] 20 (ph.): Σωτηρίχου

LEUKAS

521. Leukas. Epitaph of Adela, early 5th cent. B.C. *SEG* XLVII 649. L.Dubois, *BE* (2000) no. 206, reads the name of the deceased woman as ϝαδέλα and explains it as deriving from a male name *ϝαδέλαος (cf. Ἀδίλεως, Λεάδης). Cf. now *IG* IX^2 1 1359.

THESSALY

522. Thessaly. Institutions: ξενοδόκοι. The fact that ξενοδόκοι are named in transactions has led scholars to the assumption that this term is used to designate witnesses or guarantors. After a re-evaluation of the evidence for ξενοδόκοι in the Thessalian cities (*IG* IX 2 302 A; 489 A; 1282; *SEG* XXVI 670 and 689; XXIX 500, 502, and 532; XXXIII 449 and 462; XXXV 593; XXXVI 548; *F.Delphes* III 6 101; A.S.Arvanitopoulos, *AE* 1924, 155 no. 400, 166 nos. 404 B-E, 405 A, and 406 A/B; N.I.Giannopoulos, *AD* 11, 1927/1928, 61-64 no. A; Y.Béquignon, *Klio* 52, 1970, 17-21; C.Habicht, *Klio* 52, 1970, 139; J.Bousquet, *BCH* 95, 1971, 562), R.Zelnick-Abramovitz, *ZPE* 130 (2000) 109-120, argues that this term originally designated persons who received foreigners, protected them and mediated between them and the authorities; in this respect, their role was similar to that of the πρόξενοι and the προστάται of metics. The word retained its original meaning even after it acquired the additional meaning of 'witness'. The xenodokoi witnessed transactions made by their polis with foreigners. The κοινοὶ ξενοδόκοι were citizens (often tagoi) entrusted by their polis with taking care of foreigners, the ἴδιοι ξενοδόκοι were possibly added upon specific request of the foreigners (or manumitted slaves) or when the function of the κοινὸς ξενοδόκος was fulfilled by a tagos. See also our lemmata nos. 505, 528 and 534.

523. Thessaly. Stamped roof tiles, Hellenistic period. C.Intzesiloglou in F.Blondé - A.Müller (edd.), *L'artisanat en Grèce ancienne, les productions, les diffusions. Actes du Colloque de Lyon (10-11 decembre 1998) organisé par l'École française d'Athènes, la Maison de l'Orient méditerranéen Jean-Pouilloux et l'Université Charles-de-Gaule - Lille 3* (Lille 2000) 177-192 (dr.), gives an overview of the Hellenistic stamped roof tiles produced in south Thessaly (nomos Karditsas). The names in the genitive on the stamps are the names of producers: Μαχάτας (Metropolis, Sekliza; 2nd/1st cent. B.C.), Πειθόλαος (Orthe, Sekliza; late 3rd cent. B.C.), Σάτυρος (Methylion; ca. 250-200 B.C.), and Τιμοκλῆς (Kierion, Orthe). An analysis of the clay shows that the products of each workshop were produced at the same site and then exported; the range of circulation was limited. See also our lemmata nos. 525, 527, 529/530, 532, and 536.

524. Evangelismos. Funerary epigram for Erilaos of Kalchedon, 3rd cent. B.C. *SEG* XLVII 735. L.Dubois, *BE* (2000) no. 52 (French translation), comments on LL. 6-8 (ἦ οἶδα τὰν Καλχηδόνα | εὔξεινον οὖσαν ἇς πάτρας ἀείδετο | αὐτόν τε πάντα πρὸς χάριν τετραμμένον); πάτρας depends on χάριν, with attraction of the relative pronoun ('qui, car je sais bien que Chalcédoine est hospitalière et que lui s'appliquait en toutes choses à glorifier la patrie qu'il chantait'). This is the epitaph of a poet who composed works, in which he glorified his fatherland Kalchedon, and who died during a journey in Thessaly.

524 bis. Gonnoi. Institutions: κριταί. The expression καὶ τοῦτο κύριον· κριταί (followed by three names), which appears in honorary decrees of Gonnoi (*Gonnoi* 71, 74, 80, 82, 88, and 92), had been interpreted by B.Helly as a reference to the ratification of decrees by a civic tribunal. P.Gauthier, *art.cit.* (our lemma no. 1728) 425/426, demonstrates that this expression refers to the counting of hands by three 'juges des mains' (known as χειροκρῖται and χειροσκόποι in other cities) during the voting in the assembly and to the confirmation of the validity of the decree by these κριταί.

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525. Kierion. Stamped roof tiles, Hellenistic period. C.Intzesiloglou, *art.cit.* (our lemma no. 523) 178-180 (dr.), presents a list of the stamped roof tiles found at Kierion; no. E was found in the sanctuary of Asklepios at Chora: A) Τιμοκλέους B) Τιμοκλέο[υ]ς C) [Τ]ιμ]οκλέους D) [Τι]μοκλ[έ]ους E) Τιμοκλέους

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526. Larissa. Honorary decree of the Pteleeis for Nysandros from Larissa, 2nd cent. B.C. *IG* IX 2 520 (Ager, *Arbitrations* no. 78). Republished by F.Canali de Rossi, *Selezione* -- (our lemma no. 1685) 35/36 no. 145, who restores in L. 16 κίνδυνον πρ[οιδόμε]νος (cf. *F.Delphes* III 4 43 L. 8; πρ[οορώμενος], *IG*).

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526 bis. Larissa. Inscribed relief bowl, Hellenistic. Megarian relief bowl with the representation of two seated men; found in the cemetery. Ed.pr. A.Zaouri-E.Melliou, *Ἑλληνιστικὴ κεραμεικὴ ἀπὸ τὴ Θεσσαλία* (Volos 2000) 94-96; *non vidimus*; cf. M.Sève, *BE* (2002) no. 101. One of the two men is identified with an inscription as Φιλόνικος, perhaps a comic poet of Middle Comedy.

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527. Methylion. Stamped roof tiles, ca. 250-200 B.C. C.Intzesiloglou, *art.cit.* (our lemma no. 523) 182 (dr.), presents a list of the stamped roof tiles found at Myrina Karditsas, which can now be identified with Methylion (see A/B): A/B) Ἐπὶ Φιλοξ|ενίδου Με|θυλιέων, | Σατύρου C) Σατύρου

A/B. The mention of a magistrate of Methylion shows that these tiles were produced for a public building. I.

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528. Metropolis. Covenant of the families of the Βασαῖδαι, 3rd cent. B.C. *SEG* XXXVI 548. R.Zelnick-Abramovitz, *art.cit.* (our lemma no. 522) 113-118, argues that the term συγγένεια is used in a similar sense as in Karia (sanctuary of Sinuri, Mylasa, Labraunda, and Olymos), designating an organisation based on kinship [cf. *SEG* XLVII 526 for a comparison between the Basaidai and the Labyadai in Delphi, Chaniotis]. The συγγένεια had its own assembly and priests, who conducted rites to Apollo in Metropolis and in Polichne. Assuming that Polichne originally was a village in the vicinity of Metropolis which joined Metropolis in a synoikismos

(together with the Ὀνθυρεῖς=Ὀθορνεῖς?; T.D.Axenidis, *Hellenika* 11, 1939, 263-271; cf. C.Habicht, *Klio* 52, 1970, 143), retaining its name, its χώρα, and its social structure, and becoming a tribe of Metropolis, she interprets the συγγένεια as a subdivision of this tribe. The priests of Apollo Hekatombaios functioned as ξενοδόκοι mediating between the sanctuary and foreigners, who wished to sacrifice to the god.

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529. Metropolis. Stamped roof tiles, 2nd/1st cent. B.C. C.Intzesiloglou, *art.cit.* (our lemma no. 523) 181 (dr.), presents a list of the stamped roof tiles found at Metropolis: A) Μαχάτου B) [Μ]αχάτου

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530. Moschato (Nomos Karditas). Inscribed roof tiles, Hellenistic. B.Intzesiloglou, *AD* 50 B (1995) [2000] 375, mentions the discovery of an undetermined number of stamped roof tiles in the temple of Apollo; some of them are inscribed with the names in the genitive Φιλλέου and Κλεομάχου; cf. id. *AD* 51 B (1996) [2001] 347. [Φιλλέας is attested in Krannon and Larisa; Κλεόμαχος is very common in Thessaly (*LGPN* IIIb, s.vv., Chaniotis].

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531. Narthakion. Arbitration between Melitaia and Narthakion, ca. 140 B.C. *IG* IX 2 89; *Syll.*[3] 674; *SEG* XXVIII 505. After a discussion of the various meanings of the expression χωρίον ἔρημον in literary texts and inscriptions (deserted region, uninhabited area, undefended site) P.Baker in *Philokypros* 33-47, plausibly argues that in this inscription the expression περὶ χωρίου ἐρήμου (L. 20) refers to an abandoned fort which was one of the causes of the conflict between the two cities. For similar causes of frontier disputes B. refers to Ager, *Arbitration* no. 125 LL. 8-14 and *I.Priene* 37 LL. 25-27 and 157. Abandoned forts are occasionally mentioned in Hellenistic inscriptions (F.G.Maier, *Griechische Mauerbauinschriften*, Heidelberg 1959, no. 46 LL. 6-10; cf. *Milet* I 3 149 LL. 16-18).

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532. Orthe. Stamped roof tiles, Hellenistic period. C.Intzesiloglou, *art.cit.* (our lemma no. 523) 178-180 (dr.), presents a list of the stamped roof tiles found at Orthe: A) [Τιμ]οκλέο[υς] B) [Τιμο]κλέο[υ]ς C) Τιμ[οκλέους] D) [Τιμ]οκλ[έους] E) Πειθολάου

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533. Pherai. Inscribed relief bowls, Hellenistic period. 7 fragments of clay relief bowls with Homeric scenes and fragments of a clay mould [cf. *SEG* XLV 785]. Edd.pr. P.Arachoviti, A. Doulgeri-Intzessiloglou, *Ἑλληνιστικὴ κεραμεικὴ ἀπὸ τὴ Θεσσαλία* (Volos 2000) 70-80 (ph.); cf. M.Sève, *BE* (2002) no. 100: A) Θησεύς, Ἑλέν[η], [---]ος, Α[---], Θησεύς, Πιρί[θοος] (three fragments of a mould with the representation of the abduction of Helena) B) Θησεύς, [Ἑ]λένη (fragment of a bowl made with the mould no. A) C) Κύκλωψ (fragment of a bowl) D) Ἀγαμέμνων, [---]ς (fragment of a bowl) E) Ἀγαμέμνων, (fragment of a bowl) F) Γλαῦ[κος] (fragment of a bowl) G) Σίσυφος (fragment of a bowl) H) [---]αις τῶ(ι)

παραλογισμῶι βού[λεται? | ---] ἀποκτεῖναι καὶ τῶι φρ[--- | ---]ς θεοῖς σφάξουσ' αὖθ[ις?] (fragment of a bowl possibly with the representation of the sacrifice of Polyxene) [a quotation from a literary text?, Chaniotis]

534. Vacat.

535. Pythion (Perrhaibia). Manumission record, 125 B.C. A.S.Arvanitopoulos, *AE* (1924) 160 no. 403. M.B.Hatzopoulos, *art.cit.* (our lemma no. 629) 181, interprets the name Βουλονόα (B LL. 17/18) as a dialect form of Φυλονόα. Similarly, the name Βουλόμαχος in Γ LL. 31 ([Βου]λομάχου, Arv.) is a dialect form of Φυλόμαχος.

536. Sekliza ('Kallithera'). Stamped roof tiles, Hellenistic period. C.Intzesiloglou, *art.cit.* (our lemma no. 523) 180/181 (dr.), presents a list of the stamped roof tiles found at Sekliza (erroneously identified by earlier scholarship with ancient Kallithera; see *SEG* XLVII 784); nos. A-E were found in a private house and were produced sometime before its destruction (ca. 220 B.C.): A) Πε[ιθολάου] B) [Πει]θολ[άου] C) [Πειθ]ολάο[υ] D) Πει[θ]ολ[άου] E) Πειθολάου (late 3rd cent. B.C.) F) Μαχάτου G) [Μαχ]άτου H) [Μαχάτ]ου (2nd/1st cent. B.C.)

537. Unknown provenance. Decree, 2nd cent. B.C. For a small fragment of a decree of a Thessalian city found in Samos see *IG* XII 6 1 147 (cf. our lemma no. 810).

EPEIROS

538. Epeiros. Political institutions in the 4th cent. B.C. J.K.Davies in R.Brock - S.Hodkinson (edd.), *Alternatives to Athens. Varieties of Political Organization and Community in Ancient Greece* (Oxford 2000) 234-258, gives a panorama of the institutions of the Molossoi in the 4th cent. B.C. with particular focus on the Molossian monarchy and the magistracies (προστάτας, γραμματεύς, δαμιουργοί, συνάρχοντες, ἱερομνάμονες), grants of citizenship to women, the transition from the name Μολοσσοί to the name Ἠπειρῶται, and the role of the sanctuary of Dodona. In this context D. collects the most important epigraphic sources (English translation; bibliography; short commentary; 246-251): *IG* IV^2 1 95 (D3); *SEG* XV 384 (D1/2); XV 397 (D8); XVIII 264 (D1/2); XXIII 189 (D5); XXIII 471 (D4); XXVI 189 (D3); XXVI 696 (D1/2); XXVI 697 (D4); XXVI 699 (D9); XXVI 700 (D14); XXVI 717 (D7); XXXVI 337 (D5); XXXVII 515 (D7); *SGDI* 1334/1335 (D12/13); 1336 (D16); 1337 (D11); 1351 (D15). See also our lemmata nos. 542/543.

In a study dedicated to the mythological ancestry of the Molossian kings, S.Funke, *Aiakidenmythos und epeirotisches Königtum. Der Weg einer hellenischen Monarchie* (Stuttgart 2000) 127-135 and 174-188, discusses the origins and development of the Koinon of the Molossoi in the 4th cent. B.C.; brief discussion of *IG* IV^2 1 94/95; *SEG* XV 384; XXIII 189; Cabanes, *L'Épire* 536 no. 2, 540-543 nos. 4-7, 545 no. 12; 577/578 no. 50, 581/582 nos. 55/56. Cf. ead. in L.Mooren (ed.), *op.cit.* (our lemma no. 1176) 107-111. For the tribal structure of the Molossoi see N.G.L.Hammond, *art.cit.* (our lemma no. 560) 348.

539. Vacat.

540. Epeiros. Prosopography. P.Cabanes in *Μύρτος* 59-69, reconstructs the stemma of the family of the Ἐσσύριοι Ἀρχίας Γλαυκία and Σωκλῆς Γλαυκία, who are known from inscriptions of Bouthrotos primarily as witnesses in manumission records (nos. 2-4, 9, 54, 59, 69-71, 75/76, 93, 102, 105/106, 108, 117 in the forthcoming corpus of Bouthrotos). Both brothers held the office of προστάτας τῶν Πρασαιβῶν (Ἀρχίας: nos. 58/59; Σωκλῆς: nos. 93/94) in the first half of the 2nd cent. B.C. Ἀρχίας also served as strategos of the Prasaiboi (no. 64) and is also mentioned as the manumittor of a slave (no. 38) together with his wife Λαμία; his sons were Ἀριστοτέλης Ἀρχία (nos. 2-4), who served as priest of Asklepios (no. 101), and Ἀντίπατρος Ἀρχία, who is mentioned in a proxeny decree proposed by his uncle Σωκλῆς (no. 9 :: our lemma no. 546). This person may be identified with Ἀντίπατρος Ἠπειρώτης, Olympic winner in the stadion in 136 B.C. (*Olympionikai* p. 146). The sons of Σωσίας are known as officials: [---]νος as prostates (no. 105), Γλαυκίας as priest of Zeus Soter (no. 134).

541. Epeiros. Religion: Cult of Herakles. C.Tzouvara-Souli in *Μύρτος* 109-138, collects and discusses the evidence for the cult of Herakles in Ambrakia, Epidamnos, Apollonia, Ephyra, Kassope, Photike, Antigoneia, Bouthrotos, Dodone, and Nikopolis. The following inscriptions are republished and discussed in some detail: *SEG* XXXVI 555 (126/127; ph.); *SEG* XXXVII 508 (128; ph.); *SEG* XLV 697 = *I.Épidamne* 1 (120; ph.); *I.Apollonia* 8 (121). She also discusses the location of Ἡράκλειαι παγαί at Loutra Chanopoulou near Ambrakia (*SEG* XXXV 665; 114) and the celebration of the festival of the Ἡράκλεια in the month Κράνειος in Bouthrotos (L.M.Ugolini, *Albania Antica* 3, 1942, 207/208). See also our lemma no. 544.

542. Dodona. Proxeny decree of the Molossoi for Lagetas from Pherai, ca. 340-330 B.C. Bronze plate found in the sanctury of Zeus. D.E.Evangelidis, *Ἠπειρωτικὰ Χρονικά* 1 (1935) 245-247; N.G.L.Hammond, *Epirus* (Oxford 1967) 564/565; Cabanes, *L'Épire* 539 no. 3; P.Cabanes in *op.cit.* (our lemma no. 543) 35 no. 3. J.K.Davies, *art.cit.* (our lemma no. 538) 248/249 no. D6, presents an English translation. We give the text which had never been included in *SEG*.

Θεός· Λαγέται Λαγέτα Θεσσαλῶι Φε-
ραίωι Μολοσσοὶ ἔδωκαν εὐεργέταο ἐόν-
τι καὶ αὐτῶι καὶ ἐκγόνοις προξενίαν, πολι-
τείαν, ἔνκτασιν, ἀτέλειαν καὶ ἐντέλει-
αν καὶ ἀσυλίαν καὶ ἀσφάλειαν καὶ αὐ-
τοῖς καὶ χρήμασι[ν] πολέμου καὶ εἰράνα-
ς, προστατέοντ[ο]ς Λυσανία Ὄμφαλος, γρα-
μματιστᾶ [Δο]κίμου Ὄμφαλος, ἱερομνα-
μονευ[ό]ντων [.....]ΡΙ. [Ὄμφα]λος, Φιλίππου
Γενοα[ίο]υ [----------] Ὀνοπέρνου, Σί-
μου Λ[------------------ Ἀρ]κτᾶνος, Ἀνα-
ξάν[δρου ----------------------] Λυκκαόρτα Ι
Ταλε[ᾶνος --------------------- Μ]ενεδάμου
Πείαλ[ος? ----------------------]του Ἀλεξά-
νδρου

11. [Ἀτιν]ντᾶνος, E., H.; [Ἀρ]κτᾶνος, C. || 13. initio, Γοιαλ[---], E. || 13-14. Πειαλ[ος, βασιλέως Νεοπτολέ]μου or [Νεοπτολέμου] τοῦ Ἀλεξά|νδρου, H., who suggests a date in 317-312 or 302-297 B.C.

543. Dodona. Dedication to Zeus by Agathon, proxenos of the Molossoi and descendant of Kassandra, ca. 334-330 B.C. Bronze plate found in the sanctuary of Zeus. C.Carapanos, *Dodone et ses ruines* I (Paris 1878) 39/40; P.R.Franke, *Alt-Epirus und das Königtum der Molosser* (Erlangen 1954) 38; P.Cabanes in *La géographie administrative et politique d'Alexandre à Mahomet. Actes du colloque de Strasbourg, 14-16 juin 1979* (Leiden 1981) 36 no. 4; cf. N.G.L.Hammond, *Epirus* (Oxford 1967) 534. J.K.Davies, *art.cit.* (our lemma no. 538) 249 no. D10, presents an English translation. We give the text which had never been included in *SEG* (now in *IG* IX 1 1750).

Θεός· : Τύχα·
Ζεῦ, Δωδώνης μεδέ-
ων· τόδε σοι δῶρον πέ-
μπω παρ' ἐμοῦ· Ἀγάθων
Ἐχεφύλου καὶ γενεὰ
πρόξενοι Μολοσσῶν
καὶ συμμάχων ἐν τ-
ριάκοντα γενεαῖς
ἐκ Τρωίας Κασσάν-
δρας γενεά,
Ζακύνθιοι

3. τό δέ, Cab.; τόδε, *IG* || 4. for παρὰ + genitive as indication of a present see our lemma no. 1735 || [9. for ἐκ + genitive indicating descent cf. *SEG* II 581 II L. 9; IX 1 L. 2; XXVIII 759; XXXIII 724, 1215; XXXV 1151/1152, Chaniotis].

544. Dodona. Dedication to Herakles?, undated. Fragment of a bronze plate with raised letters; found in Dodona in 1965. Mentioned by C.Tzouvara-Souli, *art.cit.* (our lemma no.

541) 132: [Ἡρακ]λέως

545. Dodona. Roof tiles, Hellenistic. C.Souli - A.Vlachopoulou - K.Gravani, *PAAH* 154 (1999) [2002] 150, mention the discovery of an undetermined number of stamped roof tiles with the inscription Διὸς Νάου (cf. *SEG* XXXIII 477, XLV 666, XLIX 644) in the prytaneion.

ILLYRIA

546. Bouthrotos. Proxeny decree for Chairias of Teos, ca. 136 B.C. *SEG* XXXVIII 489. P.Cabanes, *art.cit.* (our lemma no. 540) 65/66 and 68/69, republishes this decree (65/66; French translation) with minor corrections (L. 13: καὶ γᾶς; L. 17: καὶ εὐεργέταις γέγραπται). Χαιρίας was employed by Ἀντίπατρος Ἀρχία as his ἐπιστάτας (L. 5); if Ἀντίπατρος is the winner in the stadion in the Olympic agon of 136 B.C. (see our lemma no. 540), Χαιρίας, who is honored for his τέχνα, was probably his trainer.

547. Lissos. Dedication by Praugissos and Timodika, 1st cent. B.C.? Marble stele; at the top, the relief of a bull in profile to left, with head turned toward the viewer, left forefoot raised; found in 1912 on the site of an old church at Leshnjë and seen in c. 1923 by S.S.Clarke in a house at Poliçan. N.G.L.Hammond, *Epirus* (Oxford 1967) 740/741 no. 35 (*SEG* XXIV 471); P.M.Fraser, T.Rönne-Linders, *OAth* 10 (1971) 81 note 19 (ph.). Without knowledge of the publication by F. and R.-L., S.D.Lambert, *art.cit.* (our lemma no. 1705) 514/515 no. E23, republishes this inscription after autopsy of the stone in the British School at Athens and gives a detailed description of the relief. The correct reading in L. 1 is Πραυγισσός (not Πραγισσός, H.) [the correct reading already in F. and R.-L. (cf. *LGPN* IIIa, s.v.); the name is also attested for the Bylliones in Illyria (*LGPN* IIIa, s.v.), Chaniotis]. The iconography suggests that the stele was dedicated to Poseidon (H.).

548. Pharos. Decree concerning the sending of an embassy to Paros for help after destruction, followed by a decree of Paros concerning this embassy and a response of the Delphic oracle, ca. 219 B.C. (or ca. 155 B.C.). *SEG* XXIII 489; XLI 545. A.M.Eckstein, *CPh* 94 (1999) 395-418, rejects P.D.Derow's interpretation of the συμμαχία mentioned in LL. 8/9 as a formal treaty of alliance sworn between Pharos and Rome in 229/228 B.C. (cf. *SEG* XLI 545). The fact that Pharos was the personal possession of Demetrios of Pharos between 229 and 219 B.C. (Polyb. 5.108.7) excludes the possibility of a treaty of alliance (*foedus sociale*) with Rome in this period. The most likely date for this inscription is 219/218 B.C. The resemblance of the phraseology of the Pharos inscription to other inscriptions, which use the expression φιλία and συμμαχία with Rome as honorific terms (*SEG* IX 7; *Syll.*[3] 674, 679 B; *OGIS* 441; *RDGE* 24 A/B), and not as the designation of a legally

binding treaty of alliance (as in *IG* XII 3 173 and *Syll.*³ 694), suggests that the terms συμμαχία καὶ φιλία in the Pharos inscription are an honorific way of expressing informal *amicitia*. If, however, the text dates from the 2nd cent. B.C., the most plausible context would be Rome's war with the Dalmatians in 156-155 B.C.; a late date cannot exclude the renewal of a legally binding alliance between Pharos and Rome which could have been concluded at some time after 219 B.C.

549. Salona. Epitaph, Roman Imperial period (or later?). Fragment of a marble plaque with a hole found in the area of saints' graves in Monastirine (Salona). R.Egger, *Forschungen in Salona* II. *Der altchristliche Friedhof Monastirine* (Vienna 1926) 159, suggested that this plaque should be considered into connection with the tomb of St. Domnio and argued that the hole was used for libations. N.Duval et alii in N.Duval - E.Marin (edd.), *Salona* III. *Monastirine. Établissement préromaine, nécropole et basilique paléochrétienne à Salone* (Rome - Split 2000) 417 (dr.), point out that this interpretation cannot be supported by the few remaining letters: [--- χ]ά̣ριν

τῷ 'Αγίῳ Δομνίωνι --- εὐχῆς χ]άριν, E. [probably [μνήμης χ]ά̣ριν in an ordinary epitaph, Chaniotis].

550. Salona. Lamp signatures, ca. 2nd-3rd cent. A.D. Two clay Corinthian lamps found at Monastirine (Salona). Ed.pr. M.Bonačic´ Mandinic´ in *Salona* III --- (our lemma no. 549) 273 nos. 28/29 (dr.): A: Πωσφόρlου (28) B: 'Ελπίδις (29)

A. πωσφοκος, ed.pr [Πωσφόρlου, Chaniotis] || B. 'Ελπίδυς, ed.pr. ['Ελπίδις, cf. *LGPN* IIIa, s.v., Chaniotis].

551. Salona. Masons' marks, 5th cent. A.D. Masons' marks on the bases of columns of a Christian church at Monastirine. Ed.pr. N.Duval et alii in *Salona* III --- (our lemma no. 549) 332 nos. 3/4 and 11 (ph.; dr.): A: Γ (?; 3) B: A (?; 4) C: A (11)

[A/B. Read on the dr., Chaniotis] || C. although most of the column bases were re-used, the form of base C, possibly also that of bases A/B, suggests that they were contemporary with the church, edd.pr.

DALMATIA

552. Krnica. Dedication to Theos Melisokos, Roman Imperial period. Altar found in a cave near Krnica (south Istria). Ed.pr. R.Matijašic´, *Obavijesti* XXII 1 (Zagreb 2000) 44-50; *non vidimus*; see P.Cabanes, *BE* (2000) no. 385: Θεῷ Μελισώκῳ Σιλουέστερ ἀποδοὺς θυσίαν

For the indigenous god Melisocus cf. *CIL* V 8127, C.

553. Pola. Inscribed terra sigillata, 1st-2nd cent. A.D. Three terra sigillata vases with stamped inscriptions found at Pola (peninsula of Istria, Croatia). Edd.pr. P.Maggi - A.Starac, *Rei Cretariae Romanae Fautorum Acta* 36 (2000) 351 (dr.): A: Χάρις (350 no. 3; cup; Eastern sigillata A; ca. 10-70 A.D.) B: Μάρlκου (350 no. 11; bowl; Eastern sigillata B; ca. 70-120 A.D.) C: Φελ[ί]πoυ sic (350 no. 12; bowl; Eastern sigillata B; ca. 70-120 A.D.)

[C. The reading could not be confirmed on the dr., Chaniotis].

MACEDONIA

554. Macedonia. Coinage. M.B.Hatzopoulos, in P.Adam-Veleni (ed.), *Τὸ νόμισμα στὸ μακεδονικὸ χῶρο. Πρακτικὰ B´ 'Επιστημονικῆς Συνάντησης. Νομισματοκοπεῖα, κυκλοφορία, εἰκονογραφία, ἱστορία. 'Αρχαῖοι, βυζαντινοὶ καὶ νεότεροι χρόνοι* (Thessalonike 2000) 79-87, gives an overview of the coinage of the Macedonian kings and discusses the mention of monetary amounts in inscriptions in Macedonia, especially in deeds of sale (cf. our lemma no. 554bis), royal regulations (*SEG* XLIX 722 and 855; *ISE* 114), laws (*SEG* XLIV 505), accounts of sanctuaries (*I.Beroia* 16), and manumission records (*I.Beroia* 42; cf. *I.Beroia* 3, 31-33). The epigraphic evidence shows that the ratio of gold staters and silver drachmas remained unchanged from the 4th to the 2nd cent. B.C. (1-20).

554 bis. Macedonia. Deeds of sale. In an article dedicated to archives and the registration of transactions concerning land, M.Faraguna, *art.cit.* (our lemma no. 1687) 99-108, presents a list of the deeds of sale known from Macedonia and summarizes their content: Olynthos (*SEG* XXXVII 569, 571/572; XXXVIII 637-640; XXXIX 617; XL 546; D.M.Robinson, *TAPhA* 62, 1931, 42-49 no. 2; id., *TAPhA* 65, 1934, 129/130 no. 5; id., *TAPha* 69, 1938, 45-50 no. 3, 52-54 no. 6), Kassandreia (*SEG* XL 546), Kellion/Stolos (*SEG* XXXVIII 670-673; XL 553), Smixi (*SEG* XXXVII 575/576), Torone (*SEG* XXXVII 588), Argilos (*SEG* XXIV 583), Amphipolis (*SEG* XIII 406; XXIV 584/585; XXV 715; XXXVII 570; XLI 556-558, 562-565) [add *SEG* XXIV 583], Basilika (M.Hatzopoulos, *Une donation du roi Lysimaque*, Athens 1988, 42 note 5), and Mieza (*SEG* XXIV 524). [Three new texts should be added to this list: *SEG* XLVI 804 (Spartolos, Chalkidike), *SEG* XLVII 999 (Tyrissa) and V.Misailidou in *A´ Πανελλήνιο Συνέδριο ἐπιγραφικῆς στὴν μνήμη Δ. Κανατσούλη, Θεσσαλονίκη, 22-23 'Οκτωβρίου 1999* (Thessaloniki 2001) 79-90 (Aphytos); for a much later deed of sale from Skydra see *SEG* XLIX 793, Sverkos].

555. Macedonia. Epitaphs. A.Rizakis - J.Touratsoglou, *AE* (2000) 237-281 (in Greek; English summary) analyse the main features of the funerary monuments of Upper Macedonia

(Aiane, Herakleia Lynkestis, Stobi, Styberra) focusing on the iconography of the reliefs, typical expressions in the epitaphs (χαῖρε, χαῖρε παραδεῖτα, εὐτυχεῖτε, ἥρως, μνήμης χάριν), attributes used for the deceased persons, the terms used for funerary monuments, references to the age at death, dates, references to the obligations of the heirs, funerary imprecations, Latin and Greek-Latin bilingual inscriptions, and epigrams; they also discuss in detail regional differences. For Macedonian grave stelai in Athens see our lemma no. 214.

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556. Macedonia. Law. M.S.Youni, *Provincia Macedonia. Θεσμοὶ ἰδιωτικοῦ δικαίου στὴ Μακεδονία ἐπὶ Ρωμαιοκρατίας* (Athens-Komitini 2000), presents an exhaustive study of law in Macedonia under Roman rule (French summary on 337-349). The subjects discussed, primarily on the basis of inscriptions, are the law of persons (citizenship, the effect of the constitutio Antoniniana, slaves and manumissions, the social position of women; 33-120), family law (family, θρεπτοί, marriage, legitimate and illegitimate children, metronymics, guardianship, adoption; 121-162), inheritance law (163-188), and law of property (property, mortgage, transactions; 189-242). In an appendix (253-308) she presents an anthology of 111 relevant inscriptions (Greek text; bibliography). We present a comparatio numerorum with *SEG*, other corpora, and Dimitsas, *Ἡ Μακεδονία* [the reference in no. 85 should be corrected: *SEG* XXV 708, not *SEG* XXIV 498 and XXVI 708, Chaniotis].

IG X 2 1	Youni	*SEG* XV	Youni	*SEG* XXVIII	Youni
126	5	415	13	545	38
666	102	*SEG* XVII		*SEG* XXX	
		317	92	553	49
IG X 2 2		*SEG* XXIV	570	2	
18 A	60	498 A-C	16-18	*SEG* XXXIV	
18 B	65	530	111	631/632	94/95
18 C	61	568	101	658	37
34	74	569	103	659	84
71	96	*SEG* XXV		*SEG* XXXV	
166	110	708	85	750	62
186	105	*SEG* XXVI		*SEG* XXXVI	
218	91	729	23	616	54
233	27	*SEG* XXVII		617	45
235	105	258	80	620	63
300	4	290	42	621	50
309	100	291-293	68-70	*SEG* XXXVII	
336	86	294	81	540	30
348	87	295	22	552	33
		551	89	581	111
SEG XII		*SEG* XXVIII		590	20
345	104	537	98	592	31
348	108	543	33		

SEG XLII	Youni	Dimitsas	Youni	*I.Beroia*	Youni
609	14	126	111	51	41
610	40			53/54	47/48
611	51	*EAM*		56	55
612	21	11	90	135	7
613	15	20	79		
614	71	22	82	*I.Leukopetra*	
625	97	59 B	11	12	81
SEG XLIII		59 Γ	12	26/27	21/22
404	25	94	78	43	23
435	28	115	10	45	26
461	102	116	57	47	72
462	99	117 A/B	58/59	53	71
SEG XLVI		148	73	63	29
745	32	186	3	89	40
SEG XLVII		187	6	100	44
906	26			103	51
SEG XLIX		*I.Beroia*		116-118	68-70
793	111	13	1	134	85
		30-32	75-77		
Dimitsas		48	24	*Philippi* II	
1	8	49	19	456	107
3	39	50	64	602	9

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557. Macedonia. Onomastics. After summarizing the progress in the study of personal names in Macedonia, M.Hatzopoulos, in *Greek Personal Names* 99-117, divides the personal names attested for Macedonians or read in inscriptions found in Macedonia into four categories: 1) epichoric names with a clear Greek etymology; 2) 'panhellenic' Greek names; 3) identifiable foreign names (Thracian, Illyrian, 'native'); 4) names without a recognizable Greek etymology, which, however, cannot be ascribed to any identifiable non-Greek linguistic group (e.g., Βορδινος), and many of which may be Macedonian phonetic variants of Greek names (113-115). 'Closed' sets of Macedonian names in inscriptions (*IG* I³ 89; *SEG* XXXVI 626) show the predominance of names of an indisputable Greek etymology and the increase in panhellenic and readily recognizable local Greek names from the mid-5th to the late 4th cent. B.C.; this trend is confirmed by *SEG* XLVI 729 = *I.Beroia* 4 (late 3rd cent. B.C.). The onomastic material does not confirm the assumption of a conquest and massive Macedonian colonisation of the Anthemous valley and Bottike earlier than the reign of Philip II (e.g., *SEG* XXXVII 583; XXXVIII 619; XLVI 804). The distinction between Macedonian proper and external possessions of the kings are reflected by differences in onomastic practices - Macedonian names being scarce in the latter possessions. With the help of onomastics one can trace the expansion of Macedonia and Macedonian settlers, but possibly also get a clearer picture about the origins of the Macedonians (cf. the common onomastic heritage of Macedonians, Epirotes and Thessalians). The wavering

between voiced and unvoiced consonants, which characterises some Macedonian names, is also attested in Tripolis of Perrhaibia, where the Hesiodic *Γυναικῶν κατάλογος* fr. 7 places the Macedonians in the late 8th cent. B.C. and where N.G.L.Hammond had assumed that transhumant Macedonians had their summer pastures.

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558. Macedonia. Panathenaic amphoras. M.A.Tiverios, *Μακεδόνες καὶ Παναθήναια. Παναθηναϊκοὶ ἀμφορεῖς ἀπὸ τὸν βορειοελλαδικὸ χῶρο* (Athens 2000), discusses in detail the iconography of a Panathenaic amphora found in Poteidaia/Kassandreia (*SEG* XLV 801; 314/313 or 310/309 B.C.; ph.); T. identifies the sanctuary, in which the amphora was dedicated, with a sanctuary of Meter (16-22); he tentatively suggests associating the dedicator of the amphora, Ἀριστόβουλος, with the family of the homonymous historian of Alexander the Great (15-17). In this context, T. collects the evidence for Panathenaic amphoras in Macedonia (esp. 24-40) and argues that the participation of Macedonians in the horse competitions of the Panathenaia is connected with the political relations of Philip II, Alexander the Great, and the Successors to Athens (41-56). For a Panathenaic amphora from Aiane see our lemma no. 129.

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559. Macedonia. Topography: Skapsa and Kithas. P.Flensted-Jensen (cf. *SEG* XLV 713) has suggested a distinction between the cities of the Σκαφσαῖοι (mentioned in the Athenian Tribute Lists) and Κάμψα/Κάψα, as well as between Κίθας (mentioned in the Athenian Tribute Lists) and Σκίθαι. This assumtion is rejected by S.Psoma, *Eulimene* 1 (2000) 119-126, after a review of the numismatic evidence and on the basis of the observation that the letters Σκ- and Κ- are interchangable in toponyms.

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560. Macedonia. Upper Macedonia: Tribal organisation. N.G.L.Hammond, *ABSA* 95 (2000) 345-352, argues that the ἔθνη of Upper Macedonia had a tribal structure. As M.B.Hatzopoulos, *BE* (2001) no. 261, makes clear, H. renounced this interpretation in 2001 (per ep.).

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561. Macedonia. Upper Macedonia: political organisation, society, and names in the Roman Imperial period. E.K.Sverkos, *Συμβολὴ στὴν ἱστορία τῆς Ἄνω Μακεδονίας τῶν ρωμαϊκῶν χρόνων (πολιτικὴ ὀργάνωση - κοινωνία - ἀνθρωπονύμια)* (Thessalonike 2000), presents a comprehensive study of the political organisation, society, and onomastics in Upper Macedonia (especially in Herakleia, Styberra, Stobi, Aiane, Oblostioi, Battyna, Lyke, Argos, and their territories) in the Roman Imperial period. The first part of the book (31-68) is dedicated to the forms of political organisation (κοινά, ἔθνη and κῶμαι), focusing in particular on the political identity of the inhabitants of κῶμαι, their relation to the ἔθνος (e.g., *I.Leukopetra* 100: Βιστύρριος οἰκῶν ἐν Ἐλημίᾳ) and their institutions (κωμάρχης, tribes; cf. *IG* X 2 2 348/349), the institutions of the cities (βουλή, πολιτάρχης, ἀρχιφρουρός, γυμνασίαρχος, ἐφήβαρχος, ταμίας, ἀγορανόμος, πράκτωρ, ἀρχιερεύς), the political role of the elite (cf. *IG* X 2 2 53), the limited role of the assembly (cf. *EAM* 186), and the political participation of the συμπραγματευόμενοι Ῥωμαῖοι (cf. *IG* X 2 2 330). S. interprets Ἀντανοί as a kome of Heraklea (not a tribe, clan or collegium; 38-43; cf. *IG* X 2 2 52; S.Düll, *Die Götterkulte Nordmakedoniens in römischer Zeit*, Munich 1977, 328/329 no. 9; M.Guarducci in *Acts of the Fifth Congress of Greek and Latin Epigraphy*, Cambridge 1967, 220: Μακεδονίας πρῶτοι Ἀντανοί); the term πολιτεία is plausibly interpreted as a synonym of πόλις (64-68; cf. *SEG* XLIII 354; XLVII 910; *EAM* 147) [cf. *SEG* XLIX 669]. In a second part, S. studies the social history of this region (69-114), especially the economic activities of the members of the elite (ownership of land), their honorary titles (υἱὸς πόλεως, θυγάτηρ πόλεως, εὐεργέτης, πάτρων, προστάτης), and their education, the diffusion of Roman citizenship (a list of Roman citizens on 196-213), social mobility, the presence of Roman soldiers [cf. *SEG* XLIX 667], the position of slaves and freedmen (frequent Macedonian origin, freedmen as heirs of former owners), and the use of metronymics. The onomastic material (a list of names on 153-195) is predominantly Greek, with a few Illyrian, Thracian and pre-Hellenic names; S. notes a preference for names deriving from mythical and historical personalities, which can be taken as indirect evidence for education and culture [cf. *SEG* XLVII 866, Chaniotis]. For reviews see P.Doukelis, *DHA* 26.2 (2000) 221; M.B.Hatzopoulos, *BE* (2001) no. 260; S.Zoumbaki, *Tyche* 16 (2001) 322-324.

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561 bis. Aineia. Inscribed lead weight, 4th cent. B.C. Lead bell-shaped weight found in tumulus A, tomb III. I.Vokotopoulou, *Οἱ ταφικοὶ τύμβοι τῆς Αἴνειας* (Athens 1990) 67/68 no. 51 (ph.). Republished by P.Themelis - J.P.Touratsoglou, *op.cit.* (our lemma no. 654 bis) 172: Γ σήκ(ωμα) σταθ(μός)

562-564. Amphipolis. Epitaphs. Ed.pr. P.Malama, *ΑΕΜΘ* 14 (2000) [2002] 61/62, reports the discovery of four grave stelae in the eastern cemetery of Amphipolis (text in majuscules); one of the texts was presented in *SEG* XLIX 675; we give the text of the other three.

562: Epitaph of 9 persons, Classical period. Marble pedimental stele re-used in a grave; remains of blue colour on the akroteria and the cornice.

Σιμωνίδης Ἀλεξάνδρου
Λακεδαιμόνιος, Διονυσία
Ἀρτέμωνος Μάγνησσα,
Πολεμοκράτης Ἱεροκλέους
Ἀρκάς, Νάμνιχος Σιμωνίδου,
Φιλουμένη Σιμωνίδου,
Σιμωνίδης Ἀλεξάνδρου,
Μήτριχος Ἀλεξάνδρου,
Θεσσάλαρχος Ἀλεξάνδρου,
Μανδρογένης Ἀλεξάνδρου

[As one can infer from the repetition of the names Σιμωνίδης (LL. 1, 5-7) and Ἀλέξανδρος (LL. 1, 7-10), the members of a family from Lakonia (L. 2), with Thessalian (LL. 3 and 9) and Arkadian

connections (L. 5) were buried in this grave; notice the non-Doric form of the names (Σιμωνίδης, Φιλουμένη, Μήτριχος) || 5. Νάμνιχος seems unattested; could it be a misread Νάννιχος (cf. Μήτριχος)? || 8. for Μήτριχος cf. Μάτριχος in Boiotia and Thessaly (*LGPN* IIIb, s.v.) and Μητρίχη in Thessaly (*LGPN* IIIb, s.v.; cf. *SEG* XXXII 28 in Parion and XXXVI 779 in Chios) || 9. Θεσσάλαρχος is a hitherto unattested variant of the numerous personal names deriving from Θεσσαλο-/Θετταλο-/Πετθαλο- et sim., Chaniotis].

563: **Epitaph of Syrchon, undated.** Marble pedimental stele: Σύρχων | Ἀρμενίσκου

564: **Epitaph of Aristokles and Aigyptos (?), undated.** Fragment of a stele found in the debris of a Macedonian tomb: Ἀριστοκλῆς, Αἴγυπτος

[For the personal name Αἴγυπτος cf. *LGPN* I, s.v.; if the reading is correct, the stele mentions two persons, Chaniotis].

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565. Amphipolis (territory of: Modi). Epitaph, Hellenistic. Stele found in 1993 in an ancient cemetery near the Lion of Amphipolis. Edd.pr. P.Malama - N.Christopoulou - N.Darakis, *AEMΘ* 14 (2000) [2002] 72 note 5: [Φίλ]ιππος Θερσίτου

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566. Amphipolis. Inscribed kantharos dedicated to Zeus Soter, undated. Black kantharos found near a Macedonian grave in the eastern cemetery. Ed.pr. P.Malama, *AEMΘ* 14 (2000) [2002] 62: Διὸς Σωτῆρος

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567. Amphipolis (territory of: Nea Kerdyllia Serron). Thasian amphora stamp, ca. 320-280 B.C. Stamped amphora handle found in a building (magazine of jars?) at Kalamoudi, near Nea Kerdyllia Serron. Edd.pr. P.Malama - N.Christopoulou - N.Darakis, *AEMΘ* 14 (2000) [2002] 76 (ph.): Θασίων trident Ἀρχῆναξ

[ΑΡΧΙΝΑΞ, edd.pr.; Ἀρχῆναξ, Chaniotis].

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568. Anastasia (area of Serres). Epitaph of Bastekilas, 2nd cent. A.D. Marble pedimental stele damaged on the left side; found in Anastasia (prefecture of Phyllida), at the site of an ancient setttlement (modern Δραγασιά). Ed.pr. P.K.Samsaris, *Ἱστορικογεωγραφικά* 8 (2000) 9-24 (ph.): Βạστεκιλας | Κρούσπιος, | χαῖρε

Βαστεκιλας is a Thracian name (cf. Βαστας, Βαστοκειλας, Βαστακειλας, Βαστικιλας; Thracian names are very common in this area (cf. *SEG* XXXVIII 668; XXXIX 569), ed.pr. || 2. the unattested Roman name Κρούσπιος in the nominative [or the genitive of Κρουσπις (a Thracian name?), Chaniotis].

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569. Anastasia (area of Serres). Epitaph of Kozeilas and Zeipas, 148 A.D. Upper part of a marble stele with an incised pediment; found at Anastasia. P.Perdrizet, *BCH* 35 (1911) 115/116 (dr.); D.Samsaris, *Dodone* 18 (1989) 281 no. 120. Republished by P.K.Samsaris, *art.cit.* (our lemma no. 568) 13 (ph.): Ἔτους ϛϙσʹ, Ὑπε[ρ]|βερτέου· Κοζειλ̣α̣[ς] | ΖΕΙΠΑΛΑ ἐτῶ|[ν] ΚΕ ὑειὸς καὶ || Ζειπας Κοζει[κ]|ελθου ΘΕΤ.|[.]Ε̣Ν̣Θ̣/[---]

3-4. Ζειπα λαʹ ἐτῶ|[ν] κὲ ὑειός, P.; ἐτῶ|[ν] κεʹ, P.Samsaris [or Ζειπαλα ἐτῶ|[ν] κεʹ; the name Ζειπαλας is not attested, but cf. Κοζειλας, Chaniotis] || 6. in fine, ΘΕ..., P.Samsaris [the other letters are read from the photo; the last visible letter is Τ or Π || 7. read from the photo and the dr., Chaniotis; in fine, ε̣ν̣θ̣ά̣[δε? --], Stroud].

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570. Aphytis (Chalkidike). Dedication to Dionysos, ca. 350-300 B.C. Part of the moulding of a marble dedicatory relief kept in the Monastery of Panteleemon in Athos, but originally from Kallithea (Aphytis, Chalkidike), where the monastery owned land. Ed.pr. E.Voutiras in *Μύρτος* 636-638 (ph.): [-- name -- ὑπὲρ το]ῦ πατρὸς ἱερητεύσαντος Διονύσωι

The dedication was made by the son of the priest, who had probably died (cf. *SEG* XL 530), ed.pr.

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571. Aphytis (Chalkidike). Inscribed vases dedicated to Dionysos, undated. Sherds of vases inscribed after firing; found in a sanctuary of Dionysos at Aphytis (cf. our lemma no. 570). E.Youri, *AAA* 3 (1971) 362/363 and 366; ead. in U.Jantzen (ed.), *Neue Forschungen zu griechischen Heiligtümern* (Tübingen 1976) 137 (ph.). E.Voutiras in *Myrtos* 631-640, discusses the evidence for the cult of Dionysos in this cave and republishes these inscriptions (634/635): A) Διονύσō B) Ἡγίας Δι[ονύσωι] (rim of an Athenian red-figure krater) C) [---]σι Κράταιος

C. [Νύμφη]σι, Y., who argued that the cult place was also dedicated to the cult of the Nymphs; V. prefers [Χάρι]σι, without excluding the possibility of [τίθη]σι or [δίδω]σι.

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572. Apollonia (Mygdonia). Dedication of a gymnasion to Zeus Soter, Hermes, and Herakles, 106 B.C. Marble block of unknown provenance, found re-used in a modern house at Melissourgos Thessalonikis (2 km south of Apollonia) in 1988. Mentioned by P.Gauthier - M.B.Hatzopoulos, *La loi gymnasiarchique de Beroia* (Athens 1993) 167; P.Adam-Veleni, *AEMΘ* 14 (2000) [2002] 276 (text). Ed.pr. I.A.Papangelos in I. Touloumakos (ed.), *Αʹ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς στὴ μνήμη Δημητρίου Κανατσούλη, Θεσσαλονίκη 22-23 Ὀκτωβρίου 1999 Πρακτικά* (Thessalonike 2001) 111-113 (ph.; dr.).

Στρατηγοῦντος v Τίτου Αὐφι-
δίου, vvv ἔτους vv βʹ v καὶ v μʹ vacat
Μάαρκος Λευκίλιος Μαάρκο[υ]
Ῥωμαῖος, ὁ ἐπικαλούμεν[ος]
Δημήτριος, τὸ γυμνάσιον
Διὶ Σωτῆρι καὶ vv Ἑρμεῖ
καὶ Ἡρακλεῖ vacat

1-2. The Roman praetor Titus Aufidius was hitherto unknown; he succeeded M. Minucius Q.f. Rufus (110-106 B.C.) as governor of Macedonia, ed.pr. || 2. year 42 of the provincial era || 4-5. the Roman M. Lucilius M.f. had probably settled in Apollonia and was known to the natives under the Greek name Demetrios, ed.pr. || 6-7. Hermes and Herakles are the typical gods of the gymnasion; the dedication to Zeus Soter reflects Hellenistic traditions, ed.pr. [the cult of Zeus Soter in Hellenistic gymnasia is very rare; the only other known attestation is *SEG* XLVI 1721 L. 42 (Xanthos), Chaniotis].

573. Avgi Kastorias (Orestis). Epitaph of Perdikkas, ca. 350-300 B.C. Left part of a limestone base which supported a stele; found at Avgi (west of Argos Orestikon), near Pentavrysos where *EAM* 190 was found. Ed.pr. C.G.Tsoungaris in *Μύρτος* 578-584 (ph.).

Φρυγία καὶ [ca. 7 ἀ]-
νέθηκαν [τὴν στήλη]
ν Περδίκκ[αι ca. 6]
Δ[..]Π[.]ΗΡΑ[----------]

1-2. or Φρυγία καὶ [ca. 7]|ν ἔθηκαν; the name Φρυγία was hitherto unattested in Macedonia, ed.pr.; M.B.Hatzopoulos, *BE* (2000) no. 518, doubts the Attic form of the restored word [στήλην] || 4. the letter H is followed by a P or a B, ed.pr.

574. Berge. Topography. The location of Βέργη, which is mentioned in the Athenian tribute lists (*ATL* nos. 4, 8, 20, 22, 23, and 26), in the list of the Epidaurian theorodokoi (*IG* IV² 1 94 col. Ia L. 19; our lemma no. 329), and in inscriptions of Dion (*SEG* XLV 791; *IGR* III 215; our lemma no. 588), is a matter of controversy (Kalokastro Serron, Zervochori Serron, modern Berge Serron, Therma Nigritas, or Paliokastro Terpnis Serron). According to C.Koukouli-Chrysanthaki in *Μύρτος* 351-375, the distance of Berge from Amphipolis (200 stadia according to Strabo VIII, fr. 36) excludes a location at Kalokastro or near modern Berge; Zervochori, Terpni and Therma Nigritas are too far away from Kerkinitis Lake. Since in Roman times Berga/Berge formed a πεντάπολις together with Tragilos, Siris, Hadrianopolis and Skimbertos (*SEG* XLV 791), she favors a location east of the Strymon and suggests identifying Berge with Neos Skopos, where the archaeological remains show the existence of a settlement as early as the late 6th cent. B.C. Cf. M.B.Hatzopoulos, *BE* (2000) no. 479 and (2001) no. 302. See also our lemmata nos. 575 and 588.

575. Berge. Grant of land by the Bergaioi to Timesikrates, ca. 470-460 B.C. Block of Thasian marble inscribed with a text in the Parian alphabet; found in Neos Skopos Serron. Ed.pr. Z.Bonias, *BCH* 124 (2000) 227-246 (ph.; dr.), who suggests that the recipient of the land was a proxenos of Berge; the discovery of this text confirms the identification of Berge with Neos Skopos Serron (cf. our lemma no. 574); B. discusses in detail the relations between Berge and Thasos.

Τάδε Τιμησικράτε[ι]
Βεργαῖοι ἔδοσαν τ-
ὴν δ' ἐν τῆι βολῆι τῆ-
ι προτέρηι καὶ τῆι ὑ-
στέρηι· ἄνπελο[ν]
ὑõ (?) Λανσίσο Σί[ca. 4-5]
[.]ὑõ Λα[-- ca. 10-11 --]
[..]Ο[---------------]

[The division of lines has been corrected on the basis of the photo and the dr., Sverkos; τήν (L. 3, initio), τῆι (L. 3, in fine), ὑστέρηι (L. 4), ed.pr.] || [3-4. βουλὴ προτέρη and ὑστέρη probably refer to a probouleumatic procedure, Chaniotis] || 6. perhaps the unattested (Thracian?) name Λάνσισος or 'Ολάνσισος, ed.pr.

576. Beroia. Honorary inscription for P.M.Quintianus Makedon, 2nd cent. A.D. *I.Beroia* 120. O.Salomies, *Arctos* 34 (2000) [2001] 115 note 1, suggests interpreting the abbreviation M. in the nomenclature of Π. Μ. Κυϊντιανὸς Μακέδων as the abbreviated nomen Μ(έμμιος) (Μ(ᾶρκος), i.e., a second praenomen, *I.Beroia*) and associating Makedon with Π. Μέμ(μιος) Κυϊντιανὸς Καπίτων (*I.Beroia* 78; early 3rd cent. A.D.).

577. Beroia. Ephebic catalogue, 235/236 A.D. Marble plaque reused in the church of St. Basileios in Beroia in 1997. Ed.pr. P.M.Nigdelis, *Tekmeria* 5 (2000) 133-136 no. 1 (ph.), who points out that another four ephebic catalogues are known from Beroia: *I.Beroia* 135-138 (177/178, ca. 225-250, 251/252 and 255/256 A.D., respectively). The names of the ephebes are not preserved (cf. *I.Beroia* 137/138), probably because they were painted and not engraved on the stone (ed.pr.). Cf. *An.Ép.* (2000) [2003] no. 1302.

'Αγαθῆι Τύχηι·
ἔτους ζξσ´ Σεβαστοῦ τ[οῦ καὶ]
γπτ´, ἀλειφούσης τῆς π[όλε]-
ως, ἐπιμελουμένου τοῦ ἀλίμ[μα]-
τος Λουκίου Κορνηλίου Σω[τῆ]-
ρος, ἐφηβαρχοῦντος 'Αντιγ[..]
vacat

1. 'Αγαθῇ τύχῃ, ed.pr. [the iota adscriptum is visible on the photo, Sverkos] || 2-3. dates according to the era of Actium and the Macedonian provincial era || 5. L.Cornelius Soter is otherwise unknown, but the gentilicium Κορνήλιος is attested in Beroia (*I.Beroia* 26, 51, 145, 335, 502) and the name Σωτήρ at Leukopetra (*I.Leukopetra* 15 and 69), ed.pr. || 6. 'Αντιγ[ένους] or 'Αντιγ[όνου], ed.pr.

577 bis. Beroia. Acclamation to Julian on a milestone, 361-363 A.D. *I.Beroia* 482. *An.Ép.* (1974) no. 586 (c) (I.P.Touratsoglou, *Makedonika* 9, 1969, 320/321 no. 3). K. Dietz, *Chiron* 30 (2000) 837 note 265 (cf. our lemma no. 1702), argues that probably something like [νικ]ᾶ[ν ἐγε]ννήθ[ης, εἷς 'Ιουλια]νὸς Αὔγουστος should be restored ([--]Α[--]--]ΑΝΕΤ[-- 'Ιουλια]νὸς Αὔγουστος, *An.Ép.*). [D.'s reference (*An.Ép.* (1974) no. 596 c) should be corrected; the second acclamation for Julian in Beroia, which D. mentions, is in fact a text on the same milestone; see now *I.Beroia* 482, Chaniotis].

578-583. **Beroia. Epitaphs of gladiators, 2nd-3rd cent. A.D.** Six marble stelae found in the north-eastern cemetery (578-582) and in the modern cemetery of Beroia (583). Edd.pr. P.M.Nigdelis - L.Stefani, *Tekmeria* 5 (2000) 88-99 (ph.). Gladiatorial combats took place in Beroia from the late 1st cent. A.D. onwards in the context of the emperor cult (cf. *I.Beroia* 374-390, 495, and 497; edd.pr.).

578: 88-91 no. 1 (ph.). **Epitaph of the gladiator Archimedes, ca. 150-200 A.D.** Marble naiskos stele with representation of a gladiator in relief, who wears *balteus*, *subligaculum*, and *ocrea*, and carries a palm branch in his right hand; his left hand rests on his weapons (shield and helmet).

	Ἀρχιμήδης	οὐκ ἰμὶ κὲ οὐ
	ἐνθάδε κῖμε·	μέλι μοι· χε̃-
	οὐκ ἤμην κὲ	ρε, παροδῖτα
4	ἐγενόμην,	

1. Ἀρχιμήδης, attested for the first time for a gladiator, possibly an allusion to the man's cunningness (cf. the name Ἀρκοπλάνης in *SEG* XXXV 1141), edd.pr. || 3-6. this very common formula is attested for the first time in Macedonia, edd.pr.

579: 91-94 no. 2 (ph.). **Epitaph of Podenemos, 3rd cent. A.D.** Marble naiskos stele with representation of a man reclining on a kline, in front of which stands Eros/Hypnos: Βασιλικὴ Ποδηνέμῳ τῷ | καὶ Ἀσκληπιοδότῳ ἐκ τῶν | ἐκίνου μνείας χάριν ❦

1-2. Βασιλική and Ἀσκληπιόδοτος, attested for the first time in Beroia; for another gladiator with the name Ποδήνεμος cf. C.Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993) no. 16, edd.pr.

580: 94/95 no. 3 (ph.). **Epitaph of Maron, 3rd cent. A.D.** Marble naiskos stele with representation of a funerary banquet; a gladiator reclines on a bed, next to which one recognizes his shield and helmet; opposite the gladiator a seated woman: Αὐγούστα Μάρωνι τῷ ἰδίῳ ἀνδρὶ | ἐκ τῶν ἐκείνου μνείας χάριν

581: 96/97 no. 4 (ph.). **Epitaph of Aigialos, 3rd cent. A.D.** Marble naiskos stele with representation of a funerary banquet; a gladiator reclines on a bed, flanked by his weapons (shield and helmet, right) and a palm tree (left); under the pediment four wreaths Cf. *An.Ép.* (2000) [2003] no. 1299: Πρόκλα Ἐγιαλῷ τῷ κὲ Ἡρώδῃ | ἐκκ τῶν ἑαυτοῦ μνίας χάριν· | χε̃ρε, παροδῖτα ❦

1. Ἐγιαλῷ = Αἰγιαλῷ, hitherto unattested in Beroia (perhaps the same person as in our lemma no. 582), edd.pr.

582: 97/98 no. 5 (ph.). **Epitaph of Antiochianos, 3rd cent. A.D.** Marble plaque with representation of a funerary banquet; a gladiator reclines on a bed, flanked by his weapons (shield and helmet, right) and a palm tree (left); under the pediment four wreaths. Cf. *An.Ép.* (2000) [2003] no. 1300: Αἰγιαλὸς Ἀντιο|χιανῷ τῷ καὶ Κλαυ|διανῷ ἐκ τῶν ἐκείνου ἐκείνῳ μνείας | χάριν

1. For Αἰγιαλός see also no. 581, edd.pr.

583: 98-103 no. 6 (ph.). **Epitaph of Hermes. 3rd cent. A.D.** Lower part of a marble stele with representation of a funerary banquet; a gladiator reclines on a bed, next to which one recognizes his shield and helmet; opposite the gladiator a seated woman, under the bed a dog (next to it the inscription A). Cf. S.Follet, *An.Ép.* (2000) [2003] no. 1301.

A

Δοῦλος

B

Οὐαλερία Ἑρμῆτι μορ-
μίλ(λ)ωνι ἰδίῳ ἀνδρὶ πάλῳ πρ-
ώτῳ ἐκκ τῶν ἐκίνου ἐκείνῳ
4 μνήμης χάριν· χαῖρε, πα-
ροδῖτα

A. Δοῦλος is probably the name of the dog, rather than the status of the gladiator; for representations of dogs in epitaphs of gladiators cf. *I.Pergamon* 577 and *I.Alexandreia Troas* 104; for mocking names given to dogs cf. Parasitus, Latro, Leno etc., edd.pr. [cf. the dog Μουλίων (the mule-driver) in Dion (*SEG* XLIX 700), Chaniotis] ||. B. 1-2. ΜΟΡΜΙΛΔΩΝΙ, lapis; μορμίλδων = murmillo/mirmillo; cf. L.Robert, *Hellenica* III (Paris 1946) 136, edd.pr.; μορμίλ(λ)ων, F. ('confusion pourtant classique entre lettres triangulaires').

584. **Beroia. Epitaph, 3rd cent. A.D.** *I.Beroia* 280. O.Salomies, *Arctos* 34 (2000) [2001] 115-117, remarks that the persons mentioned in this text (Σεγοῦννος Ζωσ[---] | Φικτω[ρι-----]) are identical with the persons mentioned in L. 1 of the epitaph in our lemma no. 585. The correct form of the name is Σεγ(ν)οῦννος; it is of Celtic origin.

585. **Beroia (?). Epitaph.** Stele of unknown provenance in the Archaeological Museum of Istanbul. G.Mendel, *Musées impériaux ottomans. Catalogues des sculptures grecques, romaines et byzantines* III (Istanbul 1914) 150/151 no. 936 (dr.). Republished by O.Salomies, *Arctos* 34 (2000) [2001] 116/117, who observes that the two persons mentioned in L. 1 (a couple?) are identical with the persons mentioned in *I.Beroia* 290 (our lemma no. 584). This

identification and the language (μνήμης χάριν, ὑός for υἱός, ἥρωα) suggest that Beroia is the stele's provenance: Φικτωρία Πῶλλα, [Τίτ]ος Σεγνοῦννος | Ζώσιμος, Τίτος Σεγνοῦνος Ἰουκοῦνlδος, Τίτος Σεγνοῦννος Πωλλιανός | ὁ ὑὸς αὐτοῦ, μνήμης χάριν, | ἥρωα

The relation of these persons is not clear; Fictoria Polla and Zosimos seem to be a couple, Iucundus and Pollianos probably a son and grandson, S. [in this case, the epitaph was erected for Iucundus by his parents (Polla and Zosimos) and his son Pollianus, Chaniotis] ||1-3. Σέγνουννος, M.; Σεγνοῦννος, S.

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586. Derveni. Metal vessels, 4th cent. B.C. P.Themelis - I.Touratsoglou, *Οἱ τάφοι τοῦ Δερβενιοῦ* (Athens 1997) 172/173, interpret the inscriptions engraved on metal vases found in the graves at Derveni as the names of producers: Ἀντ(ιγόνου), Σί(κωνος), Ἐρβ(ούλου). A.Sideris, *RA* (2000) 24-6, argues that these are the names of the owners and presents a list of names of producers on metal vases. Cf. our lemma no. 654bis.

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587. Dion. Cults. Artemis and Isis. In a study dedicated to the cult of Isis at Dion, M.Giuman, *Ostraka* 8 (1999) [2001] 427-446, focuses on the association between Ἄρτεμις Εἰλύθυια (*SEG* XXXIV 629) and Isis Λοχία (*SEG* XXXIV 622, 626/627; cf. *SEG* XLVII 788), worshipped as patrons of childbirth.

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588. Dion. Document concerning donation of land, 4th cent. B.C. Fragment of a stele found in Dion with inscriptions on both sides; still unpublished. According to C.Koukouli-Chrysanthaki, *art.cit.* (our lemma no. 574) 351, the first side is inscribed with a document that concerns the donation of (royal?) land; Βέργη is mentioned twice in this document. An agonistic inscription (mentioned by Hatzopoulos, *Macedonian Institutions* I 60 note 4) was inscribed later (2nd cent. B.C.) on the back of the stele.

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589. Dion. List of names, Hellenistic period. Lower left side of a plaque found in the sanctuary of Zeus. Mentioned by D.Pandermalis, *ΑΕΜΘ* 14 (2000) [2002] 381/382, who reports that the stone preserves the names and patronymics of 68 persons in two columns; the names were written by at least three scribes. Under the heading χῆραι πολίτιδες the names of five women are given: Σικελία Ἐπιγόνου, Νικαρίστη Ἀντιπάτρου, Σαβύθη Θεοξένου, Μικυλὶς Σάμου and Εὐφρονίς. The name Σαβύθη may be related to Σαβύττας in Thessaly. P. suspects that the five widows were members of the religious association which supervised the cult of Zeus Olympios at Dion. M.B.Hatzopoulos, *BE* (2002) no. 254, points out that in Macedonia the widows became heads of families and comments: 'ne pourrait-on pas avoir affaire à une liste des chefs de famille, désignant autant d'οἰκίαι de citoyens, entre autre unités de recrutement, dont la tenue à jour était nécessaire pour des raisons évidentes?'

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590. Edessa (?). Epitaph, 2nd cent. B.C. *SEG* XLIX 827. This inscription was published by D.Whitehead on the basis of H.P.Borell's notes (*SEG* XLIX 827). In an addendum [which I, unfortunately, overlooked, Chaniotis], id., *ZPE* 131 (2000) 161/162, points out that this inscription (now in the Louvre) has already been published: *LB* 1362; Dimitsas, *Ἡ Μακεδονία* 557; cf. A.B.Tataki, *Macedonian Edessa: Prosopography and Onomastikon* (Athens 1994) 29/30 no. 5. W. doubts its attribution to Edessa, which is based on unconfirmed Louvre sources; not only is the name Δίμνος attested in Chalaistra (area of Thessalonika; Plut., *Alex.* 49), but also H.P.Borell's epigraphical notebook gives Thessalonika as its provenance.

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591. Exochi Kozanis. Dedication, 2nd/3rd cent. A.D. *SEG* XLVII 900. M.B.Hatzopoulos, *BE* (2002) no. 252, republishes the text: [--]ÇAPCEBAC[------| Φί]λιππος Δι[----- |..]ΩΝΙ ΑΡΜΕ[------ | ὑπὲρ τ]οῦ πατρὸς [ἀνέθη]||κεν

1. Perhaps ["Ετου]ς ΑΡ Σεβασ[τοῦ], but the letter forms suggest a later date than 69/70 A.D., H.; [--]ÇAPCEBAC[--], *SEG* || 4. initio, [ὑπὲρ τ]οῦ, H.

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592. Kaisareia. Funerary epigram (?) for a bishop, 9th cent. A.D. (or 5th/6th cent. A.D.). S.Pelekanidis in *Μνήμη Κ.Ι. Ἀμάντου* (Athens 1960) 463-467; *EAM* 66; A.Avramea - D.Feissel, *T&M* 10 (1987) 365/366 no. 9. G.Velenis, *Egnatia* 5 (1995-2000) [2001] 53-75 (ph.; dr.; in Greek), observes that this epitaph was inscribed on the back of a pedimental stele which was turned up-side-down when the second text was inscribed; the earlier text (ca. 15 lines), which possibly belongs to the Roman Imperial period, was erased.

V. argues that this epitaph is a metrical text consisting of six 12syllable verses distributed in 11 lines (LL. 1-10), the first of which is not preserved; a prosaic text (LL. 10-13) follows. From a study of the letter forms he concludes that the text was inscribed by two different masons (LL. 1-8 and LL. 8-13) in the 9th cen. A.D. (and not in the 5th/6th cent. A.D., *EAM*, A.-F.), for the bishop Νίκων (L. 1), and not for Μακεδόνιος (cf. L. 6); also the metrical structure (Byzantine 12syllable verse) supports a date in the 9th cent. A.D. D.Feissel, *BE* (2002) no. 593, rejects this interpretation. V. presents a new critical edition, suggesting the following division of verses for LL. 1-10:

[--- ca. 10-12 --] Ṇίκων | [-- ca. 6-8 --]ωρ̣
ξ(ὺν) κλήσι τοῦ τῶν | ὅλων δεσπό(του) Θ(εο)ῦ
5 τὴν | προεδρίαν ἔλα||χ(ε)ν ἐν τῇ ε´
Καισάρων | ọμοπό(λει) Μακεδονί(ης),
ὅς ἐσ|τιν οὗτος ἀνὴρ τ' ἅπαν | εὔφημος,
10 {ΟΣ} ἐπισκο|πήσας ἔτος ἓν μῆ{ι}να || α´,
τοῦ τῇδε βίου ἐκδημή-
12 σας μη(νὶ) Ἰανουαρίῳ
κγ´, ἰνδ(ικτιῶνος) αι´, πρὸς Θ(εὸ)ν
ἐνεδήμησεν †

Readings and restorations of V. || 1. [---]νικων, P.; [---]NIKΩN, *EAM*; [---]νικων, A.-F.; Νίκων, V., who observes that there are no composite Christian names with the ending -νίκων; for the lost line V. suggests the restoration [ἐν τῷδε τόπῳ εὕρετο] Νίκων [τέκμ]ωρ, assuming that Nikon was provisorily serving in the vacant bishopric of Kaisareia (cf. l.L. 3-5) and died during this service || 2. [---]ωι Ζ κλήσ(ε)ι τούτων, P.; [--]ΩI Z κλήσ(ε)ι τοῦ τῶν, *EAM*; [..]ω[..], κλήσι τοῦ τῶν, A.-F. || 3. δέ {ε} πό(λεως) θύτη(ς), P.; δεσπό(του) Θ(εο)ῦ, *EAM*, A.-F. || 4-5. ἔλαχεν τῇ Ἐ(κκλησίᾳ) Καισάρων, P.; ἔλαχεν τῆς Καισάρων, *EAM*; ἔλαχεν τῆς Καισαρ(έ)ων, A.-F.; ἔλαχ(ε)ν ἐν τῇ ε' (= πέμπτῃ) Καισάρων, V., who assumes that Kaisareia had the fifth rank among the cities of Macedonia || 6. πό(λεως)· Μακεδόνιος, P.; πό(λεως) Μακεδόνιος, *EAM*; πό(λεως). Μακεδόνιος, A.-F.; ὁμοπό(λει) Μακεδονί(ης) or Μακεδονί(η) ὅς, V., who recognized the letters OMO written in smaller size on the left border and above the letter M || 7-8. ἀνὴρ τὰ πάν(τ)' εὔφημος, P.; ἀνὴρ τὰ πάν(τα) εὔφημος, A.-F.; τ' ἅπαν, V. || 8. ὅς, P., *EAM*, F.; diplography, V.

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593. Kastania Pierias. Dedication to Artemis and Hekate, ca. 150-50 B.C. Fragment of a marble hekataion in the form of a prismatic stele, probably decorated with three heads in relief; the stele is inscribed on all three sides. Ed.pr. P.Chrysostomou in *Μύρτος* 248, with detailed discussion of the expression κατ' ὄναρ and the significance of Ἑκάτη in Greek popular cult. M.B.Hatzopoulos, *BE* (2000) no. 456, does not exclude a later date.

A:	Ἀρτέμιδι Ἑκάτῃ	B:	Ἱππόστρατος Παραμόνου	C:	κατ' ὄναρ

B. Ἱππόστρατος Παραμόνου may be a forefather of Ἱππόστρατος in Dimitsas, *Ἡ Μακεδονία* no. 24, ed.pr.

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594. Kastania Pierias. Epitaph of Philete, Roman Imperial period. Marble relief stele with the representation of the bust of a man; built into the church of Kastania. Mentioned by P.Chrysostomou, *op.cit.* (our lemma no. 593) 253 note 38: Ἄδραστος Φιλήτῃ | τῇ εἰδίᾳ γυναικὶ μνήμης | χάριν

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595. Keletron. Epitaph, late 5th/early 4th cent. B.C. Upper right part of a limestone stele found reused in a house in Kastoria (ancient Keletron). Ed.pr. C.G.Tsougaris in *Μύρτος* 584-589 (ph.), who points out that this is one of the oldest inscriptions of Macedonia.

[------]IMEΛA
[------]PNITΛ
[------]YPEAΣ
4 [--------]PEY
[--------------]

The arrangement of letters resembles the stoichedon style || 1. [Καλλ]ιμέλα, rather than [Θε]ιμέλα or [Κλε]ιμέλα, ed.pr. || 2. [Ὀρ]νίτα, ed.pr., who associates this name with Ὄρνυτος, Ὀρίντας, Ὀρνυτίων and Ὀρνέα [the reading Ὀρνέα in *EAM* 89 is not certain; see M.B.Hatzopoulos, *BE* (1994) no. 380 and (1995) no. 409, Sverkos]

|| 3. the end of an ethnic (e.g., Θυρέας) or of a personal name (e.g., Σαυρέας, Ταυρέας, Εὐρέας), ed.pr.

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596. Korten. Honorary inscription for Iulius Teres, 2nd/3rd cent. A.D. *SEG* XLIX 885. M.Heil points out *per ep.* that the views of H.Müller, *Chiron* 31 (2001) 450-455, on the prosopography of this text were not accurately summarized in *SEG* XLIX 885. The senator Γ. Ἰούλιος Τήρης was the son of the homonymous Θρακάρχης and *pater senatorum* (not a senator himself; *PIR*² I 597) and nephew of the senator C.Iulius Maximus Mucianus (*PIR*² I 427; *An.Ép.* 1939, 184 = *Philippi* II no. 240; *CIL* III 7339 = *Philippi* II no. 357).

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597. Leukopetra. Dedications of slaves and free persons to Meter Theon Autochthon, 2nd-4th cent. A.D. Edd.pr. P.M.Petsas - M.B.Hatzopoulos - L.Gounaropoulou - P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra (Macédoine)* (Athens 2000), present the long awaited corpus of 194 dedications ('manumission records') found in the sanctuary of Μήτηρ Θεῶν Αὐτόχθων (Μήτηρ Θεῶν, Κυρία Μήτηρ Θεῶν Αὐτόχθων, Θεὰ Αὐτόχθων, Μήτηρ Θεῶν Αὐτοχθονῖτις, Κυρία, Μήτηρ Θεῶν Ὀρεία) at Leukopetra near Beroia (ph.; French translation; indices). The cult of this divinity had a long tradition and great popularity in Macedonia (p. 29) [for Pella see our lemmata nos. 609-611]. In his thorough introduction (19-78) H. discusses the discovery of the texts and sketches the geographical, social, religious and legal background of these donations. We single out the discussion of the cult of Meter Theon (28-30), the reasons for the dedication of slaves (30-32), the social status of the dedicants, the diffusion of Roman citizenship, the legal status of the dedicated persons (33-38), fines for the violation of the donation, the formulas used, the language of the documents (63-73) and the onomastic material (61-63). Except for 24 texts (2, 5, 12, 14/15, 26/27, 43, 47, 53, 57, 63, 69, 83/84, 89, 99/100, 103, 116-118, 134, and 151) the great majority of the texts are published for the first time. The dated inscriptions range from 141/142 to 313 A.D. [We avoid the term 'manumission records' for the entire material, since some of the texts are simple dedications of objects (2, 8, 66, 127?, 151-159, 173?, 164/165, 167, 177?); in addition to this, at least in the case of slaves who were bought *in order* to be dedicated to the goddess (see below), the term 'manumission' is misleading; cf. also M.Ricl, *Tyche* 16 (2001) 127-147, Chaniotis]. We discuss the most important aspects of these texts, primarily based on H.'s introduction.

Administration of the sanctuary: The priests and curators were appointed by Beroia and belonged to a small circle of families (pp. 23/24). In most cases the curators (ἐπιμελητής, ἐπιμελούμενος, προνοῶν, κουράτωρ/κουρατορεύων) were men (15 or 16 men, one woman), eight of whom served longer than a year (in one case at least eight years). The names of nine priests and 21 priestesses are known; iteration in this office was possible (a chronological list of the priests and priestesses and of the curators on pp. 223/224). The term of office did not begin with the Macedonian year (1st Dios), but sometime between 1st Δῖος and Αὐδναῖος (p. 45). Ἥλιος and Σελήνη are invoked in a text, probably as witnesses of the dedication (139).

Dedication of slaves: The dedication of the slave is usually expressed with the verbs ἀνατίθημι, χαρίζομαι and δωρίζομαι, in a few cases with the verbs στηλογραφέω (**23**, **26**, **35**, **44**, **83**), and δίδωμι (**106**, **131**); in one case the dedicator uses the expression ἀποκατέστησα τῇ θεῷ (**9**), in another τὸ πιττάκιον ἔθηκα ἰς τὸ ἱερόν (**106**). The reasons for the dedication of slaves are not frequently mentioned (pp. 30-32). Sometimes it was a vow of the dedicant (**14**, **164**, **166/167**, and **170**) or of a relative (the mother: **87**), e.g., in order to achieve healing for himself or for a relative (**47**; cf. **45/46** and the anatomical votive **157**); some donations are thanks-giving dedications (**2**: εὐχαριστήριον; **69**: ἐπὶ εὐχαριστηρίοις; **153** and **159**: χαριστήριον). In the isolated case of the dedication of a free person, a woman dedicated her son, fulfilling ■ vow she had made when he was ill (**47**). Frequently slaves, either house born or bought, were promised to the goddess (κατονομάζω), and raised (ἀνέθρεψα τῷ ὀνόματι) in order to be dedicated (**16**, **39**, **45**, **52**, **57**, and **90**); a man explicitly states that he had bought slaves upon the goddess' command in order to dedicate them to her (**78**) [cf. 57 L. 4/5: ἠγόρασα Μητρὶ Θεῶν Αὐτό|χθονι, Chaniotis]. In one case a lost (or runaway) slave was dedicated to the goddess in the hope that she would find him (**53**) [for the ceding of lost or stolen property to the gods in inscriptions, especially in Asia Minor, see, e.g., *SEG* XXVIII 1568; *I.Manisa* 174; H.S.Versnel in C.A.Faraone-D.Obbink (edd.), *Magika Hiera: Ancient Greek Magic and Religion* (New York-Oxford 1991) 60, 73/74, 77; M.Ricl in E.Schwertheim (ed.), *Forschungen in Lydien* (Bonn 1995) 69; A.Chaniotis, *YSCP* 31 (2003) 1-43, Chaniotis]. A woman who was unable to repay a debt to the sanctuary dedicated her alumna (**134**: διὰ τὸ τὴν τιμὴν αὐτῆς δεδανῖσθαι παρὰ τῆς θεοῦ καὶ μὴ δύνασθαι ἀποδοῦναι). Occasionally, the dedication had been demanded by the goddess (**9**, **34**, **101**, **151**, **154**), especially in order to appease her anger, e.g., for the enslavement of a manumitted slave (**78**; cf. **35** and **65**) [in 65 the verb ἀποδίδομεν recalls the use of the same verb in the confession inscriptions to express an expiatory donation made to an angry divinity; see G.Petzl, *Die Beichtinschriften Westkleinasiens* (*EA* 22; Bonn 1994) nos. 8, 17/18, 28, 36, 46, 63, 71, 73/74, Chaniotis]. The dedicated slaves were obliged to serve in the sanctuary (προσμένειν, ὑπηρετεῖν) on the 'days prescribed by custom', i.e., on the days of the festival (ἔθιμοι ἡμέραι, ἔθιμοι ἑορταί: **12**, **14**, **17**, **20**, **23**, **29**, **33/34**, **46**, **83**, **113**, **136**); in one case the service is specified: the dedicated slave should serve as a flautist (**131**: δίδωμι... ὑπηρεσίαν τὰς ἐθίμους ἡμέρας αὐλητήν). In many cases this obligation was combined with the παραμονή in the household of the dedicator (**12**, **19**, **22**, **33**, **43**, **55**, **62**, **71**, **75/76**, **79**, **81**, **132**; cf. **58** and **61**) or/and of a relative (**21**, **43**, **56**, **86**; cf. **59**). The service to the goddess began either immediately upon the dedication or after the dedicator's death (**21**, **25**, **31**, **51**, **70**, **84**, **91**, **95/96**, **105-107**, **116**, **129/130**). A few texts only mention the παραμονή in the owner's household (**37**, **117/118**, **133**).

Legal aspects. The legal nature of these donations is revealed by the reference, in the case of female dedicators, to the fact that they had the *ius trium liberorum* (τριῶν τέκνων ἔχουσα δίκαιον: **6**, **27**, **52**, **76**, **89**, and **92**), but also by the deposition in the sanctuary of the original deeds of sale of the dedicated slaves (ὠνήν δίδωμι/παρέχω/ἀποτίθημι; cf. καταγραφὴν παραδίδωμι: **94**; cf. the expression τὴν ὠνὴν/ἀσφάλειαν ἀποτίθημι εἰς τὰς ἀγκάλας τῆς θεοῦ: **3**, **63**, and **93**), in order to attest the legality of the donation to the goddess. H. defends the view that these acts of donation constitute manumissions of slaves [cf. D.Mulliez, *Topoi* 10 (2000) 448]. The similarity to consecrations in Phrygia should not be attributed to a late transfer of

Phrygian traditions to Macedonia, but is the result of parallel developments that go back to the common origin of the pre-Hellenic population of Macedonia and Phrygia (p. 35). The manumission of slaves through consecration has ■ long tradition in Macedonia (e.g., *SEG* XLIII 388; *EAM* 115); it co-existed with 'civil manumissions' (*I.Beroia* 31-33). From the 1st cent. A.D. onwards the manumission through consecration became the manumission form recognized by the Roman authorities. The dedicated persons are not only designated as δοῦλος, δούλη, δουλάριον, σῶμα, and σωμάτιον, but also by terms which show an ambiguous social position, possibly illegitimate children of master and slave (θρεπτός, θρεπτή, νεανίσκος, κοράσιον, παιδίσκη, παῖς, παιδίον, παιδάριον; p. 41). In addition to a large variety of modalities concerning the dedication, the texts include detailed provisions for the protection of the dedicated slaves (pp. 52-59) and fines in accordance with a decision (ἀπόφασις, κέλευσις) of the governor of Macedonia Τερτυλλιανὸς Ἀκύλας (**63**, **68**, **72**, **76**, **79**, **83/84**, **86/87**, **89**, **91-96**, **100**, **105**, **119**; 212/213 A.D.). Tertullianus Aquila should be identified with Μᾶρκος Οὔλπιος Τερτυλλιανὸς Ἀκύλας λογιστής in Attaleia (*IGR* III 474). M.Ricl, *Tekmeria* 5 (2000) 155-159, endorses the interpretation of the expression καταχθείσης τριακονθημέρου as a reference to the thirty days in which the act of the donation (and other relevant documents) should be publicly displayed and objections to the donation could be put forward (as orginally suggested by P.Petsas); this interpretation can be supported by documents from Asia Minor (especially *I.Manisa* 523 = *SEG* XLIV 977; cf. G.Petzl, *op.cit.* no. 36).

Social aspects. Most dedications were made by a single individual (111 cases, of which 47 men, 49 women, and 15 persons of undetermined gender), only 10 dedications by more than one person (usually by relatives). Many of the dedicants had relations with the sanctuary, as ἱερόδουλοι (**39**, **109**, **112/113**, **117**, **151**; cf. τῇ δεσποίνῃ μου: **109**, **112/113**; cf. **43**: Μητρὸς Θεῶν ἀπελευθέρα) [the latter person is regarded by the edd. as a slave dedicated to the sanctuary, i.e. a ἱερόδουλος, from the point of view of the sanctuary, but an ἀπελευθέρα from the point of view of the former owner (p. 111); one should also consider the possibility that the donated slaves could at some later point be released from service in the sanctuary, i.e., become ἀπελεύθεροι of the goddess, Chaniotis], λυχνάπτρια (**93**), or members of the sacred personnel (**20** and **91**). There are also two soldiers (**95**: βετρανός; **41**: στρατιώτης ἠβοκᾶτος πραιτωριανὸς ἀξίως τειμώμενος παρὰ τῷ κυρίῳ ἡμῶν Μ(άρκῳ) Αὐρηλίῳ Κομόδῳ), an οἰκονόμος τῆς Βεροιαίων πόλεως (**78**), the daughter of a βουλευτής in Kyrrhos (**45**), and a slave (**85**: δούλη). In most cases (76 out of 116) a single slave was dedicated, in a few cases a mother and her children (**7**, **22**, **26**); the dedication of four or more slaves is exceptional. 109 of the dedicated persons were female, 77 male. Some of them were οἰκογενεῖς (17 cases), others were purchased, sometimes already as infants (ἐξ αἵματος: **39**, **71**, **86**, **94**, **103**, **128**). We point to the use of metronymics (**3**: Εὐάρεστος Νεικολαΐδος), Κοΐντα Ἰουλίας (**16**), Ἀττίκιλλα Σόφης (**60**), Αὐρηλία Φίλα ἡ πρὶν Ἀμίας (**68**). We also single out the term αὔκτωρ = 'guardian' (**51**).

Onomastics and prosopography. 430 persons are mentioned in these inscriptions, but only two (Κλαύδιος Τέρπνος and Ἰουλιανὸς Δημήτριος) are known both from Leukopetra (**22**, **87-94**) and from Beroia (*I.Beroia* 53/54, 122, 127). We select a few unusual names: Ἀγριόνη (**65**), Ἀμαρακίς (**42**), Ἄφδαλος (**55**), Διοσκοῦς (**131**), Θαλάμη (**19**), Καλόκαιρος (**107**),

Λυκολέων (86, 128) and Λυκολένα = Λυκολέαινα (95), Νέπων Λαμυρίδου (31), and Πανηγυριάρχης (92). Among the pre- and non-Hellenic names we mention: Ἀμάτοκος (21), Βείθυς (9), Δουλης (5), Μέστυς (63) and the Semitic names Μαρία (39) and Σαμβατίς (15, 108). We also list the Roman nomina attested in the inedita: Αἴλιος/Αἰλία (16-19, 21, 28-30, 34, 36-40, 43/44, 51, 58/59, 61/62, 71, 73, 75, 80-82, 84, 98, 106/107), Αὐρήλιος/Αὐρηλία (6-12, 41, 43/44, 48, 63, 65, 68, 70, 72/73, 75, 84/85, 92-96, 98, 106/107, 110/111, 119, 129, 142, 160), Δέλλιος (7), Ἔλβιος (81), Ἰούλιος/Ἰουλία (71, 76/77, 79, 133, 165), Κλαύδιος/Κλαυδία (15, 20, 22, 26, 37, 42, 56, 93), Κομήνιος/Κομίνιος/Κομινία (20, 22/23, 25/26, 28-37, 39-41, 107), Λικίνιος (51), Ὀφελλία Τροφίμη (19), Πετρωνία (23), Ποπιλ(λ)ία (62, 80, 86, 95, 105, 108), Σενπρώνιος (29), Τριβωνία (105), Φερωνία (73), Φλάβιος (59, 112/113, 135), Ὠλία (90).

Geography. Most of the dedicants were inhabitants of Beroia (Βεροιαῖος: 3, 41, 116; Βεροιαία: 5) or of its κῶμαι: Αὔραντον (84), Δρόγα (93: Δρογεάτης οἰκῶν ἐν Βάρῃ Νικίο), Καννωνέα (118), and Κυναῖοι (5, 31; cf. 53: Κυνάστης). Other toponyms and ethnic names mentioned in these texts are: Αἰγαιαί (103; cf. 73: Ἐγέων = Αἰγαίων), Ἀλεβία, κώμη τῆς Ἐλημίας (106), Ἀλ(α)ιβέοι (sc. Ἀλαιβαῖοι τόποι; 12) [see now M.Hatzopoulos in P.Derow - R.Parker (edd.), *Herodotus and his World. Essays from a Conference in Memory of George Forrest* (Oxford 2003) 207-218], Βίστυρος (100: Βιστύρριος οἰκῶν ἐν Ἐlλημίᾳ), Δουραῖοι (65: ῥelγιῶνι Ἐλημιωlτῶν κώμῃ Δουlρέοις), Μιεζέοι τόποι (71), Ἐορδαία (134; cf. 94: [---]βαρέᾳ κώμῃ Ἐορδέων), Κυρραῖος (45), and Κυζικηνός (13).

Other dedications: The other dedications include altars (2, 127?, 151/152, 173?, 177?), statues (153/154), relief plaques (156/157), jars (158/159), weapons (41), revenues (35), money (141), and other unspecified objects (8, 66, 155, 164/165, 167).

We summarize here the observations of M.Sève and M.Corbier, *An.Ép.* (2000) [2003] 490-494 nos. 1303-1307: 41 (= 1303) is earlier than 191 A.D., since Commudus has the praenomen Μᾶρκος (S.); 63 (= 1305) LL. 4/5 reads ἡγεμόνος Μ(άρκου) Οὐ(λπίου) Τερlτυλλιανοῦ (Corb.; ἡγεμόνος μου Τερlτυλλιανοῦ, edd.pr.); 65 (= 1306) M.Sève observes the transcription of the Latin word regio in Greek (ῥεγιῶνι) and the replacement of ἐπιμελητής with κουράτωρ. The corrections suggested by M.Ricl, *Tyche* 16 (2001) 147-154 on nos. 5, 12, 26, 45/46, 51, 53, 58, 63, 78, 90, 93, 115, 136, 150, and 160 will be presented in *SEG* LI. These texts are also discussed in detail by M.S.Yiouni, *op.cit.* (our lemma no. 556) 55-120. For a review see D.Mulliez, *Topoi* 10 (2000) 446-450; A.Chaniotis, *EBGR* 2000 in *Kernos* 16 (2003) 291/292 no. 155. We give a comparatio numerorum with *SEG*.

SEG XXIV	*I.Leukop.*	*SEG* XXVI	*I.Leukop.*	*SEG* XXVII	*I.Leukop.*
498a	14	729	43	293	118
498b	15	*SEG* XXVII	294	12	
498c	57	290	99	295	27
SEG XXV		291	116	*SEG* XXVIII	
708	134	292	117	545	84

SEG XXXIV	*I.Leukop.*	*SEG* XLII	*I.Leukop.*	*An.Ép.* (2000)	*I.Leukop.*
656	26	611	103	1303	41
657	47	612	26	1304	51
658	83	613	10	1305	63
659	69	614	53	1306	65
SEG XLII		615	2	1307	76
609	5	*SEG* XLVII			
610	89	906	45		

598. Mende. Religion: Cult of Poseidon. See our lemma no. 873.

599. Meneis (Bottiaia). Dedication, early 3rd cent. A.D. Base made of local volcanic stone found in 2000 in a sanctuary at Ἀγριοκαρυδιά on the territory of ancient Meneis; the sanctuary consists of a naiskos with a pit in the cella (for chthonic offerings?); four graves were excavated next to the temple. Ed.pr. P.Chrysostomou, *AEMΘ* 14 (2000) [2002] 456-458 (ph.). Cf. our lemmata nos. 600/601.

Μάκκις
ὁ ἱερεὺς
καὶ οἱ μύσ-
ται ἐκ προ-
πόσις
ἀνέ-
θηκαν ἔτ-
ους β'[..]

1. Μάκκις is a deminutive of Μάκκιος (Maecius), ed.pr. || 3-4. ed.pr. interprets the graves found near the naiskos as belonging to the cemetery of the μύσται; a man constructed the temple near the graves of his wife and daughter and founded a mystery cult; he and other mystai were later buried in the same cemetery || 4-5. ἐκ προlπόσις = ἐκ προπόσιος (προπόσεως), i.e., a dedication made with the money collected during a symposion; for πρόποσις in the meaning symposion see Ath. 10.431; an alternative reading (εκ' προπόσις = 25 προπόσεις) makes less sense, ed.pr.

600. Meneis (Bottiaia). Boundary stone, Roman Imperial period. Marble Hellenistic pedimental grave stele decorated with two rosettes, re-used as a boundary stone; found in 1999 in the cemetery of an ancient settlement near Προφήτης Ἠλίας, on the territory of ancient Meneis. Mentioned by P.Chrysostomou, *AEMΘ* 14 (2000) [2002] 456, who associates it with the sanctuary of a Dionysiac association (see our lemma no. 599): ὅρος

601. Meneis. Inscribed ring of Arabonia, 2nd/3rd cent. A.D. Gold inscribed ring; found in the grave of a woman near a naiskos (of a Dionysiac association?; see our lemma no. 599). Ed.pr. P.Chrysostomou, *AEMΘ* 14 (2000) [2002] 461 (ph.): Ἀραβlωνίας

'Αραβιωνιάς, ed.pr., who associates this names with the names 'Αραβιανός, "Αραβις and 'Αράβαννα (461 note 13) [rather 'Αραβωνίας ('ring of Arabonia'), i.e. genitive of the Latin name Arabonia (cf. Arabonius in H.Solin - O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994) 20, Chaniotis].

602. Nea Kallikrateia (Chalkidike). Graffito on pottery, late 5th cent. B.C. Sherd of an Attic red figure krater found in a settlement at Nea Kallikrateia (Chalkidike); in the interior of the krater the representation of a bearded man holding a branch or a bolt of lightning in one hand and another round object in the other, engraved after firing. The letter A is incised on the man's chest; part of a boustrophedon (?) inscription in two lines is engraved next to the man. Mentioned by A.Bilouka - S.Vasileiou - I.Graikos, *AEMΘ* 14 (2000) [2002] 303, who suggest that the text may be connected with magic. A.Chaniotis, *EBGR* 2000, *Kernos* 16 (2003) 263 no. 20, reads on the photo the letters A, B, Γ, and Δ (in this sequence, from left to right), and tentatively suggests that the text (or part thereof) may be an abecedarium.

603. Nea Kallikrateia (Chalkidike). Christian invocation, 4th-6th cent. A.D. Vase used as 'moneybox', found empty, in a building at Nea Kallikrateia. Mentioned by L.Toska - G.Chatzakis, *AEMΘ* 14 (2000) [2002] 317 (ph.). [On the photo one reads the beginning of the invocation: † Κ(ύρι)ε βοήθι ---, Chaniotis].

604. Neapolis (Kavala). Inscriptions. P.Pilhofer, *Philippi* II (our lemma no. 617) 1-34 nos. 1-30, republishes the inscriptions found in Kavala (ancient Neapolis; 1-20, 22-24, 26-30) or found in other sites and kept in Kavala (Thasos: 21 = *IG* XII 8 481; Laskarevo: 25 = *IGBulg* IV 2291) [the texts of the Archaic and Classical period are presented here, since they do not belong to the territory of Philippi, Chaniotis]. These texts include a dedication to Παρθένος (6 = *SEG* XLIII 430; 5th/4th cent. B.C.) and sherds of vases found in the sanctuary of Parthenos, one of them with the painted signature of Τλήσων (7: [Τλέσōν ho Νεάρ]χο ἐποίεσε[ν]; late 6th/early 5th cent. B.C.); the rest are graffiti with dedicatory inscriptions addressed to Παρθένος (7a/b, 8-16; 6th-4th cent. B.C.). An undated seal (17) names Παρθένος (17: Παρθέ[νωι]) [or Παρθέ[νου], Chaniotis]. Among the texts which were found outside of Philippi (pp. 697-831) there are several which concern Neapolis or its citizens: 711c (*IG* XII Suppl. p. 151), 771d (*IG* XII Suppl. p. 152), 711e (*SEG* XXXI 769b), 743p (*IG* IX^2 1 96), 743r (*IG* IX^2 1 33), 744 (*SEG* XXXVII 392), 745a (*SEG* XXVI 624), 745d (*F.Delphes* III 2 177), 746 (*F.Delphes* III 4 414), 746k (*IG* VII 505), 746l (*IG* VII 516), 746o (*IG* VII 342 = *I.Oropos* 111), 746p (*IG* VII 416 = *I.Oropos* 523), 747 (*SEG* XVI 211), 748 (*IG* I^3 101), 749 (*IG* II^2 128), 752b (*IG* IV^2 1 94), 753 (*IG* XII 5 109), 754a (*IG* XII 5 843). For the inscriptions which postdate the foundation of Philippi (1-5, 17-30) see our lemma no. 617.

605. Neos Skopos Serron. Epitaph of Dioskourides with reference to his testament, Roman Imperial period. Marble stele. G.Bakalakis, *AE* 75 (1936) Chronika 17; *BE* (1938) no. 215; C.Edson, *HThR* 41 (1948) 175; G.Kaftantzis, *Ἱστορία τῆς πόλεως Σερρῶν καὶ τῆς περιφέρειάς της* (Athens 1967) 298-300 no. 496. C. Koukouli-Chrysanthaki, *art.cit.* (our lemma no. 574) 359/360 (ph.), republishes the text (ph.), arguing that Neos Skopos should not be identified with the κώμη 'Ολδηνῶν, but with Berge. The κώμη 'Ολδηνῶν was a settlement in the territory of Berge. Now published also in *Philippi* II no. 568.

[Διοσ]κ̣ουρίδης
Σύρου 'Ο[λ]δ̣ηνὸς ἀνπεγέ-
ν̣ε̣το ἐτῶν ξ' καὶ ἀπέλιπεν
τῇ 'Ολδηνῶν κώμῃ δηνάρια
ιε' · ἵνα ἐκ τοῦ τόκου κρατὴρ
γεμισθῇ ἔνπροσθε τῆς τα-
φῆς καὶ στεφανωθῇ ἡ ταφὴ
ἐν ταῖς Μαινάσιν κατ' ἐνιαυτὸν
ἅπαξ· ἐὰν δὲ μὴ ποιήσουσιν, τό-
τε ὁ χαλ̣[κ]ὸς ἔστω τῶν κληρονό-
μων μ̣[ου]· Διοσκουρίδη χαῖρε

[We change the text presented by K.-C. on the basis of the photo and of the earlier publications, Sverkos] || 5. initio, punctuation sign after IE.

605 bis. Nikisiani. Inscribed silver vase, 4th cent. B.C. Silver kalyx found in grave Δ. D.Lazaridis - K.Romiopoulou - I.Touratsoglou, *Ὁ τύμβος τῆς Νικήσιανης* (Athens 1992) 31 (ph.). Republished by P.Themelis - J.P.Touratsoglou, *op.cit.* (our lemma no. 654bis) 172: HB (monogram)

606. Nikiti (Chalkidike). Dedication to king Philip II or V, 3rd or early 2nd cent. B.C. Limestone block (altar?) found in 1990 at the site of a small Hellenistic settlement in Νικητὴ Χαλκιδικῆς, on the road from Sithonia to Kassandreia. Mentioned in *SEG* XLVI 702. Ed.pr. I.A.Papangelos, *Tekmeria* 5 (2000) 108-111 (ph.), who points out that, since the cult of a living king is not attested in Macedonia, this monument was set up either for Philip II or (under king Perseus) for Philip V. The limestone used for this block is found on the peninsula of Kassandra; therefore, the stone may have been brought to Nikiti from another site, as building material, possibly for a tower (παλαιόπυργος) mentioned in documents of the 14th cent. The attributes Σωτήρ and Κτίστης probably refer to deeds of the king for the entire Macedonian kingdom (ed.pr.): Βασ̣ιλέ̣ως | Φιλίππου | Σωτῆρος | καὶ Κ̣τίστου

607. Olynthos. Deeds of sale, ca. 400-350 B.C. Based on a study of the Olynthian deeds of sale (cf. *SEG* XXXVII 568-572; XXXVIII 638-640; XL 546; XLVI 770-773) in their archaeological context L.Nevett, *ABSA* 95 (2000) 329-343, argues that town houses changed hands on a regular basis and that the persons involved in such transactions had a clear idea about what makes a town house desirable and about the criteria according to which such properties should be valued. N. argues that the terms ὠνή, οὐνὴ and οὐνὴ εὐθεία designate outright sales

and not loans (contra D.Hennig; see *SEG* XXXVII 568). At least eleven documents were found in or near the houses to which they refer. They were publicly displayed either to record the vendor's interest in the property until the full price had been paid, or to inform the occupants who rented the houses about the change of the owner, or because the price paid for the property was a matter of pride to its new owner (334). The property values range from 230 to 5,300 drachmai in a relatively short period of time, and from this N. infers that buyers and sellers had a complex conception of how property should be valued. Features that led to price variations include the existence of stores, workshops, or other rooms (e.g. D.M.Robinson, *TAPhA* 65, 1934, 127-129 no. 4: ὁ πιθεὼν καὶ τὰ μισθοφόρα πάντα, ἑπτάκλινος; cf. *SEG* XIII 406: τὴν οἰκίαν ... καὶ τὸ οἰκόπεδον; *SEG* XXXVIII 673: οἰκίην ... καὶ τὸ ὑπερῷον), the size and the location of the house, and the financial situation of the family. The recurrence of the same names in different documents show that a single individual was involved in several transactions; such transfers of property suggest relocation of families within the city or to nearby settlements. The sums attested for town houses in Attica and in Olynthos cover a similar range of values, and this indicates parallels in the way properties were valued (340/341) [on households in Olynthos see now N.Cahill, *Household and City Organizations at Olynthus* (New Haven 2002), Stroud].

The article of M.S.Youni on the Olynthian loans with surety, summarized in *SEG* XLVI 770-773, is also published in *Makedonika* 30 (1996) 67-78 (Greek; English summary). See also our lemma no. 554bis.

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608. Paralimnion. Epitaph of Kolpos, 4th cent. B.C. *SEG* XXXII 641; *Philippi* II no. 569. P.Samsaris, *Χρονικὰ Πεθελινοῦ* 1 (1996) 25 note 14 [non vidimus], points out that this text is the epitaph of Κόλπος, the son of Κίμας, and does not refer to navigation in the κόλπος of the city Κίμα (pace D.Samsaris, *Μακεδονικά* 19, 1979, 420-423, followed by J. and L.Robert, *BE* 1983, no. 267). This interpretation is confirmed by C.Koukouli-Chrysanthaki, *art.cit.* (our lemma no. 574) 362/363 (ph.), who assumes that the ancient settlement at Paralimnion belonged to the territory of Berge.

609-611. Pella. Dedications. Three stone inscriptions found in the sanctuary of the Mother of Gods, which was built in the late 4th cent. B.C., enlarged in the late 3rd/early 2nd cent. B.C., and destroyed in the early 1st cent. B.C. Ed.pr. M. Lilibaki-Akamati, *Τὸ ἱερὸ τῆς Μητέρας τῶν Θεῶν καὶ τῆς Ἀφροδίτης στὴν Πέλλα* (Thessalonike 2000), 188 and 192/193 (texts in majuscules; English summary); discussion of the cult of Meter Theon and Aphrodite (205-219).

609: 188 nos. 597/598 (ph.). **Dedication to Aphrodite, Hellenistic period.** Two non-joining fragments of the marble base of a statuette.

[ca. 4]Ι̣Ο̣Λ̣[--------]
Α̣[ca. 3]Δ̣ΑΙ[------]
Ἀφ[ρο]δ̣ίτη[ι? --]
Λ̣Ο̣Ι̣[ca. 2]Α̣Δ

[The two fragments are published separately by ed.pr.; this restoration is based on her assumption that they belong to the same base; the letter forms suggest a date in the 3rd cent. B.C., Chaniotis] || 3. the first letter is Λ or M, ed.pr. [in fine, a vertical stroke, not recorded by ed.pr., but visible on the photo, Chaniotis].

610: 192 no. 619 (ph.). **Dedication to Meter Theon, Hellenistic period.** Small marble altar with moulding (joined from many fragments): Ἀμμά[δ]α | Μητρὶ Θεῶν

1. Cf. the Macedonian name Ἀμμάδας (*SEG* XXXVIII 665), ed.pr. [undated by ed.pr., probably 3rd cent. B.C., Chaniotis].

611: 192/193 no. 620 (ph.). **Dedication to Aiolos?, Hellenistic period.** Upper part of a small marble altar: Αἰόλου | Γραίη

1. The personal name Αἴολος (e.g., *SEG* XIV 229; XXII 84g) [in a forthcoming article in *Eulimene* 4, P.Chrysostomou plausibly interprets it as an altar of Aiolos; undated by ed.pr., Chaniotis].

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611 bis. Pella. Dedication to Meter Theon, Hellenistic period. Left part of a marble moulded base found in rescue excavations in Pella in 1977. Ed.pr. M.Lilibaki-Akamati, *op.cit.* (our lemmata nos. 609-611) 215/216 (ph.; text in majuscules): Θευδότη | Μητρὶ Θεῶ[ν] | ἐπηκόω[ι]

3. ΕΠΗΚΟΩ, ed.pr. [ἐπηκόω[ι]; undated by ed.pr.; the letter forms suggest a date in the 3rd cent. B.C., Chaniotis].

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612. Pella. Rhodian amphora stamps, 4th-1st cent. B.C. Among the numerous stamped amphora handles found in the Agora of Pella in 1980-1987 I.M.Akamatis, *Ἐνσφράγιστες λαβὲς ἀμφορέων ἀπὸ τὴν ἀγορὰ τῆς Πέλλας. Ἀνασκαφὴ 1980-1987. Οἱ ὁμάδες Παρμενίσκου καὶ Ρόδου* (Athens 2000), publishes the stamped amphora handles belonging to the 'Parmeniskos group' (our lemma no. 613) and the stamps on Rhodian amphoras (ph.; extensive English summary; index) [cf. *SEG* XLV 779, where the reference to a 'workshop of 'Ρόδος' should be corrected (Ρόδος = Rhodes): for more recent finds of amphora stamps in Pella see *SEG* XLV 786, XLVI 779-782, XLVIII 831/832, XLIX 763/764, and below our lemmata nos. 614/615, Chaniotis].

The 124 Rhodian amphora handles (R 1-124) range from ca. 331 to 80 B.C. (1-2: ca. 331-240 B.C.; 3-11: ca. 240-210 B.C.; 12-39: ca. 220-180 B.C.; 40-63: ca. 175-146 B.C.; 64-113: ca. 146-108 B.C.; 114-124: ca. 108-80 B.C.). The following eponyms are attested: Ἀγέμαχος (12), Ἀθανόδοτος (13/14), Αἰνήτωρ (15), Αἰσχίνας (64/65), Αἰσχυλίνος (3), Ἀπολλόνιος (sic) (114), Ἀριστείδας (16-18), Ἀρίστακος (66/67), Ἀριστᾶναξ (68/69), Ἀριστόγιτος (71; sc. Ἀριστόγειτος), Ἀριστογένης (70), Ἀριστόδαμος (19), Ἀριστομένης (115), Ἀριστονβρο-

τίδας (72), Ἀριστόνομος (73), Ἀρίστρατος (74), Ἀρχέμβροτος (75), Αὐτοκράτης (40), Γόργων (41), Δαήμων (1), Δαμαίνετος (42-46), Δαμοκλῆς (20), Δάμων (76-78), Εὔδαμος (47), Ἱέρων (79), Κλευκράτης (21), Λεοντίδας (80), Λινινος (?, hitherto unattested; 116), Ναύσιππος (81-83), Νικασαγόρας I (22) and II (84/85), Ξενοφάνης (23), Ξενοφῶν (24/25), Ὀνάσανδρος (4), Πεισίστρατος (48), Σωσικλῆς (49), Τιμοκλῆς (87), Τιμόρροδος (50-52), Τισαμενός (87/88), and Φαινίλας (117) [for the dates see now G.Finkielsztejn, *Chronologie détaillée et révisée des éponymes amphoriques rhodiens, de 270 à 108 av. J.-C. environ* (Oxford 2001); cf. C.Habicht, *REA* 105 (2003) 541-578, Chaniotis]. The stamps bear the names of the following potters: Ἀγαθόβουλος (90), Ἀγαθοκλῆς (26), Ἄλινος (?; 124), Ἀντίμαχος (27/28), Ἀριστοκλῆς (29), Ἀριστοκράτης (30), Ἀριστοφάνης (91), Βόσπορος (118), Βρόμιος (53), Γαλέστης (92-94), Δαμο. (2), Δαμοκράτης I (31/32) and III (119/120), Δαμόφιλος (95), Διόδοτος (96/97), Διονύσιος (5), Διοκλεία (98), Δρακοντίδας (99), Δῶρος (121), Ἐπικράτης (54), Ἑρμίας (55), Εὔκλειτος (100), Ἱεροτέλης (6), Ἱέρων (56), Ἱμᾶς (57/58), Ἱπποκράτης (33), Καλλιῶ (34/35), Λίνος (101/102), Λυσίων (103), Μενεσθεύς (59), Μενέστρατος (104/105), Μέντωρ (7/8), Μίδας (106-109), Μουσαῖος (122), Νίκαρχος (110), Νικίας (60), Νύσιος (61), Παγχάρης (62/63), Πανσανίας (9-11), Πολυάρατος (111-113), Στράτων (123), Σωκράτης (36), Φανίας (37/38), and Φιλαίνιος (39). The following months of the Rhodian calendar appear on stamps: Ἀγριάνιος (14, 44-46, 48, 50, 72, 81, 83, 86, 88), Ἀρταμίτιος (84), Βαδρόμιος (7, 25, 71), Δάλιος (8, 12, 18, 42/43, 49, 65/66, 76, 80, 114), Θεσμοφόριος (20), Θευδαίσιος (40), Κάρνειος (115), Πάναμος (13, 19, 21, 23/24, 47, 68/69, 77-79, 85), Σμίνθιος (22, 73, 87, 117), and Ὑακίνθιος (15/16, 52, 64, 67, 82).

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613. Pella. Amphora stamps of the 'Parmeniskos group', early 3rd-mid-2nd cent. B.C. I.M.Akamatis, *op.cit.* (our lemma no. 612) 31-49 PAR 1-93 (ph.), publishes 93 stamps of the 'Parmeniskos group'. The data from the new excavations support the assumption that the amphoras of the 'Parmeniskos group' were produced in Pella, from the early 3rd cent. B.C. to the mid-2nd cent. B.C. (at the earliest); at least part of this ceramic production was used for the transportation of wine. We give the personal names which appear (in the genitive) in stamps of this group: Ἀμεινονίκου (1), Ἀντιδώρου (2), Ἀπολλωνίου (3), Ἀριστοφάνου (4), Βίωνος (5), Γλαυκίου (6), Γλαύκου (7), Δημητρίου (8-10), Δημοτίμου (14), Διονυσοδώρου (15; ca. 250-225 B.C.), Εὐβουλίδου (16), Εὐβούλου (17/18), Εὐγει. (19-21), Εὐκλέους (22/23), Ἡγησίνου (24-28), Θεοδότου (29/30), Ἱπποστράτου (31), Καλλιμάχου (32-35; ca. 300-250 B.C.), Κηφισοδώρου (36), Κριτολάου (37/38; ca. 250-225 B.C.), Λυσιπόνου (39), Μικίωνος (40-47; early 3rd cent. B.C.), Νικίου (48), Νικο. (49), Νικοστράτου (50), Παμφίλου (51-53), Παραμόνου (54), Παρμενίσκου (55-59; ca. 250-225 B.C.), Ποσειδίππου (60-62), Σωπάτρου (63), Τιμαινέτου (64-66), Φανολάου (67/69). The rest of the stamps consist of abbreviations and monograms: IM (71/72), MI (73-81), ΑΦ (82), ΑΤΡΚ (83-85), ΧΑΤ or ΑΤ (86), ΜΩΚ (87), ΜΥΤΡ [or Μυρτ.] (88; cf. 89), ΜΕΑΤ [or Μετα.] (90), ΝΑΚ (91), and Ο (92/93). The letters ΔΗΜΟ. (11-13) are either an abbreviated name or the word δημό(σιος), sc. κέραμος, which also appears on tiles from Pella (p. 22). [For other stamps of the 'Parmeniskos group' see our lemmata nos. 614.1, 615.5, 854, and 860 Chaniotis].

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614. Pella. Amphora stamps, 3rd cent. B.C. In his discussion of the amphora stamps of the 'Parmeniskos group' and of Rhodes found in the Agora of Pella I.M.Akamatis, *op.cit.* (our lemma no. 612), mentions the following still unpublished stamped amphora handles: 1) stamp with the name Σωκράτης (129 note 25; 'Parmeniskos group'?) [cf. our lemma no. 613] 2) [---] Ε̣ὐφρονος (130 note 78; early 3rd cent. B.C.) 3) Θα[σίων] amphora | Νικό[δημος | Τι---] (130 note 80; Thasian; mid-3rd cent. B.C.) 4/5) two handles with the stamp of Μεγακλείδης (20 with note 84; Thasian; ca. 350-325 B.C.) 6) ΦΤ (20 with note 85; Corinthian; late 4th/early 3rd cent. B.C.)

2. or Σώφρονος, ed.pr. || 6. [for another Corinthian stamp see our lemma no. 615.4, Chaniotis].

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615. Pella. Amphora stamps. Seven stamped amphora handles found in the sanctuary of the Mother of Gods. Ed.pr. M.Lilibaki-Akamati, *op.cit.* (our lemmata nos. 609-611) 140-142 nos. 353-357 [no. 356 has a Latin inscription]: 1) Θ̣ασίω̣ν | quiver | Σάτυρος (140 no. 354; Thasian; ca. 300-250 B.C.) 2) ['Επὶ Εὐφ]ραγόρα | [Κνίδ]ιον axe | [Κλε]υπόλιος (140/141 no. 354; Knidian; ca. 86-45 B.C.) 3) ['Επ]ὶ Πολίτ(ευς) | [Δαμο]κράτ(ους) | Κ̣ν̣ί̣δ̣ι̣ο̣ν̣ ox head (141 no. 355; Knidian; late 2nd/early 1st cent. B.C.) 4) Θ (141 no. 357; Corinthian?; undated) 5) ΕΙΔΗ caduceus (141/142 no. 357a; 'Parmeniskos group'?; 3rd/2nd cent. B.C.) 6) [---]ΦΟ | [---]ΚΛ (142 no. 357b; Rhodian?; undated)

[1. Cf. our lemma no. 808 || 4. for another Corinthian stamp see our lemma no. 614.6 || 5. cf. our lemma no. 613, Chaniotis].

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616. Pella. Inscribed relief bowl, Hellenistic period. Fragment of a relief bowl with a dressed woman (part of a theatrical scene?). Ed.pr. M.Lilibaki-Akamati, *op.cit.* (our lemmata nos. 609-611) 132 no. 324 (ph.): [---]ΛΑ[---] | [---]ΥΧΡΥΣ̣[---] | [---]ΠΟΥΕΙΩΝ.

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617. Philippi. Corpus. P.Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000) [abbreviated as *Philippi* II], republishes the published inscriptions of Philippi and its territory, with app.crit., bibliography, and German translations (for the first volume see *SEG* XLV 789). [Until a proper epigraphic corpus of Philippi, which will include the unpublished inscriptions, appears, this volume will do great services, despite its deficits with regard to epigraphic standars; these deficits have already been pointed out by M.B.Hatzopoulos, *BE* (2001) no. 304, M.Sève, *An.Ép.* (2000) [2003] no. 1323, and J.Bartels, *BZ* 95 (2002) 710/711. The user of the corpus should be warned that some of the inscriptions were found in areas which have never been part of the territory of Philippi (Hatz.) and that the headings are, sometimes, misleading; e.g. 125a is not a 'building inscription', but an epitaph; 155 is a mason's mark, not a building inscription; 160 is not a 'decree of Alexander the Great'; 432 (a cippus) is not an honorary inscription (for the slave Abrocoma), but an epitaph; the German translations are, in general, accurate, but occasionally one observes that the author is not a historian, especially in the translations of decrees; e.g. in no. 746k (*IG* VII 505) ἐπεψάφιδδε ('brought the proposal to vote') is translated as 'brachte den Antrag ein', ϝ̄λεξε ('proposed') is

translated as 'las ihn (sc. den Antrag) vor'; in the Athenian decree concerning the Neapolitai (748 = *IG* I[3] 101) countless mistakes follow the translation of Λεοντὶς ἐπρυτάνευεν as 'Leontis war Prytane'; in 754 L. 43 τὸ ἱερὸν ἄσυλον εἶναι does not mean 'das Heiligtum sei ein Zufluchtsort', but 'the sancturary should be inviolable', Chaniotis]. The material is not presented according to subject matter, but according to the place where the inscriptions were found [also without any chronological considerations]: Kavala (ancient Neapolis) (1-30) [see our lemma no. 604], the area between Kavala and Philippi (31-53), the east cemetery (54-127), the Neapolis Gate and the theatre (128-156), the area of Basilica A, the Basilica near the Museum, and the Acropolis (157-196), the forum (197-244), the macellum (245-258), Basilica B (259-332b), the Octogon, the new excavations, and the rest of the city (324-351), the western cemetery (352-397), the area between Kalamon and Adriani (398-467), Drama (468-509a), the area between Platania and Alistrati (510-535), the area between Zichni and Drabiskos (536-576), and the area of Mt. Pangaion (577-649). The corpus includes dubia et spuria (650-699; inscriptions probably forged by S.Mertzidis) and inscriptions concerning Philippi or persons from Philippi found outside of Philippi's territory (699a-767). The volume contains addenda and corrigenda to the first volume, indices, and concordances.

The texts [with the exclusion of the texts from Neapolis presented in our lemma no. 604] represent the following categories of inscriptions: the famous letter (or letters?) sent by envoys of Philippi reporting a decision of Alexander the Great concerning the territory of Philippi (160a), a letter (?) of Philipp V concerning a delimitation (?; 532), Hellenistic decrees (348, 685; cf. 656, if not a forgery of S.Mertzidis), two decrees of Gazoros (543/544), a decree of a vicus (437), a list of sales of land (161), a deed of sale (575), honorary inscriptions for kings, Roman emperors and their family (88, 199, 205, 208, 231, 234?, 235, 254, 281-283, 349, 452, 497), for Roman officials and soldiers (93, 202, 218/219, 229/230, 240, 248, 306/307, 309, 357, 386a), for local magistrates (214, 216/217, 226, 238/239?, 241, 252/253, 256/257, 311, 438?), and for other persons (190, 200, 204, 207, 209-211, 215, 235a, 237, 242, 404/405, 535), a military diploma (30), milestones (23, 34, 139, 414), building inscriptions (26, 115a, 141, 157, 175, 201, 220/221, 228, 233, 243?, 329, 436), boundary stones and delimitations (36, 195, 343, 469/470, 475, 528, 559, 601, 603/604?, and 675, if not a forgery of S.Mertzidis) [cf. *SEG* XLIX 655], lists of members of associations (91, 163-166), lists of names (285, 572), dedications (5, 28a, 54, 57, 92, 94, 132, 142-144, 148?, 169-171, 173-174, 177-178, 181, 183-184, 186, 189, 191-193, 198, 203, 213?, 223-225, 227, 232, 246, 250/251, 255, 332, 338-342, 361, 363?, 384, 388, 407/408, 417, 431, 451, 468, 473/474, 485, 499-501d, 506, 509a, 514-517, 519, 527, 545, 568b, 580/581, 588, 602, 618-625, 627-629), Christian prayers (124, 130, 324, 328, 594), ■ Christian donation (353), the apocryphal correspondence between Ἄβγαρος and Jesus (131), epitaphs (1-4, 24/25, 27-29, 31, 35, 37-39, 41-53, 55, 58-64, 66-68, 70-75, 78-81, 83, 85-87, 89-90, 96-107, 111-119, 120-123, 125, 125a/b, 126/127, 129, 133-138, 140, 152-154, 156, 194, 244, 258-280, 284, 286-305, 308, 310, 313-316, 318-322, 323a, 327, 331, 333-337, 344-346, 350, 352, 354-356, 358, 360, 367, 369-382, 384a-387a, 389-398, 402, 409-413, 415/416, 418-420, 423-433, 439-441, 443, 445-450, 453-464, 476-478, 483, 488/489, 491-496, 503-505, 507?, 508-513, 518, 520, 522-526, 529?, 533, 538-541, 547-558, 560-568b, 569 [= our lemma no. 608], 570, 576-579, 582-586, 589-593, 595, 597-600, 603, 606/607, 609/610, 612-616, 617?, 630-632, 635; grave epigrams: 98, 125, 125b, 129, 296, 439, 509, 570, 609; funerary imprecations: 103, 107; Christian funerary imprecations: 613, 631/632, 634-

638, 639?, 642-649), mosaic inscriptions (330a), a sculptor's signature (167), seating inscriptions in the theatre (145/146, 150), a topos inscription (467), masons' marks (147, 155, 158, 185?, 212), graffiti (159, 196), ■ game board (247), a measurement stone (249), a portable sundial (326), inscribed vases (160, 421, 629), stamped vases belonging to the sanctuary of Ἥρως Αὐλωνείτης (626, 626 a), amphora stamps (33, 331a), lamps (383), and Christian crosses (162, 322a). There are numerous Latin inscriptions (1-4, 19, 20?, 23/24, 26-28, 30-32, 35, 37-39, 41-47, 49, 51-52, 54-67, 74, 74a, 75/76, 78-80, 82, 88-85, 87-91, 93-95, 97, 111-113, 117/118, 120-121, 126, 128, 132, 134-136, 138-141, 145, 148-156, 163-166, 168-171, 173-175, 177-178, 181-187, 189, 194, 197-211, 213-244, 249-262, 264, 269-272, 276-279, 281-284, 286-289, 294/295, 297-300, 310, 312-314, 316-318, 320-322, 323-323b, 331, 333, 336, 338-342, 344-347, 350-352, 354, 356-358, 361, 363, 366/367, 370, 372/373, 375-386a, 388/389, 391-396, 398-402, 406-409, 411/412, 414, 416, 418-420, 423-425, 427-455, 457/458, 460/461, 463-466, 471-498, 500, 501c, 502-506, 508, 511-520, 522-526, 529-531, 533, 558/559, 562/563, 566, 582a, 584, 588, 600, 604/605, 620/621, 635, 637-641, 644-646, 648/649), three Greek-Latin bilingual inscriptions (34, 36, 80) and two Latin texts written in Greek characters (48 and 614). As M.B.Hatzopoulos, *BE* (2001) no. 304, remarks 368 is ■ Proto-Bulgarian inscription. We summarize the most important aspects of these texts.

Institutions: A βουλευτής (510; of Philippi?), an ἀντιστράτηγος καὶ φορολόγος (510) of the municipal administration.

Society: Many texts mention verious **occupations:** ἀρκάρις ἀργενταρίων (410), ἰατρός (100), κιθαρῳδίστρια, ναβλίστρια, τετρ[αχορδ---] (647) [I.E.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988) 323 no. 1806], μάγιρος (247), οἰκοδόμος (116), ὀθονίτης (115 LL. 6/7: ὠθο|νίτου) [ὠθονιτοῦ = ὀθονητοῦ, P.; ὀθονίτης is addendum lexicis: 'maker of linenware', Chaniotis], πορφυροβάφος (697, if not a forgery of S.Mertzidis), πραίκων (302) [if not a personal name; for Praeco see H.Solin - O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994) 382, Chaniotis], ῥήτωρ Ξενοφῶν (98; 2nd cent. A.D.) [see now B.Puech, *Orateurs et sophistes grecs dans les inscriptions d'époque impériale* (Paris 2002) 470], Λ(ούκιος) Μέμ[μιος] Οὐελλ[ε]ῖος Μάξιμος ῥήτωρ (404) [not in B.Puech, *op.cit.*], τριβοῦνος νοταρίων (104; only 18 years old; 5th cent. A.D.). [---] Κλωδιανός was ἀπὸ ἐπιτρόπων (ex procuratoribus) τῶν ἐν Μουσείῳ σειτουμένων (probably in the Museion of Alexandria; 306; 3rd cent. A.D.). A sculptor's signature gives the name of the sculptor Βέρνας (167). A grave epigram was possibly written for a venator (296); another venator (κυνηγός) is on record in no. 603. We also mention three πραγματευταί (22, 83, 248), an ἀπελεύθερος (40, 506a) and a Roman soldier (268: κεντυρίων). There are several **foreigners:** Δημήτριος Σωτηρίχου Αἴνιος (68), Συνεργ[...] Βυζάντιος (40; Roman Imperial period), Φιλῖνος Στρατοκλέους Ζακύνθιος (18; ca. 300-250 B.C.), Δημητρία [Ἡ]ρακλε͂τις (379a), Ἀντίοχος Λύκου Θυατειρηνός (697, if not a forgery of S.Mertzidis), Δημήτριος Παπίου Προυσαεύς ἀπὸ Ὑπίου (319; cf. 73), a Σιρραῖος (564), Σίμων Σμυρναῖος (381a), Ἰούλιος πραίκων [or Πραίκων (see above)] Φιλαδελφηνός (302), ■ man from Θεσσαλονίκη (98), a couple ἐκ πατρίδος Πόντου (125 a), and a young man from Νίκαια, who excelled Μούσας ἠδέ παλ[αίστραν] (129).

Epitaphs: The **age at death** is often recorded in Greek and Latin texts (2: 320, 411; 3: 27, 277; 4: 80; 5: 448, 493, 555; 6: 492; 8: 270; 9?: 52; 10: 28; 14: 60, 78, 98, 524; 15: 394; 18: 86, 104, 566, 607; 19: 260, 609; 20: 45/46, 244, 509; 22: 272, 555, 562; 23: 1, 370; 25: 313, 378, 503, 510; 26: 29; 27: 402; 30: 81, 297, 314, 316 (?), 463, 607, 637, 643; 31: 51, 540; 33: 429; 35: 2, 37, 47, 156, 313; 36: 322; 40: 63 (?), 288, 378, 389, 463, 614; 42: 350, 612; 45: 40, 262, 592; 47: 107, 478; 50: 278, 321, 386, 523; 55: 441, 525; 58: 502; 59: 113; 60: 3, 35, 524, 593, 645; 65: 319; 67: 334; 70: 288, 316, 356, 392; 72: 391, 524; 75: 476; 80: 354, 456). Μάντα bequeathed 150 denarii to the Καλπαπουρεῖται for the performance of the rosalia (29 LL. 6-8: παραlκαύσουσιν δὲ ἅπαξ | τοῦ ἔτους ῥόδοις; 2nd cent. A.D.; cf. 597). Οὐαλερία Μοντάνα (133; 2nd/3rd cent. A.D.) fulfilled the will of her husband, Αὐρήλιος Ζιπύρων, and gave money to a cult association (LL. 14-15: συνποσίῳ θεοῦ Σουρεγέθου | πρὸς τὴν ἀγορὰν παρὰ τὸ ὡρol[λ]όγιν) for the performance of the rosalia (L. 17: [π]αρακαύσωσιν κατὰ ῥόδοις) [on this inscription and on the cult of Σουρεγέθης see *SEG* XLV 862; for ῥοδισμός cf. *SEG* XLIX 1788, Chaniotis]; see also 636 (παρακαύσωσίν μοι παρενταλίοις).

Vocabulary: δηλάτωρ (= delator; 22). M.B.Hatzopoulos, *BE* (2001) no. 304, makes the following remarks: **96**: τριτικάδι is a local form for τριακάδι; **326**: the form Φεβράρ(ιος) needs not be corrected (Φεβρ(ου)άρ(ιος), P.).

Onomastics: Καρώσης Αὐλουπόρεως ὁ καὶ Ἀ[ρτ]ίλας or Ἀ[γίλ]λας (50). [In no. 137 read Εὐτύχης, not Εὐτυχής, Chaniotis].

Religion: A νεωκόρος dedicated a κρεοφυλάκιον to Παρθένος (5; 2nd/1st cent. B.C.; 'das Gebäude des Tempels, in welchem dasjenige Fleisch der Opfer aufbewahrt wird, welches zur Ernährung der Priester ausgesondert war'). For an inscription concerning the cult of Θεὰ Ἀλμωπία (602) see our lemma no. 618. The cult of Ἀπόλλων (359), Ἀπόλλων Κωμαῖος and Ἄρτεμις (246), Ἄρτεμις Ὀπιταΐς (18), Βότρυς Διόνυσος (535), Διόνυσος (499, 501, 501a/b, 501d), Διόνυσος [---]οιος (417), Ἥρως (623, 626, 626a), Ἥρως ἐπήκοος (618), Ἥρως Αὐλωνείτης (580, 619, 624/625), Θεὸς Ἥρως Αὐλωνείτης (622), Θεὸς Ὑπόγαιος (92), Εἶσις (190), ἀνείκητος Νέμεσις (142-144), Ὧρος, Ἀπόλλων, Ἁρφοκράτης (191), Ἀρφοκράτης, Εἶσις, Σέραπις (12), Μήτηρ Θεῶν (468), Πάν (545), Πλούτων (527), κύριος Ποσειδῶν (509a), Ζεύς (568b); royal cult (568; of Philip V); a Dionysiac association (οἱ περεὶ Ῥοῦφον Ζείπα μύσται) honored the μυστάρχης (535); Ζειπας left 120 denarii to the μύσται Διονύσου (597). An epitaph mentions the payment of fines to the Jewish συναγωγή (387 A) [for this text cf. *SEG* XVLIII 837; J.Bartels, *BZ* 95 (2002) 711, interprets this text in the same sense as *SEG* XLVIII 837 (two separate epitaphs), and suggests reading the first sign in L. 1 als folium, not als Φ = Φ(λάβιος), Chaniotis].

Christianity: Among the numerous Christian inscriptions (77, 99-106, 107?, 109-116, 123?, 124-125, 130/131, 162, 196, 247, 268, 274/275?, 292/293, 308, 322a, 324, 328/329, 353, 360, 369, 421, 528, 536/537, 583, 591, 594, 613, 630-634) the following texts attest offices: ἀναγνώστης (292, 353, 583), διακόνισσα (77), διάκονος (115, a woman), ἐπίσκοπος (329), κανονική (77), πρεσβύτερος (100-102, 106, 360, 630, 631/632), πρωτοπρεσβύτερος (103),

ὑποδέκτης (115). P. translates μύστις ἀρχή in the grave epigram of Ἀνδρέας (125 = *SEG* XXXIV 669) as 'geheimnisvoller Ursprung', an allusion to God [but the expression πάντα γὰρ ἐξετέλεσεν ἐπάξια μύστιδος ἀρχῆς (LL. 9-12) rather suggests an allusion to the clerical function of Andreas, Chaniotis].

For the text no. 568 see our lemma no. 605; for no. 569 see our lemma no. 608.

We present a comparatio numerorum only for the Greek and Greek-Latin bilingual inscriptions.

IG I^3	*Philippi* II	*IG* XII 8	*Philippi* II	*SEG* XI	*Philippi* II
101	748	209	704	410	752b
		263/264	711c/711d	*SEG* XII	
IG II^2		481	21	373	754
127	750	531	578	*SEG* XIII	
128	749	531b	579	401	743b
1956	751			*SEG* XIV	
		IG XII Suppl.		481	18
IG IV		p. 151	711c	*SEG* XV	
617	752a	p. 152	711d	417	397
				SEG XVI	
IG IV^2		*SEG* II		211	747
94	752b	415	636	*SEG* XVII	
		416	613	419	711a
IG VII		417	598	*SEG* XVIII	
342	746o	418	586	235	746a
416	746p	419	590	*SEG* XIX	
505	746k	420	521	440-450	100-110
516	746l	421	410	*SEG* XXI	
2433	746b	422	413	306	752
		423	98	*SEG* XXIV	
IG IX^2 1		424	129	578	570
29	743q	425	137	579	561
33	743r	426	127	614	544
96	743p	427	426	615/616	548/549
		428	73	616	549
IG X 2 1		429	25	620	246
639	732			621	327
924	743	*SEG* III		622	10
1012	715	499-501	142-144	*SEG* XXVI	
1034	98	502	188	731	325
		503	172	732	328
IG XII 5		504	193	*SEG* XXVII	
109	753	*SEG* X		259	528
843	754a	124	748	304	329

SEG XXIX	*Philippi* II
567	561
1801	561
SEG XXX	
569-571	543-545
584	116
585	326
589	527
593	713
594	580
596	555
597	539
599	552
607/608	556/557
610	538
619	572
682	606
1892	543
SEG XXXI	
631	544
769b	711e
SEG XXXII	
635	543
641	569
643	559
647	560
676	510
SEG XXXIII	
538	619
539	119
542	595
543	596
544	589
SEG XXXIV	
638	543
664	160a
665	390
666	122
667	123
669	125
670	124
671	328
675	570

SEG XXXV	*Philippi* II
746	577
761	92
762	589-591
764	565
SEG XXXVI	
628	349
629	125
630-633	157-160
SEG XXXVII	
392	744
553	543
562	630/631
574	599
579	552
SEG XXXVIII	
656	642
658	161
659	96
660	387
661	162
663	553
SEG XXXIX	
569	554
598	622
599	623
SEG XL	
539a/b	624/625
539b app.cr.	618, 626, 629
543	34
544	33
621	53
SEG XLI	
572 A-C	630-632
SEG XLII	
621	53
622	196
SEG LXIII	
430	6
448	348
SEG LXIV	
548	330a
549	331a

SEG XLV	*Philippi* II
792	379a
793	381a
794	119
795	125a/b
SEG XLVI	
708	557a
SEG XLVII	
916	568b
936	509a
1011	743a
SEG XLVIII	
791	501d
792	501a
793	501
794	501b
795	470
835	160a
837	387a
I.Oropos	
111	746o
523	746p
F.Delphes	
III 2 177	745d
III 4 414	746
Dimitsas	
822/823	527
824	557
920	597
925	589
927	309
928	179
929	83
930	77
931	468
932/933	368/369
942	180
944	263
953	422
972	353

Dimitsas	*Philippi* II
974	21
975	5
976	748
978	634
993	40
1007	68
1008	371
1009/1010	69
1011	70
1016	469
1051	456
1054	459
1063	499
1065-1069	651/655
1071/1072	657/658
1080/1081	663/664
1084-1090	665-671
1104	535
Hatzopoulos	
7	675
18	532
36	754
38	685
Feissel, *Recueil*	
181	743a
218	613
219	634
221	583
222	131
225	353
226	329
227	328
228	324

Feissel, *Rec.*	*Philippi* II
229	247
230	107
231	71
232	83
233	360
234	99
235/236	101/102
237	100
238	103
239	106
240	105
241	77
242	292
243/244	274/275
245	293
247	104
248	116
249	308
IGBulg IV	
2291	25
2343	527
Samothrace II 1	
59	704 a
*Syll.*³	
107	748
196	750
197	749
267 A	745
SGDI	
2564	745b
2565	745c

SGDI	*Philippi* II
2746	746
Staatsverträge	
204	753
309	750
312	749
An.Ép.	
(1901) no. 124	636
(1925) no. 62	142
(1933) no. 231	48
(1936) no. 39	268
(1936) no. 43	309
(1936) no. 44	306
(1936) no. 45	307
(1936) no. 46	311
(1936) no. 47	296
(1936) no. 48	292
(1937) no. 47	248
(1937) no. 48	360
(1937) no. 49	71
(1939) no. 40	349
(1939) no. 45	80
(1979) no. 565	711
(1983) no. 538	619
(1992) no. 1530	630
(1992) no. 1531	631
(1998) no. 1229	387a
GV	
429	509
1045	296
SIRIS	
115-118	190-193

618. Philippi (territory of: Podochori). Boundary stone of a vineyard of Thea Almopia, 3rd cent. A.D. Rock-cut inscription found in 1936 at Trita (Mt. Pangaion). G.Bakalakis, *Πρακτικὰ τῆς Ἀκαδημίας Ἀθηνῶν* 12 (1937) 484-488 (ph.); P.Collart, *Philippes, ville de Macédoine, depuis ses origines jusqu'à la fin de l'époque romaine* (Paris 1937) 417 note 2, 484 note 1; id., *Festschrift Felix Stählin* (Berlin 1943) 9-21 (ph.); A.Keramo-

poulos, *Μακεδονικὸ Ἡμερολόγιο* (1938) 223/224; J. and L.Robert, *BE* (1944) no. 129. Republished with detailed commentary by P.Pilhofer, *Philippi* II (our lemma no. 617) 602-607 no. 602. I.A.Pikoulas, *Ἡ χώρα τῶν Πιέρων. Συμβολὴ στὴν τοπογραφία της* (Athens 2001) 146-152 no. 59 (ph.), [to be presented in *SEG* LI] presents an improved text based on autopsy and on the study of a squeeze and of the facsimiles of Bakalakis, Collart and Edson. We present Pikoulas' text with the corrections of M.P.Hatzopoulos, *BE* (2002) no. 293.

col. I
Θεᾶς
Ἀλμωπί-
ας ἄμπελος
ἧς ὅρος μενῖ·
πᾶς ὁ κινῶν
[.]ΟΥ̣ * Ϲ̣[?]
vacat
[ὁ] ἱε[ρ]ε̣ὺ̣ς?
[Φ]ίλι[π]π̣[ος]

col. II
κὲ οἰ-
ποστό-
λοις Ἑρμῆνι
κὲ Ἥ[ρ]ουνι
κὲ Ἡλι[οδ]ώρῳ
κὲ Εὐπώρῳ
κὲ Βασσαρίῳ?
κὲ Εὐβούλῳ·
κὲ? Λουκίῳ
Μ Ζιπας Ζιπύβου̣,
[..]Ϲ̣?ΚΑΤΙΝ̣ΑΠΟ̣Σ?

Ζήνονος
Η̣Λ̣ΚΛ

4. H.; ἠγορασμένη, Pil., Pik.; δὶς ὁροσμένη, Bak., Ker. || 6. [δ]οῦ(ναι)?, Pik.; [δώσει] * [...], B., C. || 7. Pik.; ὁ ἱε[ρ]ε{ὺ}ς, ceteri || 8. [Φ]ίλι[π]π̣[ων?], Pik.; Φιλί[ππων], C., Pil., Pik. ([Φί]λι[π]π̣[ος], Chaniotis; cf. R.-R.] || 9-11. οἰποστόλοις = ὑποστόλοις, H.; κὲ οἱ [ἀ]|πόστο|λοι, ceteri; Ἑρμῆνι, H. [dative of the personal name Ἑρμῆς, Chaniotis]; Σερωην(ο)ί, Pik.; Σερωηνί, ceteri || 12. Ἥ[ρ]ουνι, H. [dative of Ἥρως or Ἥρων, Chaniotis]; Ἡ[ρ]ουν(ο)ί, Pik.; Ἡ[ρ]ουνι, ceteri || 14. Εὐπώρῳ, H.; Εὐπόρω, ceteri || 15. H., κ̣(ὲ) Βα[.]α̣ρριω, Pik.; κὲ Καλπρίῳ, ceteri || 16. H.; Εὐβο̣ύλω, Pik.; Εὐπούλω, ceteri || 17. H.; .Κ̣Λ̣Υν II, Pik.; ρ[μ´] Ο[.]Υ[.]ΑΣ, ceteri || 17-18. [..]Ϲ̣? Κατιν̣απος?, Pik.; ρμ´ Ζιπας Ζιπόδου | ρμ´ Καπιαπος, ceteri || 21. Pik.; [...]Κ[...], ceteri.

619. Philippi. Mosaic inscriptions, ca. 250-300 A.D. A large building excavated south of the Διαγωνία ὁδός is covered with mosaic floors. A name is written on the floor of an antechamber with a pool (1), other inscriptions (the names of charioteers) are written in the mosaic floor of an adjacent room, which is decorated with a representation of chariot races, possibly in the Circus Maximus (2-4). Mentioned by G.G.Gounaris, *Egnatia* 5 (1995-2000) [2001] 331 and 339 (text in majuscules); cf. *An.Ép.* (2000) [2003] 1324 nos. 2-4: 1) Βουκολις (331; ph.) [= Βουκόλιος or Βουκολίς, Chaniotis]. 2) Ἀλκείδη̣ς (339; ph.) 3) Ἵλαρος (339; ph.) 4) [Βαλε]ντινια[νός] (339)

620. Pontokomi. Owner's (?) inscription on a vase, 3rd/4th cent. A.D. Cup found in a grave in a cemetery of the late Roman period in Vrysi near Pontokomi Kozanis (cf.

SEG XLIX 776); a name was inscribed before firing. Ed.pr. G.Karamitrou-Mentesidi, *ΑΕΜΘ* 14 (2000) [2002] 622/623 (ph.): Γλαύκου

621. Poteidaia. Sling bullet, 5th/4th cent. B.C. Inscribed lead sling bullet found in a building at Poteidaia. Mentioned by N.Kousoulakou, *ΑΕΜΘ* 14 (2000) [2002] 325: ΜΕΡΙΝΑ

622-628. Pydna. Inscriptions, 5th-2nd cent. B.C. Seven inscriptions found in the cemeteries and the territory of Pydna. Some of them were mentioned by V.Misailidou-Despotidou, *Ἐπιγραφὲς ἀρχαίας Μακεδονίας* – (cf. *SEG* XLVII 863) 41 no. 26 (our no. 623), 66 no. 57 (our no. 622), and 71 no. 62 (our no. 624); cf. M.B.Hatzopoulos, *BE* (1998) no. 245 (*SEG* XLVII 944). Ed.pr. I.Xydopoulos, *Hellenika* 50 (2000) 35-43 (ph.).

622: 35/36 no. 1 (ph.). Republished by K.Tsantsanoglou, *Hellenika* 51 (2001) 153-155. **Boundary stone of a sanctuary of Pan Naios (?), 5th cent. B.C.** Stele of local stone found in the north cemetery: Πὰν Νḁΐος

Πάνναιος , M.-D.; Παννο̣[------]|αῖος, name + ethnic, ed.pr., who thought that the stone is broken on both sides; Πὰν Νḁΐος (rather than Πὰν Νο̣[μ]|αῖος), T., who observes that this epithet, hitherto attested only for Zeus, characterizes Pan as a companion of the Nymphs Ναϊάδες.

623: 39/40 no. 7. **Dedication by a family from Beroia, early 2nd cent. A.D.** Marble cult table re-used in the Roman Imperial period as cover of a grave in the west cemetery: [------]όνου Βε̣ρ̣οιαῖος καὶ ἡ γυνὴ αὐτοῦ Ἑλλὰς καὶ ὁ υἱὸς αὐτῶν Μένανδρος

Dated by H.; early 2nd cent. B.C., M.-D.; 1st cent. B.C., ed.pr.

624: 36/37 no. 2 (ph.). **Epitaph of Theoteles, late 5th/early 4th cent. B.C.** Upper part of a block of local stone found in the north cemetery: Θεοτέλους

The last two letters are written above the second O.

625: 37 no. 3 (ph.). **Epitaph of Kleonike, 3rd cent. B.C.** Upper part of a marble stele with a relief pediment; found at Louloudia Kitrous: Κλεονίκη Δημοκλέους

626: 38 no. 4 (ph.). **Epitaph of Sokratis, 2nd cent. B.C.** Fragment of a marble stele found in the west cemetery: [Σ]ωκρατί̣[ς | Ἀν]τ[ι]γένο[υς | ἡ]ρωί[ς]

627: 38/39 no. 5 (ph.). **Epitaph of Paramona, late 2nd/early 1st cent. B.C.** Fragment of a marble stele decorated with two small shields; found in the settlement of Pydna: [Παρ]αμόνα̣ | [Πρ]ω̣τογένου[ς]

628: 39 no. 6. **Epitaph, Hellenistic period.** Fragment of a stele of local stone found in the north cemetery; the inscription was erased in antiquity: ⟦ΛΛΑΙΤΣ Ι ΔΕΝΤΙΙ⟧

2. The second letter could also be an H, ed.pr.

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629. Pydna. Epitaph of Laommas, Olympichos, and Lamaga, early 2nd cent. B.C. Two joining fragments of the upper part of a marble stele with the representation of a horse's head; copied by C.Edson in 1937 together with another two epitaphs, now apparently lost. Ed.pr. M.B.Hatzopoulos in *Philokypros* 177-183 (ph.; dr.), on the basis of E.'s notes and squeezes (preserved at the Institute for Advanced Study in Princeton and at the Center for Epigraphical and Palaeographical Studies of Ohio State University). H. suggests interpreting the name Εὔλαιος, widely attested in Macedonia, as a diminutive of Εὔλανδρος (εὐ + λαός + ἀνήρ); Λαόμμας, hitherto unattested is a diminutive of Λαϝόμαχος.

Λαμάγα Εὐλαίο[υ] τὸ[ν] αὐτῆς ἄνδρα
Λαόμμαν καὶ τὸν υἱὸν Ὀλύμπιχον·
Λαμάγα Εὐλαίου

Readings by H.; ΛΑΜΑΙ ΑΕ Λ[2-3] τὸ[ν] αὐτῆς ἄνδρα, Ι ΛΑΟΜΜΑΝ καὶ τὸν υἱὸν Ὀλύμπιχον Ι ΛΑΩΑΓΑ Συλλίου, E. ‖ 1. for Λαμάγα cf. Λαομάγα (= Λαομάχα), Λανίκα, Λαρέτα et sim.; Λαμάγα is attested in *IG* IV 311 II L. 21; Βουλομάγα = Φυλομάχα (*SEG* XL 541); cf. our lemmata nos. 377 and 535, ed.pr. ‖ 3. the third line was added later, E.

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630. Pydna. Defixiones, 4th cent. B.C. Five lead tablets found in a cemetery (cf. *SEG* XLIX 780). Mentioned by D.R.Jordan, *art.cit.* (our lemma no. 1739) 14/15 nos. 36-40, who provides some information on their content. No. 36 consists of men's names; no. 37 of the names of men and women in two columns. No. 38 is a judiciary defixio with men's names in the nominative, including Σιμμίας, Κρατεύας, Παυσανίας and ὅστις Σιμμίαι καὶ Τρόχαι [or Τροχᾶι?, Chaniotis] {ΣΥΝ} καὶ Κρατεύαι καὶ Παυσανίαι σύνδικο[ς]· καταγράφω τὰς γ[λ]ώσσας ἐκείνων πάντων ἀνδρῶν]. No. 39 is a judiciary defixio with men's names in the nominative and the phrase καὶ ἄν τις ἄλλος ὑπὲρ ἐκείνου. No. 40, a judiciary defixio, preserves nail holes and impressions of the nail-head; it has the formula καταδεσσμεύω τὰς γλώσσας, followed by men's names in the genitive and the phrase καὶ εἴ τις ἄλλος τι μαίνεται ἐχθρὸς μ[ὴ] δυνάσσθω ἀν[τ]ιλέγε[ι]ν μήδ[ε ---]. The texts will be published by J.Curbera and D.R.Jordan.

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631. Sidirokastro Serron. Epitaph of Doules, 2nd/3rd cent. A.D. Marble stele found at Kapnotopos (Raikovtsa) near Sidirokastro. Ed.pr. P.K.Samsaris, *Ἱστορικογεωγραφικά* 6 (1998) 83-90 (ph.): Δούλης Ι Διζαετου

1. Δούλης is a common Thracian name, ed.pr. ‖ 2. Διζαετος is a composite of the Thracian word διζα ('god'?; cf. the Thracian names Διζαζενις, Διζαπολις, Διζας etc.) and the Greek word ἀετός, ed.pr. [the nominative may be, however, Διζαετης, Chaniotis].

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632. Skra Kilkis. Epitaph of Aurelius Lucius, after 212 A.D. Upper part of a marble funerary altar transported from the school of Skra to the Museum of Kilkis in 1983. Ed.pr. P.M.Nigdelis, *Tekmeria* 5 (2000) 136-139 no. 2 (ph.) with a corrigendum in *Tekmeria* 6 (2001) 159-162, on the basis of a newly discovered photo (made in 1955). Cf. *An.Ép.* (2000) [2003] no. 1311. Because of the representation of an axe ed.pr. suggests that Aurelius Lucius was a woodcutter [for a similar representation cf. D.Pandermalis, *Δῖον. Ἀρχαιολογικὸς ὁδηγός καὶ Μουσεῖο* (Athens 1997) 98, Sverkos].

Αὐρήλιος Λούκι-
ος βετρανὸς
λεγιῶνος πρεί-
μας Μηνέρ-
βας μετὰ γυν[αι]-
κὸς Αὐρηλ[ί]ας Λε-
πούλας ❦ κὲ τ[έ vacat]-
κνου Αὐρηλί[ου]
Πατέρνο[υ ἀ vacat]-
νέστη[σεν vacat]
axe

We present the corrected text ‖ 1-2. the use of the praenomen Lucius as a cognomen is common in the 3rd cent. A.D., ed.pr. [cf. *SEG* XLIX 765, Chaniotis] ‖ 3-4. λεγιῶνος πρείμας Μηνέρ|βας = legio I Minervia; πρείλας, per errorem in the addendum, corrected by M.Heil per ep.; for another epitaph of a soldier of this legion in Macedonia see *IG* X 2 2 163, ed.pr.; for Μεινέρβα cf. *IGR* III 80, M.Heil.

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632 bis. Skydra. Deed of sale, 3rd cent. A.D. (after 212 A.D.). *SEG* XLIX 793; Dimitsas, *Ἡ Μακεδονία* no. 126 (cf. *SEG* XXIV 530; XXXVII 581). S.Follet, *An.Ép.* (2000) [2003] no. 1308, suggests restoring in L. 19 πεδίο κορ(α)σί(φ) (πεδίο ΚΟΙΣΙ, *SEG* XLIX).

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633. Stageira (area of: Olympiada). Inscribed seal, Hellenistic period. Large seal (no information about the material) with abstract representations of animals on five sides and an inscription; found in a Hellenistic settlement at Mavrolakkas Olympiadas (near Stageira). Ed.pr. K.Sismanidis, *ΑΕΜΘ* 14 (2000) [2002] 351/352 note 8 (ph.): Διονύσου

The name of the owner, ed.pr. [dedication to Dionysos (unless the text reads Διονυσίου), Chaniotis].

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634. Stageira (area of: Olympiada). Inscribed roof tile, Hellenistic period. Fragment of a stamped roof tile found in a Hellenistic settlement at Mavrolakkas Olympiadas (cf. our lemma no. 633). Mentioned by K.Sismanidis, *ΑΕΜΘ* 14 (2000) [2002] 351/352 note 8 (ph.) [on the photo one recognizes the letters K and Λ or Δ, Chaniotis].

635. Stobi. Epitaph of Kaukasos, ca. 250-300 A.D. *SEG* XLVII 954. P.M. Nigdelis, *Tekmeria* 5 (2000) 139-145 no. 3, republishes the text and rejects the view of the edd.pr. that the κολλήγιον (LL. 4/5 and 7) in Stobi, which comprised representatives of various professions connected with the spectacles of the amphitheatre, did not include gladiators. N. points out that the collegium Silvani in Rome (*CIL* VI 631/632) comprised both ministri of the gladiatorial combats and gladiators. The name of the deceased member of the collegium in Stobi (LL. 5/6: Καυκάσῳ τῷ | πρὶν Στρατηγῷ) endorses the assumption that he was a gladiator. Στρατηγός is not an office, but the man's name [as already observed independently by D.Feissel, *An.Ép.* (1997) [2000] 462 no. 1353, Chaniotis]; gladiators often received a second, professional name. The professional name Καύκασος does not derive from the site Καύκασα on Chios (edd.pr), but from the mountain Καύκασος (cf. the name Ὄλυμπος for another gladiator in Robert, *Gladiateurs* no. 56).

636. Therme (Karabournaki). Inscribed sherd, ca. 600-550 B.C. Sherd of an Athenian SOS-amphora inscribed after firing; found at Karabournaki. Ed.pr. M.A.Tiberios in *Μύρτος* 519-527 (ph.). See also our lemma no. 108: Καλίō

Καλίō = Καλλίου; Καλλίας may be identified with Καλλίας Φαινίππου (J.K.Davies, *Athenian Propertied Families, 600-300 B.C.*, Oxford 1971, 254-260); the amphora was used for the export of Athenian olive oil, ed.pr.

637. Thessalonika. Honorary decree for Parnassos, 62/61 B.C. (September 61 B.C.?). *IG* X 2 1 5. P.Gauthier, *Tekmeria* 5 (2000) 39-62, republishes this text suggesting several new restorations:

L. 9: [καὶ ἐν τοῖς Διο]νυσιείοις ([e.g. Δαισίοις καὶ Διο]νυσιείοις, *IG*).

LL. 11-13: [στεφανοῦσθαι αὐτὸν τ]ῶι στεφάνωι μετὰ τῶν | [ἄλλων εὐεργετῶν τῆς πόλε]ως, ὅπως ὅ τε Παρνα|[σσὸς ἀποδέχηται χάριτ]ας ἀξίας ([--- τ]ῶι στεφάνωι μετὰ τῶν | [εὐεργετῶν τῶν τῆς πόλε]ως· ὅπως ὅ τε Παρνα|[σσὸς ἀπονέμηται τιμ]ὰς ἀξίας ..., *IG*).

L. 14: [καὶ ὁ δῆμος] ([καὶ ὅπως ὁ δῆμος], *IG*).

L. 16: [πολειτῶν ἀεί] ([Θεσσαλονικέων], *IG*).

LL. 16/17: πρὸς τὴν [τῆς πατρίδος εὐεργεσί]αν or sim. (πρὸς τὴν | [πατρίδα καὶ τὴν ἐπαρχεί]αν, *IG*).

LL. 20-24: τὸ δὲ ἀνάλωμα | [τὸ μερισθὲν? ὑπὸ τοῦ δ]ήμου εἰς τὰς τιμὰς δο|[θῆναι εὐθὺ? ἐκ τοῦ λόγο]υ τῆς πόλεως, οὐκ εἴα|[σεν ὁ Παρνασσὸς ἐξοδ|ιάσαι, ἀλλὰ αὐτὸς ἐχο|[ρήγησεν ἐκ τῶν ἰδίων] ('quant à la dépense qui avait été allouée (ou fixée) par le peuple pour les honneurs afin qu'elle lui soit versée sur le compte de la cité, Parnassos n'a pas permis de la débourser, mais c'est lui-même qui l'a fournie à ses frais'; τὸ δὲ ἀνάλωμα | [τὸ χορηγηθὲν ὑπὸ τοῦ δ]ήμου εἰς τὰς τιμὰς δο|[θῆναι εὐθὺ ὑπὸ τοῦ ταμίο]υ τῆς πόλεως, οὐκ ΕΙΑ | [--- ca. 18 ---]ΙΑΣΑΙ, ἀλλὰ αὐτὸς ἐχό|[μενος ---], *IG*).

According to the new restoration of LL. 20-24, Parnassos was to be responsible for the construction of his statue and was to receive the expenses (δο[θῆναι αὐτῶι]) from the city (cf.

IG IX 2 66 a LL. 11/12; XII 7 231 LL. 31-34; *SEG* XXXIX 1243 col. V LL. 48-54; A.Wilhelm, *JÖAI* 17, 1914, 4/5 LL. 20/21); however, he generously offered to cover the costs himself; the expenses of honors (especially of statues) are often covered by benefactors from the 2nd cent. B.C. onwards (48-62; see our lemma no. 1753) [see now also B.Dreyer - H. Engelmann, *Die Inschriften von Metropolis. Teil I* (Bonn 2003) 40/41]. The προβούλευμα possibly contained a clause concerning the amount payable to Parnassos for the construction of the statue, but after Parnassos had made his offer in the assembly the decree submitted to him by the secretary to be inscribed on the stele did not include this clause, but instead a postscriptum mentioning Parnassos' offer; or, the προβούλευμα did not contain any clause about the funding of the statue because Parnassos made his offer in the council [if we accept the restoration τὸ δὲ ἀνάλωμα | [τὸ μερισθὲν? ὑπὸ τοῦ δ]ήμου, we also have to accept the first scenario, since the phrase suggests that the assembly had already passed a decree concerning the funding, and Parnassos made his offer later, Chaniotis].

G. also remarks that the δεδόχθαι-formula (LL. 3/4) with reference to ἄρχοντες, βουλή and δῆμος is unparalleled in Macedonia. If the restoration ['Υπερβερεταίο]υ (L. 25) is correct and the proposal was accepted ([ἐπιχειροτονήθη]) in the last month of the Macedonian year, this may be explained by the fact that Παρνασσός had fulfilled an important function in the past year; in the years 62-60 B.C. Macedonia faced a series of Dardanian and Thracian invasions. G. also comments on the use of the article before the personal name (p. 42) and on the term φιλαγαθία (L.5; p. 43). See also our lemma no. 480.

638. Thessalonika. Invitatio ad munera, September, 259 A.D. *SEG* XLIX 816. W.Slater points out per ep. that the Macedonian Πύθια cannot be an ἰσολύμπιος ἀγών. For LL. 7/8 he suggests the restoration ἀγῶνος ἱε[ρο]ῦ οἰκ[ουμενικοῦ εἰσελαστικοῦ τῶν μεγάλων Καβειρί]ων or ['Επινικί]ων Καισαρίων | Πυθίων (cf. *SEG* XLIX 817 L. 8).

638 bis. Thessalonika. Epitaph, 1st cent. B.C. *SEG* XLIX 827. For an epitaph attributed to Edessa, but possibly from Thessalonika, see our lemma no. 590.

639-647. Thessalonika. Epitaphs, ca. 125-275 A.D. Nine funerary altars found at various sites in Thessalonika. Edd.pr. P.Adam-Veleni, E.K.Sverkos, *Tekmeria* 5 (2000) 1-30 (ph.), with detailed onomastic commentary.

639: 3-7 no. 1 (ph.); *An.Ép.* 2000 [2003] no. 1313. **Epitaph of Aelia Theodora, 3rd cent. A.D.** Marble altar with pediment in relief: Αἰλία Πρόκλα (Α)ἰλίᾳ | Θεοδώρᾳ τῇ γλυκυτάτῃ θρεπτῇ | μνείας χάριν ❦

1. ΑΙΛΙΑ, on the stone ‖ 3. the θρεπτὴ Θεοδώρα was not a slave, but possibly the liberta or adopted daughter of Πρόκλα, edd.pr., who collect the evidence for θρεπτοί in Macedonia; cf. M.Corbier, *An.Ép.* (2000) [2003] 1313 and our lemma no. 640.

640: 7-9 no. 2 (ph.); *An.Ép.* 2000 [2003] no. 1314. **Epitaph of Germanos, ca. 150-200 A.D.** Marble altar with pediment in relief: [Τ. Αἴ]λιος | [Χαρ]μόσυ|[νος] · Γερ|[μανν]νῶι || [τῶι ·] θρε|[νπτ]ῶι · | [μνν]ήμης | [ν χάν]ριν ⊢

Punctuation marks in LL. 3 and 6, possibly also in L. 5 || 5-6. for θρεπτοί cf. our lemma no. 639.

641: 9-14 no. 3 (ph.); *An.Ép.* 2000 [2003] no. 1315. **Epitaph of Claudius Ateimetos, ca. 2nd/3rd cent. A.D.** Two joining fragments of a funerary altar.

Τι(βέριος) · Κλ(αύδιος) Ὀφέλ-
λιος · Κλ(αυδίῳ) · Ἀτει-
μήτῳ · τῷ · ἰ-
δίωι
μνείας χά-
ριν

Punctuation marks in LL. 1-3 || 1-2. Ὀφέλλιοι are widely attested in Greece; they probably were Roman negotiatores; for other Ofellii in Macedonia see *IG* X 2 1 527; *CIL* III 3 633 II = *Philippi* II no. 163; *I.Beroia* 142 B; *I.Leukopetra* 19; the use of gentilicia as cognomina is quite common in Macedonia, edd.pr. [cf. our lemma no. 632, Chaniotis] || 4. the relation between Ὀφέλλιος and Ἀτείμητος is not determined (father-son, patron-freedman?), edd.pr.

642: 15-17 no. 4 (ph.); *An.Ép.* 2000 [2003] no. 1316. **Epitaph of Flavius Dionysios and Tycharous, 2nd/3th cent. A.D.** Two joining fragments of a marble altar with pediment in relief.

Φλάβιος Διο-
νύσιος Φλαβίῳ
Διονυσίῳ τῷ ἰ-
δ[ί]ῳ πατρὶ καὶ Τυ-
χαροῦνι [τῇ] ἰδίᾳ
μητρὶ τὸ[ν] βωμὸν
ἐκ τῶν ἰδίων
μνίας χάριν

4-5. for Τυχαροῦνι, dative of Τυχαροῦς, cf. e.g. Παπποῦνος, genitive of Παπποῦς (*I.Beroia* 230), and Ζωσοῦνι (*An.Ép.* 1934, no. 128) [cf. also Ἀμμιοῦνι in *SEG* XLIX 676, Chaniotis].

643: 18-20 no. 5 (ph.); *An.Ép.* 2000 [2003] no. 1317. **Epitaph of Hermes, ca. 150-250 A.D.** Marble funerary altar: Γ(αΐου) · Ἰουλίου | Γαληνιανοῦ | ἀπελεύθερος | Ἑρμῆς ἑαυτῷ || > ζῶν >

644: 20-22 no. 6 (ph.); S.Follet, *An.Ép.* 2000 [2003] no. 1318. **Epitaph of Gouras and Phoebiane, 2nd/3th cent. A.D.** Marble altar with moulding decorated with a rosette.

[.] Τ
Φοιβιανὴ Γουρᾳ
τῷ ἀνδρὶ ἐκ
τῶ[ν ἑ]αυτῆς
μν[ήμ]ης χάριν
[καὶ ἑαυ]τῇ ζῶσα

1. An abbreviation written on the moulding, edd.pr.; Ἀ[γαθῇ] Τ(ύχῃ)?, F. || 2. the prehellenic (Edonian?) name Γουρας is common in Macedonia (e.g. *IG* X 2 1 94; *I.Beroia* 74; *SEG* XLVI 804), edd.pr.

645: 22-26 no. 7 (ph.); *An.Ép.* 2000 [2003] no. 1319. **Epitaph of Clementilla, the wife of the banker Marcellus, 215 A.D.** Marble altar with pediment in relief. A.N.Vavritsas, *AD* 26 B2 (1971) [1975] 395; J. and L.Robert, *BE* (1977) no. 273.

Μάρκελλος
τραπεζείτης
Κλημεντίλλᾳ
τῇ συμβίῳ v
ἔτους · ϛ·μ·σ´
Ξανδικοῦ

2. This is the first attestation of a τραπεζείτης in Macedonia; cf. an ἀρκάρις ἀργενταρίων in Philippi (*SEG* II 421 = *Philippi* II no. 410), edd.pr. || 5. ϛμ´, R.-R.; ϛ·μ·σ´ = year 236 (Actian era) = 215 A.D., edd.pr.

646: 26-28 no. 8 (ph.); O.Salomies, *An.Ép.* 2000 [2003] no. 1320. **Epitaph of Aelius Alexandros, 160 A.D.** Marble altar.

[ca. 3-4]ιος Αἰλιανὸς
Ἀλέξανδρος Αἰλί-
ῳ Ἀλεξάνδρῳ v
τῷ ὑῷ ἑαυτοῦ μνή-
μης χάριν vv ❦ vvv
ἔτους βϙρ´ Σεβα-
v στοῦ τοῦ καὶ
v ητ´ Ἀϊδοναίου
ϛ´

1. The remains of letters at the beginning of the line (vertical strokes) make the restoration [Αἴλ]ιος improbable, edd.pr.; 'si les traces de lettres étaient compatibles avec la restitution [Πόπ]λιος, on aurait un exemple d'usage concomitant d'Αἰλιανός et d'Αἴλιος comme gentilices dans une même famille, selon un phénomène bien attesté en Macédoine' (cf. O.Salomies, *Arctos* 18, 1984, 97-104 and 35, 2001, 144/145), Sal. || 6-8. year 192 (Actian era) = year 308 (provincial era) = 160 A.D., ed.pr.

647: 28-30 no. 9 (ph.); *An.Ép.* 2000 [2003] no. 1321. **Epitaph, 3rd cent. A.D.** Upper left part of marble altar: Λ(ούκιος?) Πετρών[ιος? ---|-----]

Or Λ(ουκίῳ) Πετρων[ίῳ]; Petronii are known in Thessalonika from the 1st cent. B.C. onwards, edd.pr.

648. Thessalonika (area of: Agia Paraskevi). Epitaph of Artemidoros, ca. 150-200 A.D. Front part of a marble funerary altar with representation of the busts of a man, a

woman, and a boy in relief; found in the village of Agia Paraskevi in 1934. Edd.pr. P.Adam-Veleni, E.K.Sverkos, *Tekmeria* 5 (2000) 30-32 no. 10 (ph.): Συρίων Ἀρτεμειδώ|ρῳ τῷ τέκνῳ μνείας | χάρειν ·

3. χάρειν for χάριν, followed by punctuation mark, edd.pr.

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649. Vergina. Honorary inscription for Eurydika, after 336 B.C. (?). Statue base re-used in an early Christian basilica at Palatitsia. Ed.pr. C.Saatsoglou-Paliadeli, *AA* (2000) 397-400 no. 2c (ph.), who suggests that this block was part of a larger statuary group similar to the one dedicated at the Philippeion in Olympia; for the dedications of Eurydika in Vergina see our lemma no. 650: Εὐρυδίκα Σίρρα

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650. Vergina. Dedications of Eurydika to Eukleia, ca. 368 B.C. (or ca. 336 B.C.). *SEG* XXXIII 556 (XXXVIII 720; XLII 629*) and *SEG* XLIII 471 app.cr. (*SEG* XLIX 839). C.Saatsoglou-Paliadeli, *AA* (2000) 392-397 nos. 2a/b (ph.), republishes the two dedications of Εὐρυδίκη, wife of king Amyntas III and mother of Philip II, to Εὔκλεια with extensive archaeological commentary. She suggests dating the two dedications to ca. 368 B.C., after Eurydike's meeting with Iphikrates which safeguarded the Macedonian throne for her son Perdikkas II, rather than after the battle of Chaironeia (336 B.C.). For the excavations in this sanctuary see ead., *Egnatia* 5 (1995-2000) [2001] 247-255. Cf. our lemmata nos. 649 and 652.

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651. Vergina. Dedication to Apollo Lykios. Late 3rd/early 2nd cent. B.C. *SEG* XLVI 828. Republished by C.Saatsoglou-Paliadeli in *Μύρτος* 441-451 (ph.), with detailed discussion of the iconography of Apollo Kitharodos and of the epithet Λύκιος.

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652. Vergina. Dedication by queen Laodike, ca. 179-168 B.C. Fragment of a marble block found in the sanctuary of Εὔκλεια. Ed.pr. C.Saatsoglou-Paliadeli, *AA* (2000) 389-392 (ph.), who suggests identifying the dedicant with Laodike, the wife of king Perseus. The only other epigraphic attestation for queen Laodike is *IG* XI 4 1074 [for queen Laodike see also our lemma no. 1462]. The discovery of a colossal marble snake in this sanctuary suggests that the dedication was addressed to Ζεὺς Μειλίχιος. For other royal dedications in the sanctuary of Eukleia see our lemma no. 650.

[Βασίλισσα] Λαο[δίκη]
[βασιλέως] Σελ[εύκου]
[τῶ]ι θεῶ[ι]

3. Or [τῆ]ι θεῶ[ι], ed.pr. || 2. king Seleukos IV Philopator, ed.pr.

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653. Vergina. Epitaph of Harpaloskyta (?), ca. 350-325 B.C. *SEG* XXXV 790. For an English version of the article summarized in *SEG* XLVIII 873 see C.Saatsoglou-Paliadeli, *Egnatia* 5 (1995-2000) [2001] 92-99.

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654. Vergina. Epitaph of a woman, ca. 350-300 B.C. *SEG* XXXV 784. For an English version of the article summarized in *SEG* XLVIII 874 see C.Saatsoglou-Paliadeli, *Egnatia* 5 (1995-2000) [2001] 99-102.

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654 bis. Vergina. Inscriptions on metal vases, 4th cent. B.C. P.Themelis - I.Touratsoglou, *Οἱ τάφοι τοῦ Δερβενιοῦ* (Athens 1997) 172/173, present a list of the inscribed metal vases found in various graves (nos. 1-8 in grave II, nos. 9/10 in grave III). They interpret the inscriptions Μαχάτα (1) and Σίκωνος (9) as the names of producers. A.Sideris, *art.cit.* (our lemma no. 586) 24-6, argues that these are the names of the owners of the vases; M.Andronikos, *Βεργίνα. Οἱ βασιλικοὶ τάφοι καὶ ἄλλες ἀρχαιότητες* (Athens 1984) 157 and 231, suggested identifying Μαχάτας with the brother-in-law of king Philipp II: **1)** Μαχάτα ΔΔΔΔ⊢ (41 drachmai; silver strainer) **2)** Αντ. (on the base) Α (on the handle) (silver situla) **3)** Σι. (silver krater) **4)** Ερβ. (silver kylix) **5)** ϘΒ- (92 drachmai and 1 obolos; silver kalyx) **6)** ϘΔ=- (94 drachmai and 3 oboloi; silver kalyx) **7)** ΞΒ=- (62 drachmai and 3 oboloi; silver kylix) **8)** ΞΓ=- (63 drachmai and 3 oboloi; silver kylix) **9)** Σίκωνος (on the handle) Σ (on the rim) (bronze situla) **10)** Μναὶ Ε, Δρα(χμαὶ) ΞΗ (5 mnai and 68 drachmai; silver hydria) **11)** V (silver jug)

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655. Vergina. Owner's inscription on an amphora, 2nd cent. B.C. Macedonian amphora with the owner's name inscribed twice before firing; found in a grave in the cemetery of Vergina. Ed.pr. A.Kottaridi, *ΑΕΜΘ* 14 (2000) [2002] 531 (ph.): Γαλέστου | Γαλέστου

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656. Xerolimni. Inscribed bronze disk, undated. Small bronze disk with the letter Α in relief; found in the sanctuary of Apollo at Xerolimni Kozanis. Mentioned by G.Karamitrou-Mentesidi, *ΑΕΜΘ* 14 (2000) [2001] 610. K.-M. also reports the discovery of a fragment of a bronze sheet with punctured letters (for a similar find from the same sanctuary cf. *SEG* XLIX 853).

THRACE

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657. Thrace. Christian inscriptions, 3rd-7th cent. A.D. C.Asdracha, *AD* 51/52 A (1997) [2000] 333-386 nos. 167-195 and *AD* 53 A (1998) [2002] 455-521 nos. 196-240 (ph.; dr.; French translation), completes her corpus of the early Christian inscriptions of Thrace (cf. *SEG* XLVI 834 and XLVIII 887) with the (re)edition of 74 inscriptions from Herakleia/Perinthos

(167-195; cf. our lemma no. 668bis) [for a comparatio numerorum with *I.Perinthos* see *SEG* XLVIII 906], Selymbria (196-217) [for the earlier inscriptions see our lemma no. 671], Athyras (220/221), Rhegion (222/223), Phlorion (224), Zephyrion (225/226), Drypia (227/228), Aretai (229), and Hebdomon (230-240). The epitaphs take the lion's share (196-201, 205-213, 214?, 215/216, 219-223, 226/227, 229, 232, 234-237, and 240), but there are also three dedications (204 and 241/242), three prayers (224/225 and 243), several boundary stones (202/203, 228, and 233) and stamped tiles (217/218 and 238/239; see our lemma no. 672), monograms of Justinian and Theodora on capitals (231), and a cross (230). We draw attention to the most important aspects of these texts. Christian religious offices are mentioned quite often (ἀρχιδιάκονος: 204; δεκανός: 200; ἐπίσκοπος: 226; ἡγούμενος: 239.2; πρεσβύτερος: 196, 211, 222, 239.6; σκευοφύλαξ: 204; ὑποδιάκονος: 206). There are also references to occupations: a physician (199: ἰατρός), an ἀποθηκάριος Φρυγίας κτήματος Βούζις τῶν Αὐχενίου (207; 'le préposé à un magasin d'un grand domaine privé ou de l'Etat' in Φρυγία, i.e., the emporion Philias or Phileas on the Black Sea), an ἀποθικάριος (208), a baker (240: ἀρτοκῶπος), and an imperial *campsor* who had attended a campaign (232: ἔχων τὶ ἐκστρατίαν κάμπτορ δεσποτικός = ἔχων τὴν ἐκστρατείαν; 554 A.D.). The three sons of 'Αλεξάνδρα, who identify themselves as the sons of this woman without reference to their father, present a rare case of the use of the metronymic in Christian epigraphy (209 = *I.Perinthos* 224). A boundary stone at Hebdomon refers to estates belonging to Αἰθέριος and to an ὀρφανοτροφίον, certainly in Konstantinople (233; ca. 560-566 A.D.). Among the epitaphs we single out those of Σῶζον and Μακεδόνιος, immigrants to Selymbria from Phrygia (196: χορίου Νήτου Μεγάλης ὑπὸ Νακολίαν; 201: [ἀπ]ὸ χορί[ου Νήτου] Μεγάλ[ης ἐπὶ Νακολί]ας Φρ[υ]γίας) as well as an epitaph that alludes to *Psalms* 22 (23).2 (205: καὶ θέση σ[ε] ἰς τόπον χλόης τοῦ Παραδίσσου, ἐὰν ἀκολουθίσις αὐτὸν ἕος τέλους); another indirect reference to *Psalms* 103 (104) 1-2 and 88 (89) 3 can be seen in the use of the verb ἀναβάλλομαι (224: ἀναβάλη(σ)θε τῇ δυνάμη τοῦ σταυ[ροῦ]). The age at death is indicated in only one text (222: 5 years). We also mention the funerary epigram of Σωφρονία (227; 4th/5th cent. A.D.: † Σωφρονία | τλήμων πανιαώριος ἐνθά|δε κεῖται || 'Αδριανῷ γείνέτῃ πένθ|ος ἀναι|ψαμένη), the use of the Homeric word βροτός in an epitaph of the 6th cent. A.D. (219: βρωτῶν), several affirmations of Christian faith (πιστός: 197 and 235; τῆς ὀρθοδόξου πίστεος: 198), a rare form of the word *indictio* (217: ἐδιτιόνος), and the name Καλημέρα (235). For two inedita see our lemmata nos. 668bis and 672; see also our lemma no. 662.

We give a comparatio numerorum for the texts available in *SEG*, major corpora, Dumont-Homolle, *Mélanges*, and G.Seure, *BCH* 36 (1912) 534-641.

SEG	Asdracha	Dumont -Homolle	Asdracha	Dumont-Homolle	Asdracha
XXVIII 570	228				
XXXVII 621	212	62 b30	196	62 b39	212
XLIX 869	221	62 b31	206	62 b40	213
		62 b32	200		
CIG		62 b33	208	Seure	
8907	224	62 b34	216	29/30	202
		62 b37	217	87	207
		62 b38	215	88	209

Seure	Asdracha	Seure	Asdracha	Seure	Asdracha
89/90	210/211	93-95	197-199	100	205
92	219	97	201		

658. Thrace. Christian inscriptions, 4th-6th cent. A.D. A.Mirčeva, *Orpheus* 8 (1998) [2000] 67-74, presents an overview of the formulaic expressions and symbols used in the early Christian inscriptions found in Bulgaria (Thrace, Scythia Minor, Moesia Inferior, Dacia Mediterranea), based on the revised edition of the corpus of V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Sofia; forthcoming); this corpus consists of 171 Greek and 33 Latin texts (4th-6th cent. A.D.), most of which can be dated to the 5th and 6th cent. A.D. Christian symbols other than the cross (anchor, fish, pigeon, olive branch, vine) are rare. M. discusses various expressions (ἀδελφός, ἀμήν, δοῦλος, ἰχθύς, μεταξὺ δικαίων, νεοφώτιστος, νεόπιστος), acclamations (ἐνθάδε κατάκειται/κεῖται, ὁ/ἡ τῆς μακαρίας/εὐλαβοῦς μνήμης, Κύριε ὁ Θεὸς βοήθει, ὑπὲρ μνήμης καὶ ἀναπαύσεως, ὑπὲρ κοιμήσεως, ὑπὲρ σωτηρίας, ὑπὲρ εὐχῆς, 'Εμμανουήλ, μεθ' ἡμῶν ὁ θεός, ἐν τούτῳ νίκα, 'Ιησοῦς Χριστὸς νικᾷ, καὶ ἡ κραυγή μου πρός σε ἐλθέτω, ὀρθὸς βάδιζε ξὺν θεῷ σου τὰς τρίβους, μνήσθητι Χριστέ, εἰρήνη, ἐν εἰρήνῃ, ζήσας ἐν Χριστῷ, φῶς ζωή, πολλὰ τὰ ἔτη, χαῖρε πιστὲ παροδῖτα), and abbreviations (ΑΩ, ΧΜΓ, ΧΡ). The cryptogramm ΩΠΗ ΖΝΖ may be the combination of the sacred number 888 (ΩΠΗ) and of the words ζωή and γνῶσις. B. presents the following texts: V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien*, Berlin 1964, nos. 97, 99, 120, 140, 195, 208, 241; in the forthcoming revised editions nos. 22, 24, 72, 74, 100, 115, 223, 238, 289.

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659. Thrace. Economy in the Roman Imperial period. K.Mentzou-Meimari, *'Επιστημονικὴ 'Επετηρὶς τῆς Φιλοσοφικῆς Σχολῆς τοῦ Πανεπιστημίου 'Αθηνῶν* 30 (1992-1995) 473-493, presents a collection of 86 inscriptions from Thrace which provide information for economic activities in Roman Thrace, especially for occupations (educators, artisans, traders, farmers, owners of workshops, sailors, artists, gladiators), professional associations (οἶκος, συνέργιον, σύνοδος, συναγωγή, τέχνη), and emporia (Πῖζος, Δισκοδουράτερα, emporium Piretensium). We give a list of the occupations attested in these inscriptions: ἀγαλματογλύφος, ἀργυροτέχνης, ἀρτοκόπος, ἀρχιτέκτων, βυρσεύς, γεωμέτρης, γεωργός, γναφεύς, διδάσκαλος, δομοτέκτων, ἐπικτηνίτης, ἐργαστὴς σιδηρείων, ἐργοδότης, ἱπποτρόφος, καθηγητής, κάπηλος, κατεργαζόμενοι, κολλῆγαι, κουρεύς, κωμῳδός, λανάριος, λεντιάριος, λευκουργός, λιθοξόος, λιθουργός, μάγειρος, μακελλάριος, μονομάχος, ναύκληρος, ναύτης, οἰκοδόμος, οἰνοπώλης, παιδευτής, παντοπώλης, πιλοποιός, πραγματευόμενοι, προβατισκός, ῥητιάριος, ῥωποπώλης, σακκοφόρος, σκηνορράφος, σκυτεύς, συροποιός, τέκτων, τεχνείτης χρυσοχόος, τραγῳδός, χαλκεύς, χαλκοτύπος, and ψηφοθέτης.

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659 bis. Thrace. Religion. Z.Gočeva in P.Linant de Bellefonds (ed.), *'Αγαθὸς δαίμων* -- (our lemma no. 511) 185-192 (ph.), summarizes the epigraphic and archaeological testimonia

for temples in cities and extra-urban sanctuaries in the area of the Roman province of Thrace (Philippopolis, Augusta Traiana, Hadrianopolis, Kabyle, Serdike, and Pataulia). The relevant evidence concerns the cults of Ἀπόλλων Κενδρισός, Ἄρτεμις, Ἀσκληπιός and Ὑγεία, Ζεύς and Ἥρα (in Pautalia worshipped as θεοὶ Καριστορηνοί), Ἡρακλῆς, and the Thracian Rider Hero, worshipped with the epithets Ζγεδηνός, Ζγουλαμηνός, Ζυμεδρηνός, and Κειλαιδηνός. G. argues that when Philippopolis was awarded the title of the νεωκόρος of the imperial cult the priest of Apollo Kendrisos served as ἀρχιερεύς (186).

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660. Thrace. Silver vessels, 6th-4th cent. B.C. *SEG* XXXVII 618; XLIX 862*. A.Zournatzi, *AJA* 104 (2000) 683-706, argues that the royal names (Κότυς and Κερσεβλέπτης) and the provenance legends on the silver vessels found in Thrace may be sought in an Achaemenid custom of converting revenues in precious metal into luxury articles marked with a certification of the metal's quality.

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660 bis. Ainos. Amphora stamp, undated. In his report on the excavation at Ainos, S.Baharan, *KST* 21.2 (2000) 410, mentions 194 stamped amphora handles found in a dump. No text [we read one text from the photograph (416 fig. 15), Corsten]: ΔΑΜΥ̣ΛΗ grape or acorn

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661. Apollonia. Honorary decree for Hegesagoras of Histria, ca. 250 B.C. (or early 2nd cent. B.C.). *IGBulg* I^2 388bis; *I.Histriae* 64. The war between Apollonia and Mesembria, in which Ἡγησαγόρας Μονίμου did outstanding services, was dated to the early 2nd cent. B.C. Y.G.Vinogradov † in *Bospor i antichnyi mir* (Nizhnii Novgorod 1997) 218/219, suggests a date soon after the 'Monopoly War' of 255/254 B.C. between Apollonia and Kallatis; *non vidimus*; see Y.G.Vinogradov † - M.I.Zolotarev, *art.cit.* (our lemma no. 691) 374. For Hegesagoras' family see our lemma no. 682.

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662. Athyras. Christian funerary epigram for Maria and her husband, early 7th cent. A.D. *SEG* XLIX 869. C.Asdracha, *art.cit.* (our lemma no. 657) 480/481 no. 221 (dr.), republishes this epigram, restoring in L. 2 in fine καὶ [μημ]ώρ(ι)ον ([---]ΩΡΟΝ, on the facsimile of J.Covel; [...]Ο̣ωρον, *SEG*); in L. 3 A. reads τ(ω)[έθ]ικεν = τέθεικεν (ΤΩΙΚΕΝ, Covel; ἔ̣θ̣η̣κεν, *SEG*).

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663. Byzantion. Corpus. A.Łajtar, *Die Inschriften von Byazantion. Teil I. Die Inschriften* (*IGSK* 58; Bonn 2000) [abbreviated as *I.Byzantion*], presents a corpus of the inscriptions of Byzantion before the foundation of Constantinople (7-322), decrees and honorary inscriptions of Byzantion found in other sites (Olympia: 4-6; Olbia: 3; Miletos: 2; Seleukeia on Kalykadnos: 1), and inscriptions of unknown or uncertain provenance, but possibly from Byzantion (323-387) [see our lemma no. 668bis]. For the inscriptions of Selymbria (S1-66), which in certain periods

belonged to the territory of Byzantion see our lemma no. 671. Ł. presents critical editions of the texts (with several new readings and restorations), German translations of the lengthier texts, and detailed commentaries (indices, concordances; no ph.). The inscriptions represent the following categories of texts: decrees (1-4), honorary inscriptions for kings and emperors (5/6, 44/45), honorary inscriptions for other individuals (40, 46, 323), dedications (11-39, 41, 324), an agonistic inscription (42), the epigram on the statue of a dolphin (10), a seating inscription in the stadion (51 = our lemma no. 667), a measurement (52: πῆχυς γεοπονικός), weights (53 A/B), tiles (56), epitaphs (50?, 57-322, 325-387; funerary epigrams: 9, 47?, 120, 305/306, 384, 387), and fragments (46/47). There is only one ineditum (our lemma no. 666) and eleven Latin inscriptions (14/15, 48/49, 54/55, 122/123, 300, and 385/386). We summarize the most interesting aspects of the Greek inscriptions.

Institutions: The office of the eponymous ἱερομνάμων was frequently occupied by gods (Δημήτηρ, Ζεὺς Σέραπις, Ἥρα, Νέμεσις, Νείκη, Ὑγεία and another θεά) and members of the imperial family (Δομιτιανὸς Καῖσαρ, Ἀδριανὸς Καῖσαρ, an anonymous Σεβαστή; 19, 30-38, 40, S23). Nine of the ἑκατοστύες of the citizen body are attested: Βαθωνήα (315 c; S23), Δευτέρα (318), Διονυσία (?; 378), Καλλιχορίτις (320), Κεραμήα (318), Κεφαλήα (43), Κρατεινήα (43, 319 b), Νεικατήα (248), and Φιλοκτορήα (30, 319 a). The villages of the territory are attested through mentions of κωμᾶται, for instance in a dedication to Ζεὺς Αἴθριος (19; 1st cent. B.C.); the κωμῆται Δελκανοί made a dedication to Ζεὺς Κωματικός (22; Roman Imperial period; cf. κώμη Δελκανῶν in another dedication to Ζεὺς Καματικός; 23); a προνοητής (22) may be an official of this κώμη. We also mention a foreign judge from Mylasa (361 LL. 5-8: δικά|ξαντι ὀρθῶς | καὶ δικαίως καὶ | κατὰ τοὺς νόμους) who died in Byzantion. No. 324, which dates to the reign of the Thracian king Ῥοιμετάλκης (Rhoimetalkes I; early 1st cent. A.D.), mentions a μέρα(ρ)χος ('governor of a district'). The ἀξιολογώτατος βασιλεύς in no. 323 is probably a local magistrate (3rd cent. A.D.).

Society: Occupations: a γραμματικός (120), an ἰατρείνη (128), a ναυπηγός (378), an οἰκονόμος ('Gutsverwalter'; 185) [cf. *SEG* XLVII 974; *I.Perinthos* 116, Chaniotis], a παιδαγωγός (156), a gladiator (182: μορμίλλων), and a τίτθα (250). **Slavery**: The ethnic in the genitive accompanies the names of public slaves: Ἀντίγονος Βυζαντίων, Θαλλίων Βυζαντίων (214), Ἐπαφρόδιτος Βυζαντίων (214). We also mention an ἀπελεύθερος (100) and an ἐγγενής (50; 1st cent. B.C.; freedman?; cf. *SEG* XLIII 535) [this text seems to be an epitaph; according to the Greek description it is a 'square stele'; the dimensions and the decoration (boukranion, ribbons), suggest a funerary altar, Chaniotis]. **Foreigners**: Θεόδωρος Δομιτίου from Βειθύνιον (120), Χρύσιον Ἐπικράτους Ἡρακλεῶτις (348), Φαίκων Ἀρτεμιδώρου Καλλατιανός (72), Ἀγάθων Ἀγάθωνος Κῷος (84), and Ἰατροκλῆς Αἰνήτου Μυλασσεύς (316). **Roman soldiers**: a *bucinator Leg. I* (122), an *aquilifer Leg. II* (123), and an ὀπτίων (294). **Ephebes**: A grave epigram (384; undated) praises Φώσφορος as [πρ]ῶτον ἐφή[βων] and for his manly behavior (L. 4: [οὐ]κ ἆρ δὴ θηλυπρεπ[--]). **Family**: We point to a case of adoption (120), three θρεπτοί (273, 357, 382), and two metronymics: Δαμὼ Νικοῦς (166) and possibly Παρθένιν Φ̣ι[λήτας?] (276).

Epitaphs: The age at death is occasionally recorded (6 months: 307; 4 years: 105, 317; 5: 106; 7: 317, 319 c; 9: 140; 13: 275; 14: 319 c; 16: 319 a; 18: 307; 20: 247, 264, 330; 22: 283; 25: 174, 268, 283, 313; 26: 310, 315 d; 27: 181; 30: 265, 295, 312, 381; 33: 315 c; 35: 97; 36: 120; 39: 321; 40: 321; 43: 309; 48: 248; 50: 247, 360; 51: 229; 55: 246, 334; 65: 307, 360; 73: 237; 75: 207, 319 b; 80: 102, 237, 311, 350; 89: 357) [C.Brixhe, *BE* (2001) no. 308, remarks that in no. 319 ἡμέρας δεκαlτέσσαρας (LL. 6/7) needs not be corrected to δεκατέσσαρα]. We single out the term θέσις (296; 3rd cent. A.D.) and λατόμιν (381 = our lemma no. 668bis). Only a few texts mention fines for violation of the grave (296, 318, 320, 381, 383, 387; in no. 296, the fine is payable to the πόλις and a τόπος, i.e. a village or a police station on the road). The judge Ἰατροκλῆς Αἰνήτου Μυλασσεύς, who died during his stay in Byzantion (2nd/1st cent. B.C.), was buried at public expense (316: [ὁ] δᾶμος τὰν | ἐνταφὰν καὶ τὸν | ἐναγισμόν). We also note the phrase [ὀλίγ]ος ὁ βίος· ἦλθες, εἶδες, ὕπαγε (383).

Onomastics: A few unusual names: Ἀπφουτίων (93), Βόσπων (154), Γαύκιον (77), Γόκων Μηνάκωντος (329), Γούκουσα (149, 160), Γυκέα (153) and Γυκῆα (197) for Γλυκέα, Ἔλεγχος (219), Κραυγάσιος (295), Μαμάλιος (294), and Χῆμα (211). A Semitic name: Μάρθα (294). We give a small selection of Roman names: Τίτος Ἀβούλλιος Εὐφράτης, Τίτος Ἀβούλλιος Ἀλκείδης (321), Ἀτυλληνὴ Ἀρέσκου, Αὖλος Ἀττυληνὸς Νάσιλος (233), Αὐρήλιος Πολύτειμος ὁ καὶ Πρεστάντιος (296), Αὐρήλιος Πόπλιος (318) [LL. 1-3: θυγάτηρ Αὐρηλίου | Ποπλίου Θεοφίλου Δευτέρας; 'die Tochter des Aurelius Publius Theophilos aus der Hekatostys Deutera' (Ł.); more probably 'the daughter of Aurelius Publius, son of Theophilos'; the man's name before he received Roman citizenship was Πόπλιος; Θεοφίλου is his patronymic (cf. 318 LL. 2/3: Αὐρ(ήλιος) Ἀσκλη|πι[ό]δοτος Γαΐου Κεραμῆας; 320 L. 1: [Αὐρ(ήλιος)] Θεόφιλος Διογέν[ο]υς, Chaniotis], Βιβία Μόσχιν (161), Ἑρμίας Ἐγνάτιος Αὔλου (91; a libertus of Aulus Egnatius), Καιπίων Θεόφιλος (19), Λουκία Καισωνία, Λούκιος Καισώνιος (273), Κοκκεία Πρείμα (136), Λούκιος Λούσιος Σατορνεῖνος, Λούκιος Λούσιος Λουκιανός, Λουσία Σατορνείνη, Λουσία Θεοδώρα (19), Λολλία Σαλβία (158), Λούκιος Μόλιος Τέρτιος, Λούκιος Μόλιος Τερτιανός (19), Νεμέριος Κάϊος Σκεύα (117; Σκεύα = Scaeva), Οὐαρεινία Πῶλλα (175), Μάαρκος Οὐενολήϊος (98), Γάϊος Ὀλούσιος Ἔρως (260), Πακωνία Πῶλλα (175), Ῥοῦπος = Ῥοῦφος (167), Λούκιος Τόσσιος Ῥοῦφος (19), Πόπλιος Φιλικήνιος Ἄνιος (353). See the remarks of C.Brixhe, *BE* (2001) no. 308, on Megarian and Thracian names and on the following names: Δονύσιος (sic) (21), Δίνυσις (249, 312), and Αὐλοσανις (genitive) for Αὐλοσανιος (370 A).

Religion: Dedications to Θεοὶ ἀποτροπαῖοι καὶ ἀλεξίκακοι (12; 2nd/3rd cent. A.D.), Ἀγαθὸς Δαίμων, Ἀγαθὴ Τύχη, Καλὸς Καιρός, Ὄμβροι, Ἄνεμοι, Ἔαρ, Θέρος, Μετόπωρον, Χειμών (13; 2nd/3rd cent. A.D.), Ἶσις (16), Μήτηρ Θεῶν Μαμουζηνή (17), Μήτηρ (18), Ζεὺς Αἴθριος (19) [C.Brixhe, *BE* (2001) no. 308, corrects the date: 1st cent. A.D., rather than B.C.], Ζεὺς Ἐναύλιος (20 = our lemma no. 664), Ζεὺς Κωματικός (21/22), Ζεὺς Ὕψιστος (24), Ἥρως Στομιανός (25-29) [for the form Στομιιανός (25) see C.Brixhe, *BE* (2001) no. 308]. Six documents concern the association of the μύσται Διονύσου Κάλλωνος (30-35) [the name of the god is only attested in the genitive; Ł. reconstructs the nominative as Διόνυσος Κάλλων; the correct form probably is Διόνυσος Κάλλωνος. Kallon is either a place name or more probably the name of the founder of the cult (or the cult association); cf. the

theonyms Ζεὺς Βαραδάτεω, Μὴς Ἀρτεμιδώρου et sim.; see *SEG* XXXVI 1089, Chaniotis]. Other cult associations are the θιασῖται who worshipped Διόνυσος Παράβολος (37 = our lemma no. 665), the Διονυσοβολεῖται (38), μύσται καὶ θιασεῖται (39), and μύσται (40). [Also the expression [τῶ]ν περὶ τὸν Ἡρακλέα (383) suggests a cult association of worshippers of Herakles, Chaniotis]. The festival Βοσπόρια included competitions for boys in λαμπάς (11) [to the testimonia for the dedication of the prize collected by Ł. (pp. 40/41) add *I.Beroia* 1 LL. 67/68, Chaniotis]. A dedication attests the μεγάλα Πλοιαφέσια (*navigium Isidis*; 324; early 1st cent. A.D.). For the texts of religious interest see also A.Chaniotis, *EBGR* 2000, *Kernos* 16 (2003) 280-282 no. 108.

For reviews see M.Sève, *An.Ép.* (2002) [2003] no. 1359; C.Brixhe, *BE* (2001) no. 308 (on onomastics and language). We give a comparatio numerorum with *SEG* and other corpora.

IG II^2	*I.Byzantion*	*SEG* XXIV	*I.Byzantion*	*SEG* XXIV	*I.Byzantion*
11325	355	663-666	62-65	718	363
		667-669	69-71	719	232
IG XII 9		670	163	720	278
1260	38	671-676	72-77	721/722	234/235
		677	82	723	193
SEG XV		678-681	78-81	724	191
422-424	20-22	682-686	83-87	725	196
		687/688	294/295	726	192
SEG XVI		689	325	727	251
418	316	690	186	728	199
419	315	691/692	194/195	729	201
420	319	693	187	730	204
421	321	694	284	731	252
		695	287	732	276
SEG XVII		696	285	733	359
323	261	697	197	734/735	205/206
		698	358	736	213
SEG XVIII		699	200	737	267
279/280	30/31	700	203	738	215
281	35	701	279	739	188
282	33	702-705	209-212	740/741	216/217
283	32	706/707	255/256	742	260
284	34	708	214	743	218
		709	262	744/745	220/221
SEG XIX		710	286	746	229
426	19	712	219	747	259
		713/714	222/223	748	370
SEG XXIV		715	249	749	375
656-660	57-61	716	227	750	233
661/662	67/68	717	270	751	239

SEG XXIV	*I.Byzantion*	*SEG* XXIV	*I.Byzantion*	*SEG* XXIV	*I.Byzantion*
752	198	797/798	125/126	855	155
753/754	230/231	799	345	856-858	160-162
755	269	800	152	859/860	165/166
756	202	801	112	861/862	183/184
757	207	802	90	863	179
758	224	803	93	864	292
759	226	805/807	96-98	865	291
760	228	808/809	102/103	866	290
761	258	810	105	867	377
762	266	811	128	868	289
763/764	264/265	812/813	130/131	869	146
765	281	814-816	133-135	870	119
766	373	817	149	871	293
767	371	818	336	872/873	254/253
768	280	819/820	115/116	874	337
769	282	821	143	875	151
770	237	822	150	876	148
771a	190	823	91	877	315
771b	16	824	137	879	307
772	283	825	127	880	318
773	208	826/827	113/114	881	308
774	268	828	117	882/883	310/311
775	273	830	145	884	317
776	275	831/832	106/107	885	312
777	272	833	132	886	314
778	257	834	138	887	242
779	354	835	153		
780	238	836	141	*SEG* XXV	
781	362	837	344	720	305
782	364	838-840	167-169	721	346
783	124	841	177		
784	89	842	157	*SEG* XXVI	
785	338	843	164	785	40
786	94	844/845	175/176	786	279
787	147	846	178	787	306
788	92	847/848	158/159		
789	95	849	171	*SEG* XXVII	
790-792	99-101	850	144	327	347
793	104	851	327	330	109
794	340	852	339	331	333
795	129	853	170	332	332
796	136	854	154	334	331

SEG XXVII	*I.Byzantion*
1212	329
1229	353
***SEG* XXVIII**	
561	38
562	37
***SEG* XXIX**	
669	243
670	335
671	366
673	246
1683	361
***SEG* XXXII**	
661	88
662	66
663/664	244/245
665	263
666/667	110/111
668/669	173/174
670	181
***SEG* XXXIV**	
1246	271
1651	357
***SEG* XXXVIII**	
729	368
730	367

SEG XL	*I.Byzantion*
569	109
***SEG* XLI**	
593	376
***SEG* XLII**	
634	372
CIG	
2032	381
2034	11
2040	383
2044	382
3367	328
6981	172
IvO	
45	4
304/305	5/6
***IGBulg* I²**	
29	38
474	28
***IOSPE* I²**	
79	3
I.Tomis	
165	370

Milet III	*I.Byzantion*
153	2
***Syll.*³**	
349	4
350	5/6
645	1
SGDI	
3053	43
3060	42
3061	285
3063	299
3064	359
3074	297
Kaibel, *EG*	
249	9
GV	
1479	120
SIRIS	
129	19
129a	16
***CIL* III**	
733	15
7401	14

664. Byzantion. Dedication to Zeus Enaulios, Roman Imperial period. *SEG* XV 422. Republished by A.Łajtar in *I.Byzantion* 20 (cf. our lemma no. 663). L.Robert, *Hellenica* X (Paris 1955) 36/37, interpreted Ζεὺς Ἐναύλιος as a patron of the countryside, the household and the livestock; L. (p. 52) suggests associating this epithet with Zeus Herkeios, as a patron of the household. A.Chaniotis, *EBGR* 2000, *Kernos* 16 (2003) 281 no. 108, points out that this dedication was made ὑπὲρ τῶν θρεμμάτων (L. 3) and that the word αὐλή designates the (fenced) area where livestock were kept (cf. ἔπαυλος, σύναυλος, αὐλοστατεῖν); consequently, Ζεὺς Ἐναύλιος is a patron of the breeding of livestock in the context of the pastoral economy and the seasonal movement of livestock.

665. Byzantion. Dedication to Dionysos Parabolos, ca. 117-137 A.D. *SEG* XXVIII 562. Republished by A.Łajtar in *I.Byzantion* 37 (cf. our lemma no. 663). L. (p. 72) interprets the word βόλος which appears in the epithet Parabolos and in the name Διονυσοβολῖται (*I.Byzantion* 38) as 'fisherman's net/catch of fish' and interprets the god as a patron of fishermen. A.Chaniotis, *EBGR* 2000, *Kernos* 16 (2003) 281 no. 108, tentatively suggests two other possibilies. 1) Παράβολος means inter alia 'deceitful', which is a trait attributed to Dionysos (e.g. Dionysos Erikryptos Pseudanor in Macedonia: *I.Beroia* 53-57); or 2) the epithet παράβολος can be interpreted as implying that the sanctuary of Dionysos was near a βόλος (παρὰ βόλον), perhaps not a fishing place, but a gate (cf. Hesych., s.v. βόλος· θύρα); cf. the epithets Προθυραία for Artemis and Προπυλαῖος for Herakles and Hermes.

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666. Byzantion. Grave epigram for a young man, undated. Right part of a stele with the representation of a man and a boy (slave?) in relief; found in Sultanahmet. N.Firatlı - L.Robert, *Les stèles funéraires de Byzance gréco-romaine* (Paris 1964) 116/117 no. 195 (ph.; no text). Ed.pr. A.Łajtar in *I.Byzantion* 121 (cf. our lemma no. 663).

[------------------- με]ίρακος· ἦν δὲ πα-
[τήρ μοι -------------]ạ μ' ἐπ' Εὐρώπην
[------------------- β]ασιλήϊον αἷμα
[----------------------]αντων ἐκ πα-
[-----------------------].ς Μούσαις ΗΣ.
[------------------------] ἔπη καὶ ΜΕ.
[-------------------------].α λυγρόν
[-------------------------]ν · ὀκτωκαι-
[δεκέτη ----------- Ἀϊδ]ωνεῖ · ελ-
[--------------------------------].αιαν
[--------------------------------]ṿηι κολ-
[--]

[1-2. rather πα|[τρίς]; the context (L. 2) suggests an immigrant || 4. perhaps [λυκαβ]άντων, Chaniotis] || 7. cf. *Ilias* 5.156, ed.pr. || 10. ὑπὸ] γαῖαν?, ed.pr.

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667. Byzantion and environs. Epitaphs. Ed.pr. M.H.Sayar, *Palmet* (Sadberk Hanım Müzesi Yıllıgı) 3 (2000) 1-42 (Turkish and English; ph.; English translations), publishes 19 inscribed funerary stelae from the collection of the Sadberk Hanım Museum at Istanbul, only one of which has been published previously (no. 16). Their provenance is unknown in most cases, but on the basis of the reliefs they can be attributed to Byzantion (below), Perinthos (our lemma no. 667 ter) and unknown localities in the Propontis region (our lemmata nos. 1661-1663). See also our lemmata nos. 1185, 1192, 1208/1209, and 1235.

I: 26/27 no. 2. **Epitaph of the freedman Zosimos, 2nd cent.** B.C. Marble stele with relief representation of a standing youth and a small servant in the left corner: Ζώσιμος Ἀγάλλεος | ἀπελεύθερος

For Ἀγάλλης cf. N.Firatlı-L.Robert, *Les stèles funéraires de Byzance gréco-romaine* (Paris 1964) and *SEG* XLIV 579, ed.pr.

II: 25/26 no. 1. **Epitaph of Apriate (?), 2nd-1st cent.** B.C. Marble funerary stele with relief representation of a seated woman in dexiosis with a standing woman; behind her a female servant with a vase in her arm; allegedly from Istanbul or environs; the inscription in a single line above the relief: Ἀπρ̣ι̣ά̣της Ἡροθέμιδος

The inscription is 'severely damaged in an attempt to efface it', ed.pr., who prints Ἀπ[ριά]της [the damage may have been caused by a farming implement when the stone was found, Corsten].

III: 27/28 no. 3. **Epitaph of Anne, late 1st cent.** B.C./A.D. Marble stele with representation of a funerary banquet [for such stelae in Byzantion see *SEG* XLIX 878, Chaniotis]: Ἄννηι Ἔρωτος Γλαυκίου

IV: 28 no. 4. **Epitaph of the son of Manes, 1st cent.** A.D. Marble stele with relief representation of a standing man (left) and a man sitting on a stool (right); an inscription underneath the relief: Μάνης τὸν υἱὸν [---|---]

[1. After υἱόν, traces of six or seven letters visible on the ph., the first of which could be a square sigma, followed by two round letters; then one or two unintellegible and two pointed letters (Α, Δ, Λ?), Corsten].

V: 32 no. 8. **Epitaph of Domitius Iulianus and his wife Aelia Rhode, 1st/2nd cent.** A.D. Upper part of a framed marble plaque: Δομίτιος Ἰου|λιανὸς κατε|σκεύασα τὸ μνη|μεῖον ἑαυτῷ || καὶ τῇ συμβίῳ | μου Αἰλίᾳ Ῥόδῃ

VI: 28-30 no. 5. **Epitaph of Flavius Kosmion and his family, late 1st/early 2nd cent.** A.D. Marble stele with a funerary banquet: a man in the centre with a girl on his knees (?), a woman on either side of the kline; the one on the right holds an infant on her lap; a servant in front of the kline. Beneath the inscription a horse is incised on the left side of the stone; found in Çatalca in the hinterland of Byzantion:

Φλάβιος Κοσμίων ζήσας ἔτ̣[η --]
γυνὴ Παῦλα· ζῇ·
relief
θυγάτηρ Κοσμιανή· ζῇ· θυγάτηρ
Ἱερόκλεια ἐτῶν γ' · υἱὸς Διονύσιος
ἐτῶν [.]· καὶ θρεπτὸς Ὀνησᾶς· ζῇ

Ed.pr. comments on the meaning of the funerary banquet (a family mourning the deceased) and of the horse (indication of the young age of the deceased person). || 1. the man '(or his father) received Roman citizenship ... probably between 69 and 96', ed.pr.

VII: 31/32 no. 7. **Epitaph of Agathopous, 2nd cent.** A.D. Marble stele with a funerary banquet: a man on the kline with a wreath in his out-stretched right hand; on

either side a woman on a stool, with a servant standing in front of them; in front of the kline two boys of different height; an inscription on the pediment (LL. 1-3) and under the relief (L. 4): Ἀγαθόποδι Θεοδώρου | ἡ γυνὴ Φῆστα καὶ τὰ τέκνα Λούκις | καὶ Εὔθετ(ο)ς μνήμης χάριν, | συνζήσασα τῷ ἀνδρί ἔτη λ´

3. ΕΥΘΕΤΕΣ, lapis; Εὔθετες, ed.pr. [Εὔθετος; cf. *SEG* XXXIII 264; XXXVII 976, Chaniotis].

VIII: 32/33 no. 9. **Epitaph of Marcus Terbellius Maximus, 2nd cent. A.D.** Marble stele with a funerary banquet: a man on the kline with a wreath in his out-stretched right hand; on the left, a woman on a stool; on either side a servant: Μάρκῳ Τερβελλίῳ Μαξίμῳ Μᾶ[ρκος] | Τερβέλλιος Μάξιμος ὁ υἱὸς αὐτοῦ | relief | τῷ πατρὶ μνήμης χάριν

1-2. Τ(ρε)βελλίῳ, Τ(ρε)βέλλιος ed.pr. [but metathesis within a syllable with -ρ- or -λ- is common, cf. Cl. Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987[2]) 61, Corsten].

IX: 33/34 no. 10. **Epitaph of Chrysopolis, 2nd cent. A.D.** Marble stele with a funerary banquet: a man on a kline holding a wreath in his out-stretched right hand; on the left, a woman on a stool; on either side, a servant; reported to have been found in Istanbul. : [Φ]λάβι|ος Τρεβέλ|λιος Μάξιμος | Χρυσόπολι⟦ς⟧ τῇ ἑαυ|τοῦ | relief | γυνεκὶ μνήμης χάριν

667 bis. Byzantion. Seating inscription, 3rd cent. A.D. (or later?). Marble seat, possibly from the stadion (found in the Topkapi Sarayi between the imperial kitchen and the fortification wall on the seaside); now lost. C.G.Curtis - S.Aristarchis, *Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος* 16 (1885) Παράρτημα 8 no. 7; cf. W.Larfeld, *Bursians Jahresberichte* 52 (1889) 545. Republished by A.Łajtar in *I.Byzantion* 51 (cf. our lemma no. 663); no commentary.

[name]
[οἰ]κια- Λ
[κ]ός —

[For οἰκιακός see *SEG* XLIII 1137 (Thmouis, Egypt; 'minor employees attached to an important person or institution'), which is erroneously regarded as the first epigraphic attestation of the word; see *Milet* III 156 = Oliver, *Greek Constitutions* no. 29 (person closely connected with the imperial house); the inscription possibly postdates the foundation of Constantinople and may refer to a member of the imperial household, Chaniotis].

667 ter. Herakleia/Perinthos (area of). Epitaph of Hermione, 1st-2nd cent. A.D. Framed marble plaque broken at top left and bottom; unknown provenance, now in the collection of the Sadberk Hanım Museum in Istanbul. Ed.pr. M.H.Sayar, *art.cit.* (cf. our lemma no. 666bis) 30/31 no. 6 (ph., English translation), who attributes it to Herakleia/Perinthos because of the use of the term λατόμιν. Cf. our lemma no. 668.

[- - - - -] Ἑρμιώ-
[νη ζ]ῶ̣σα καὶ φρο-
[νοῦ]σα αἰποίη-
[σε]ν̣ τ̣ὸ λατόμιν ἐ-
μ̣αυτῇ ΕΞΩ̣Ω̣
μ̣ηδένα ἕτε-
ρον πτῶμα
ἐπενβαλλῖν,
ἐπὶ δώσι προσ-
τείμου * Μ̣·
χε̃ρε, παροδ[εῖ]-
[τ]α̣ι̣ [- - - - - -]

[1. Before Ἑρμιώ-, a slightly diagonal stroke is visible, Corsten] || 1-3. Ἑρμιώ[νη ζ]|ῶσα καὶ φρο[νοῦ]|σα αἰποίη[σεν], ed.pr. [but there is no space for the supplements at the end of the lines, which thus belong to the beginnings of the following lines respectively, Corsten]. || 5. ἔξω[θεν, ed.pr., [but the ph. seems to show ΕΞ∪∪ (whatever this is supposed to mean, perhaps for ἐξόν?), Corsten] || 9-10. ΕΙ Ι ΙΛ∪ΣΙΠ̣ΙΟΙΙΗΕΙΜΟΥ, lapis || [12. traces of letters at the end of the line?, Corsten].

668. Herakleia/Perinthos (?). Epitaph of Aurelia Loukia, early 3rd cent. A.D. *CIG* II 2032; Dumont-Homolle, *Mélanges* no. 62 b2. Republished by A.Łajtar in *I.Byzantion* 381 (cf. our lemma no. 663). The stone was found in Büyükçekmece (Athyras); but the use of the term λατόμιν (L. 2), almost exclusively attested in Herakleia/Perinthos [cf. *SEG* XLVIII 906], suggests a provenance from this city. Cf. our lemma no. 667bis.

668 bis. Herakleia/Perinthos. Epitaph of the oikonomos Dorotheos, 4th/5th cent. A.D. Fragment of a funerary stele, found 8 km east of Rhaidestos. Ed.pr. C.Asdracha, *AD* 51/52 A (1997) [2000] 367/368 no. 185; cf. *An.Ép.* (1998) [2001] no. 1185: [Κ](ύριε) β(οήθει) · Δωρόθε(ος), | [οἰ]κονόμος, | {μν}ήμης ἄξιος | [ἐνθ]ά̣δαι κατά|[κειτ]α̣ι

669. Maroneia. Base of ■ statue of ■ king Ptolemy, 2nd cent B.C.? *SEG* XLVII 1068. A.Martin, *AC* 71 (2002) 387, discusses the historical implications of this (still unpublished) text, if the king should be identified with Ptolemy VI (Ptolemaic presence in Thrace after 180 B.C.). M. is perplexed about the restoration of LL. 3/6 (κα]|τ' ὄναρ, *SEG*). 'l'expression est certes banale en épigraphie grecque, mais sa présence dans une dédicace à un roi surprend et la coupe des lignes est tout à fait irrégulière'; he suggests restoring τὸν ἄρ[χοντα] or τὸν ἄρ[ιστον]. [This is not a dedication *to* a king, but the dedication of a statue of a king (L. 1: accusative, not dative); if in L. 3 we restore an attribute in the accusative, it must refer to Ptolemy; this rules out τὸν ἄρ[χοντα], and makes τὸν ἄρ[ιστον] more attractive, but still unusual. For dedications on behalf of mortals after dreams see e.g. *I.Perinthos* 282 and *SEG* XXXV 1099; such a division of ■ word between lines is not that unusual: e.g. *SEG* XLVII 842 LL. 2/3; 864 LL. 2/3 (all of the 2nd cent. B.C.), Chaniotis].

670. Preslav. Rhodian amphora stamp, ca. 240-225 B.C. (or ca. 219 B.C.). *SEG* XXXIX 645 A. I.E.Akamatis, *op.cit.* (our lemma no. 612) 142/143 note 269, reads Ὀνασάνδρου (not Ὀνάσανδρος) [now dated to ca. 219 B.C. by G.Finkielsztejn, *op.cit.* (our lemma no. 612) 191, Chaniotis].

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671. Selymbria. Corpus. A.Lajtar in *I.Byzantion* (our lemma no. 663) 265-298 S 1-66, presents a corpus of the inscriptions of Selymbria [for the Christian inscriptions see our lemma no. 657]; no new texts. The inscriptions represent the following categories: lists of penalties (S1, 3), an honorary inscription for an emperor (S29), other honorary inscriptions (S23-25), dedications to emperors (S 27/29), other dedications (S2, 4-22, 26), a building inscription with sculptor's (?) signature (S4), and epitaphs (S30-66; funerary epigrams: S39, 50, 62/63). We select a few interesting aspects of these texts. **Institutions:** The texts attest the offices of ἀγορανόμος (S1/2), ἀγωνοθέτης (S22), γυμνασίαρχος S24), κώμαρχος (S24), ὀρφανιστής (S3), προαισιμνάτας (S1), and στραταγός (S3). **Society: Occupations:** a γεωργός (S17), an ἐργολάβος (S50), a στρατιώτης χώρτης ἐνδεκάτης ὀρβανῆς (S31). **Foreigners:** a βουλευτὴς Ἀγχιαλέων (S58), a Φιλομηλεύς (S33). We also mention a κράτιστος (vir egregius; S64). **Epitaphs:** The age at death is rarely mentioned (18 years: S33; 60: S66). The deceased person is designated as ἥρως ἀγαθοποιός (S31). **Religion:** The cults of Ἀφροδίτη (S2), Διόνυσος Ἡληνείτης (S6), Ἑρμῆς (S22), Ἥρως Ἀρχαγέτας (S7-16; cf. 17/18). **Onomastics:** In addition to many Thracian names (e.g., Αὐλουζενις: S18; Αὐλουπορις: S18; Δααις: S44; Ζηνδη: S14; Ὀζηα: S32), we mention the rare names Ἐρίσκοπος (S3), Ῥαδινός (S34), and Σαμύλος S22). **Language:** We note the form ἐχήν = εὐχήν (S8; Imperial period) and the genitive Πυθογένη = Πυθογένους (S43). We give a comparatio numerorum with *SEG*, major corpora and Dumont-Homolle, *Mélanges*.

SEG	*I.Byzantion*	*SGDI*	*I.Byzantion*	Dumont-Homolle	*I.Byzantion*
XVII 322	S48	3075	S41		
XXIV 888	S31			62 b10	S43
XLV 876	S24	*GV*		62 b11	S33
		910	S63	62 b12	S42
CIG				62 b13	S30
2031	S52	Dumont-Homolle		62 b21	S14
				62 b47	S41
IGR I		62 b	S22	62 c	S15
778	S26	62 b1	S52	62 c1	S20
779	S31	62 b3	S24	62 c5	S47
780	S64	62 b4	S1/2	62 c6	S35
		62 b5	S4	62 c7	S44
SGDI		62 b6	S27	62 c13	S8
3069	S24	62 b7	S26	62 c40	S31
3071	S22	62 b8	S6	62 c41	S53
3072	S11	62 b9	S21	62 c42	S11

Dumont-Homolle	*I.Byzantion*	Dumont-Homolle	*I.Byzantion*
62 c44	S32	64 b15	S49
62 f2	S64	68 c8	S51

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672. Selymbria. Stamped tile, 5th/6th cent. A.D. Fragment of a clay tile found at Bosnaköy, near Anastasius' Wall in 1908; known from a drawing of C.P.Stamoulis (now in the Academy in Athens). Ed.pr. C.Asdracha, *AD* 53 A (1998) [2002] 476/477 no. 218 (dr.).

I
N
Δ
B A Y P E
C
E
N
H

The letters are arranged in the form of a cross; possibly ἰνδ(ικτιῶνος) η´ βάρεσεν, 'à l'indiction 8, il a moulé'; βαρέω = 'frapper, imprimer' (cf. *ibid.*, nos. 238/239); Y, in the center of the cross, may be a decorative element, ed.pr.

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673. Topeiros. Epitaph of the σιτευτής Cassius Achilleus of Nikaia, 3rd cent. A.D. (after 212 A.D.?). *SEG* XXXV 770. P.M.Nigdelis, *Tekmeria* 5 (2000) 151-153 (ph.; in Greek; German summary), republishes this text correcting the reading of LL. 6/7: δώσει τῇ | πόλει (κλίση, *SEG*) and observing that Topeiros belongs to Thrace, not Macedonia. N. interprets the word σειτευτής (cf. σιτευτάριος in *Corinth* VIII.3 542) as a raiser of cattle or poultry (cf. Plut., *Mor.* 750 C and *Philogelos* 59 ed. Thierfelder), and not a grain-merchant (H.W.Pleket in *SEG*).

DACIA

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674. Dacia. Christian inscriptions. See our lemma no. 658.

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675. Tibiscum. Amphora stamps, ca. 117-138 A.D. D.Benea, *Rei Cretariae Romanae Fautorum Acta* 36 (2000) 437/438 (dr.), reports the discovery of amphoras of the type Dressel 24 in various buildings in the military vicus at Tibiscum. Three or four examples have the stamped signature Παύλου; two, the signature Μάρκου; and one, the signature Στρα[τονείκου].

MOESIA

676. Moesia. Christian inscriptions. See our lemma no. 658.

677. Bizone (area of: Cape Kaliakra). Dedication to the Dioskouroi, 2nd cent. B.C. (after 179 B.C.). *IGBulg* V 5003 (*SEG* XXXV 821). From the fact that this altar was dedicated for the well-being of king Σαριακος, M.Oppermann, *art.cit.* (our lemma no. 678) 146, infers that the fort at Kaliakra was at least temporarily in the hands of Skythian kings. A mixed population of Skythians, Greeks, and Thracians can be inferred from *IGBulg* I^2 6 (cf. the personal name Σκύθης).

678. Dionysopolis. Record of a delimitation by ὁριοθέται, early 1st cent. A.D. *IGBulg* V 5011; *SEG* XLVII 1120; XLVIII 968*. In a study dedicated to the political geography of the south Dobrudscha area, M.Oppermann in *Hommage Alexandrescu* -- (our lemma no. 687) 139 and 147/148, excludes the identification of Καρβατεις (L. 31/32) with Cerbatis, mentioned by Pliny (*nat.hist.* 4.11.44) as predecessor of Kallatis (139) and identifies Ἄκρα (LL. 25) with the fort at cape Kaliakra; Νυμφαῖον (L. 25) should be located south of Kaliakra.

679. Discoduraterae. Honorary inscription of Nikopolis ad Istrum for the emperor Aurelian, 270/271 A.D. *IGBulg* II 734 (*IGBulg* V 5255). Republished by K.Hallof - M.Heil, *art.cit.* (our lemma no. 816) 485-487, who point out that in L. 9 the text reads διατιμοτάτου Αὐρ(ηλίου) Σεβασ[τιανοῦ], and not διασημοτάτου (earlier editions; cf. the facsimile in *IGBulg* II). The designation διασημότατος was used for members of the ordo equester, whereas Sebastianus was a senator (cf. L. 8: [ὑπ]α[τε]ύον[τ]ος [τῆς] ἐπαρχ[είας]) [or [τοῦ] διέποντος [τὴν] ἐπαρχ[είαν] (cf. the ph. in *IGBulg* II 734 and *I.Kallatis* 98 L. 2; 99 L. 3, Avram]. The designation of Sebastianus as *v(ir) p(erfectissimus) p(raeses) p(rovinciae)* in a Latin milestone (now lost; A.Stein, *Die Legaten von Moesien*, Budapest 1940, 106), is probably the result of an erroneous reading (*VPPP* instead of *VCPP*, i.e. *vir clarissimus*). See also our lemma no. 688.

680. Histria. Religion. The Θεὸς Μέγας to whom Πεισίτρατος Μνησιστράτου Θάσιος made a dedication (*I.Histria* 145; 3rd cent. B.C.) has been identified with Δερζέλας/Δαρζάλας, worshipped under this name in Odessos (*IGBulg* I^2 47, 47bis, 48, 230bis). This identification is rejected by A.Suceveanu, *Ktema* 24 (1999) [2000] 271-281, who critically considers the possibility of an identification with Σάραπις or (rather) Ἥλιος.

681. Histria. Proxeny decree, late 5th/early 4th cent. B.C. Small marble fragment found in a Christian basilica in the city's center. Ed.pr. A.Avram, *SCIVA* 50.1/2 (1999) 67-70 (ph.) = id. in *Hommage Alexandrescu* -- (our lemma no. 687) 235-238 (ph.).

[Ἀγαθῆι Τύχηι]·		αὐτοῖς [καὶ ἐκγό]-
[Ἰστριανοὶ ἔδωκαν]		νοις κα[θάπερ καὶ]
[τοῖς ------------------]	4	τοῖς ἄ[λλοις προ]-
[παισὶν --------- προ]-		[ξένοις -----------]
[ξε]νίην, ἀ[τελέην]		

Restored by ed.pr. on the basis of proxeny decrees of Olbia (*IOSPE* I^2 20-23; *IGDOP* 16 and 20).

682. Histria. Decree concerning the consultation of Apollo's oracle in Kalchedon with regard to the cult of Sarapis, ca. 250 B.C. *I.Histriae* 5 (*SEG* XXIV 1091; *SIRIS* 709 a). Y.G.Vinogradov † - M.I.Zolotarev, *art.cit.* (our lemma no. 691) 374-379, republish the text, suggesting e.g. the following restoration for LL. 9/10: ὑ[πὲρ τοῦ | Σα]ράπιος τίνα κ[αὶ πόθεν] or κ[αὶ πῶς θεόν --]. They identify the proposer [Ἡρακλεί]δης Μονίμου (LL. 2/3) with the brother of the ναύαρχος Ἡγησαγόρας Μονίμου (*IGBulg* I^2 388bis = *I.Histriae* 64; our lemma no. 661) and date this text to the mid-3rd cent. B.C.; they also point out that two further attestations of the name Μόνιμος in Histria (*I.Histriae* 27 L. 4 and 36 L. 3) [for *I.Histriae* 36 cf. now A.Avram, *Pontica* 33/34 (2000/2001), Avram] should be dated to ca. 250-200 B.C. (2nd cent. B.C., *I.Histriae*). They suggest associating the introduction of the cult of Sarapis with the visit of the Ptolemaic ship 'Isis' in the Black Sea (254 B.C.; see our lemma no. 696). Histria consulted the oracle of Kalchedon, and not that of Didyma, because of the friendly attitude of Kalchedon towards the Ptolemies. The relations between Histria and Kalchedon in the late 3rd cent. B.C. are attested by an Histrian honarary decree for a Καρχηδόν[ιος], i.e. Χαλκηδόνιος/Καλχηδόνιος (*I.Histriae* 20).

683. Histria. Honorary inscription for the son of Theognetos and list of priests of Dionysos Karpophoros, late 2nd/early 1st cent. B.C. (A) and 2nd cent. A.D. (B). Marble block re-used in a late antique street in the area of the ancient temenos of Histria. The block originally served as a statue base (A); after the destruction of this monument the back was reworked as a stele and decorated with a pediment in relief (B). Edd.pr. A.Avram - M.Marcu, *SCIVA* 50.1/2 (1999) 71-77 (ph.; Romanian translation).

A:

[---------------]των ἡ βουλὴ καὶ ὁ δῆμος
[-------------] Θεογνήτου
[τὸν εὐερ]γέτην

B:

Ἀγαθῆι Τύχηι·	4	ποφόρου ἱερεῖς·
ἐπὶ ἱέρεω Διὸς		Ἑκαταῖος Εὐξενί-
τὸ ε΄, Διονύσου Καρ-		δου, Ἑστιαῖος Δ[ί]-

ωνος, Κλειτοφῶ[ν] 8 Διονυσίου

A 2. A son of Θεόγνητος is honored in *I.Histriae* 59 (possibly the same person), edd.pr. ‖ B. For similar lists of priests cf. *I.Histriae* 198, 203-206, and 222, edd.pr. ‖ [2. Zeus served as eponymous priest of Apollo, Avram] ‖ 5. Ἑκαταῖος is the father of Ἄβα in *I.Histriae* 57, edd.pr. ‖ 6. Ἑστιαῖος served in the gerousia during the reign of Hadrian (*I.Histriae* 193 A L. 47), edd.pr. ‖ 7-8. Κλειτοφῶν Διονυσίου may be a relative of Διονύσιος Κλειτοφῶντος in *I.Histriae* 191 II L. 8, edd.pr.

684. Histria. List of priests of Dionysos Karpophoros, early 3rd cent. A.D. *I.Histriae* 222. A.Avram - M.Marcu, *art.cit.* (our lemma no. 683) 74/75 (ph.), correct the restoration of LL. 2/3: ἐπὶ ἱέρεω Διὸς Π[ολιέως | τὸ ιγʹ · ἱερεῖς ([οὗ]τοι ἱερεῖς, *I.Histriae*).

685. Histria. Dedication to Aphrodite on a roof tile, ca. 600-550 B.C. *I.Histriae* 101 (*SEG* XXXIII 582; XL 587). K.Zimmermann in *Hommage Alexandrescu* -- (our lemma no. 687) 239-251 (ph.), discusses in great detail the information provided by the roof tile for the form of the building, which he identifies with an early temple of Aphrodite (first half of the 6th cent. B.C.) [but see *SEG* XL 587, Chaniotis]. Z. reprints the text: Ἀφροδίτηι ἀνέθηκεν Ἐχ.λε[.........] ἄπαργμα

The name of the dedicant may be Ἐχελέων (or Ἐχελεως), if the last preserved letter is an E; if not, Ἐχένικος, Ἐχέμβροτος, etc. are other possibilities, A.C.Johnston (information given to P.Alexandrescu, quoted by Z.).

685 bis. Histria. Inscribed gold ring, 5th cent. B.C. *IGDOP* 4. S.Hornblower, *art.cit.* (our lemma no. 492) 133, remarks that the name Σκύλης is extremely rare and urges this to be taken into consideration in the discussion of Herodotos' accuracy in his narrative about a homonymous half-Skythian man in Olbia (4.78).

686. Histria. Graffito on an Attic amphora, ca. 550 B.C. Fragment of an Attic SOS-amphora found in the sacred area of Histria/Istros. Ed.pr. P.Dupont, *Il Mar Nero* 2 (1995/1996) 87 (ph.). According to A.Johnston (apud ed.pr.) the graffito is a retrograde B of the Corinthian-Megarian alphabet. For the same Corinthian-Megarian B on amphoras in Olbia see our lemma no. 703.

687. Kallatis. Rhodian amphora stamp, ca. 300-250 B.C. Stamped handle of a Rhodian amphora. Ed.pr. N.Conovici in A.Avram - M. Babeş (edd.), *Civilisation grecque et cultures antiques périphériques. Hommage à Petre Alexandrescu à son 70e anniversaire* (Bucarest 2000) 210-215 (ph.; dr.), who observes that the eponymous Πυθόκριτος, attested here for the first time, should be placed in V.Grace's period I of Rhodian amphoras, and therefore he should be distinguished from the homonymous eponymous of the periods V-VII [cf. G.Finkielsztejn, *op.cit.* (our lemma no. 612) 55, Chaniotis]: [ἐ]πὶ Πυ|[θ]οκρίτου

687 bis. Mesambria (Pontica). Dedication of a statue of a benefactor to Theoi Pantes, late 2nd/early 1st cent. B.C. *IGBulg* I² 320 = V 5097. L.Ruscu, *Tyche* 15 (2000) 119-135 (French translation), republishes this text, suggesting many restorations. R. argues that since the anonymous benefactor was honored by several cities of the region, his services must have concerned the entire region and may be best placed in the context of the reign of Mithridates VI and the protection he offered to the cities against the barbarians; the anonymous benefactor probably originated in the city which honored him with burial in the city; R. identifies this city with Odessos, which had close relations to the kingdom of Pontos (cf. *IGBulg* I² 40). Cf. our lemma no. 739. M.Sève, *An.Ép.* (2000) [2003] 475/476 no. 1272, doubts whether an inscription which summarizes all the honors of the benefactor could have been erected in any other city than his fatherland. We present R.'s text.

[--------------- τοῦ ------------, e.g. Ὀδησσίτην]
[τιμηθέντα ὑπὸ τοῦ δήμου τοῦ Μεσημβριανῶν]
[χρυσῶι στεφάνωι, εἰκόνι χαλκῆι ἀρετῆς ἕνεκεν]·
[ὑπὸ τοῦ δήμου τοῦ Ὀδησσιτῶν? χρυσ]ῶι σ[τ]ε[φάνωι]
[----------- ?φιλοδοξίας ἕ]νεκεν
[καὶ ἀναγορεύσει ἀϊ]δίωι καὶ εἰκόνι χαλκῆι
4 [καὶ παραστέ]ματι Δήμου στεφανοῦντι
[τὴν εἰκόνα] καὶ ταφῆι τῆι ἐν πόλει
[ἀρ]ετῆς ἕνεκεν·
[ὑπὸ τοῦ δ]ήμου τοῦ Τομιτῶν χρυσῶι στεφάνωι
8 [καὶ εἰ]κόνι χαλκῆι καὶ παραστέματι Δήμου
[στεφανο]ῦντι αὐτοῦ τὴν εἰκόνα, εὐεργέτην
[ὄντα] τοῦ δήμου·
[ὑπὸ τοῦ δ]ήμου τοῦ Ἰστριανῶν χρυσῶι στεφάνωι
12 [εἰκόνι χ]αλκῆι vacat ἀρετῆς ἕνεκεν·
[ὑπὸ τοῦ] δήμου τοῦ Ἀπολλωνιατῶν χρυσῶι στεφάνωι
[εἰκόνι χ]αλκῆι ἀρετῆς ἕνεκεν, θεοῖς πᾶσιν

4. παράστεμα (cf. L. 8) is attested in five different meanings: a statue standing next to another statue (here), the antae of a temple (*IG* V 2 155 Ba), a part of the interior equipment of a house (*IG* IV² 1 109 II), a doorpost (*BCH* 20, 1896, 323-325), and desperate courage (*I.Mylasa* 531; cf. *I.Histriae* 18), R. ‖ 4-5 (cf. 8-9). for statues of Demos which crown the statue of a benefactor cf. *I.Kyme* 13 I and III; H.Hepding, *MDAI (A)* 32 (1907) 243 no. 4, R. ‖ 5. burial in the city is attested for the first time in this region; for ταφὴ δημοσία cf. *I.Histriae* 21; *IOSPE* I² 34 and 325, R.

688. Nicopolis ad Istrum. Honorary inscription for M.Aurelianus Sebastianus, 270/271 A.D. *SEG* XLIV 635. Republished by K.Hallof - M.Heil, *art.cit.* (our lemma no. 816) 487/488, who correct the reading of LL. 2/3: δια[τιμότα]|τον (δια[σημότατον], *SEG*). As a senator (cf. L. 3: ὑπα[τικόν]; L. 5: πρεσβ(ευτὴν) τοῦ Σε[βαστοῦ]) M.Aurelianus Sebastianus could not have had the designation διασημότατος, which was used for members of the ordo equester; cf. also our lemmata nos. 679, 816, and 1519.

NORTH SHORE OF THE BLACK SEA

689. Chersonesos. Honorary decree for Ioulios Satyros, mid 1st-cent. B.C. *IOSPE* I² 691. Republished by F.Canali de Rossi, *Selezione* -- (our lemma no. 1685) 45/46 no. 148 (Italian translation), who restores in LL. 4/5 πολί|[τας ποι]ηθεὶς [ὑ]π[ὸ τῶν] πατέρων ἁμῶν ([ἐ]π[ὶ τῶν] πατέρων, *IOSPE*).

690. Chersonesos. Honorary decree for the benefactor Satyros, 1st-cent. B.C. *IOSPE* IV 68; *IOSPE* I² 355; *IGR* I 864. Republished by F.Canali de Rossi, *Selezione* -- (our lemma no. 1685) 46-49 no. 149 (Italian translation), who suggests the following readings and restorations: L. 5: ἐπιστάντος; L. 10: [ἀνακομι]σθείς; LL. 18/19: διε[τήρε|σεν] (διέ[θετο], *IOSPE*); L. 21: [διοικητής] ([ἐπιμελητής], *IOSPE*); L. 29: [ἀρχιερέως μ]εγίστου; LL. 32/33: τύραννον ἀ[ποδε|δεχθέντα] (ἀ[να|καλεσάντων], *IOSPE*).

691. Chersonesos. Dedication to Sarapis, Isis, and Anoubis, mid-3rd cent. B.C. Small marble plate, which originally covered an altar, found in 1993 in Sector no. 96 (north-eastern part of Chersonesos), where the sacred precinct of Chersonesos is located. Ed.pr. Y.G.Vinogradov † - M.I.Zolotarev, *ACSS* 5.4 (1999) 357-381 (ph.), with detailed discussion of the possible historical context in which the cult of the Egyptian deities came to Bosporos; they speculate that the cult was introduced during the visit of the Ptolemaic ship 'Isis' to Bosporos (see our lemma no. 696; 254 B.C.). In addition to *IOSPE* I² 5 = *SIRIS* 712 (Tyras), this is the only epigraphic evidence for the cult of the Egyptian deities in the North Shore of the Black Sea in the Hellenistic period: Χάρμιππος Πρυτάνιος | κατ' ἐπίταγμα | Σαράπι v Ἴσι v Ἀνοῦβι

1. The names Πρύτανις and Χάρμιππος were already attested for members of the local elite; a certain Πρύτανις is mentioned on silver drachmai (early 3rd cent. B.C.); Πρύτανις Ἀρίστωνος served as ἀστυνόμος (ca. 390-375 B.C.); a Πρύτανις is known as leaser of public land (*SEG* XL 616 A LL. 5/6); Εὐκράτης Πρυτάνιος served as νομοφύλαξ (*IOSPE* I² 351; ca. 190-170 B.C.); his father may be the grandson of Πρύτανις, the father of Χάρμιππος; an Ἀσκλαπιάδας Χαρμίππου is mentioned in an epitaph (*IOSPE* I² 468; ca. 150 B.C.); Πάσιχος Χαρμίππου served as ἀστυνόμος; an identification with the persons mentioned in the new text is not certain, edd.pr. || 2. κατ' ἐπίταγμα = 'at the god's command' (e.g., *IGBulg* IV 2304; *SIRIS* 17); Charmippos 'must have

somewhere made direct contact with the deities of the Egyptian triad via a priest or priestess', edd.pr. [Charmippos could have received the god's command in a dream (e.g., *IGBulg* II 680: κατὰ ἐπιταγὴν ὀνείρου), Chaniotis; cf. *I.Tomis* 152 (Σαράπιδ[ι ---] κατὰ ὄναρ, Avram)].

692. Balaklava (Crimea). Fragment, late 2nd cent. A.D. E.I.Solomonik, *Numizmatika i Epigrafika* 11 (1974) 34-36 no. 2. Republished by O.J.Savelja in T.Sarnowski - O.J.Savelja, *Balaklava. Römische Militärstation und Heiligtum des Iuppiter Dolichenus* (Warsaw 2000) 187-189 (dr.; no new readings). *Non vidimus*; see *An.Ép.* (2000) [2003] no. 1277.

---- | [---]στ[---|---] Ἀρρίου Ἀλκιβ[ιάδου ---|---]ται Λ(ούκιος) Ἄρριος [Ἀλκιβιάδης --- ||---]..[--] | ----

L. Arrius Alcibiades: *tribunus militum*, probably under Commodus, on record in *CIL* III 13750 (*IGR* I 860; *IOSPE* I² 404); cf. H.Devijver, *Prosopographia militiarum equestrium* -- (Leuven 1976-1993) A 161, Sav.

693. Crimea. Inscriptions on terra sigillata and red slip pottery, 1st-3rd cent. A.D. In an overview of the imports of terra sigillata and red slip pottery found in the late Skythian necropoleis of the southwestern Crimea (Neapolis, Simferopol, Bakhchisaray, Sevastopol) D.Zhuravlev, *Rei Cretariae Romanae Fautorum Acta* 36 (2000) 151-160 (dr.), collects the stamped inscriptions (usually signatures) on Eastern sigillata B vases (151; see id. in S.Demidenko - D.Zhuravlev, edd., *Drevnosti Evrazii*, Moscow 1997, 227-260; *non vidimus*): Λοσ|του, Διοδ|ότου, δῶρον, Ῥούφου, Κ...μος, Ἰκονικός. He also presents two stamps on Pontic sigillata plates found at Belbek IV and Ust'Al'ma (ca. 50-100 A.D.; 152; dr.): A: Γαΐου (in tabula ansata) B: Ἥλιος (in planta pedis)

693 bis. Grushovskoye. Rhodian amphora stamps, 3rd-2nd cent. B.C. A.A. Kudryavtsev - E.A.Kudryavtsev - N.A.Okhonko, *ACSS* 6 (2000) 117-129, give an overview of the Rhodian amphora stamps found in and near Grushovskoye and kept in the Stavropol State Museum of Local History. Among the more than 50 Rhodian amphora stamps 26 have inscriptions, which include round stamps with the name of the manufacturer Ἱεροτέλης (ph.; ca. 300-250 B.C.) [see now G.Finkielsztejn, *op.cit.* (our lemma no. 612) 74-77], and quadrangular stamps with the names of the eponymous priest Σθενέλλας [ca. 245-235 B.C. according to Finkielsztejn, *ibid.* 188] and the manufacturers Ἄγησις [an eponym: Finkielsztejn, *ibid.* 59], Ἀπολλωνίδας (ph.), Μόσχος, Φιλῖνος, and Χάρης (3rd-2nd cent. B.C.) [for Χάρης see Finkielsztejn, *ibid.* 57, Chaniotis].

694. Hermonassa. Honorary inscription for King Sauromates I, 93-123 A.D. *CIRB* 1048. I.V.Levčenko, *art.cit.* (see our lemma no. 711) 211/212, suggests restoring L. 6 as follows: [νεικήσ]αντα τὰ κατὰ Ψεχανῶν στρατε[ύματα] (*CIRB*: [--σ]αντα τὰ κατὰ Ψεχάνω[ν? -- τὸ]ν ἴδι[ον]). On the photo J.G.Vinogradov † had discerned the remains of the

letters ΣΤΡΑΤΕ; for [νεικήσ]αντα L. refers to his reading of L. 3 in *CIRB* 1240 (see our lemma no. 711). In LL. 1 and 7 of 1048 L. reads [τὸ]ν ἐ[κ] Ποσειδῶνος κτλ. (*CIRB*: [τὸν ἀπὸ Π]οσειδῶνος) and [ἑαυτοῦ σω]τῆρα (*CIRB*: [θεὸν? καὶ σω]τῆρα), respectively.

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695. Mangup (Crimea). (Building?) inscription mentioning Justinian, 532/533, 547/548, or 562/563 A.D. No description. V.Latyšev, *Ivestija imperatorskoj arheologičeskoj kommissii* 65 (1918) 18/19 no. 1 (ph.). Republished by D.Feissel, *art.cit.* (our lemma no. 1703) 94, on the basis of readings of A.Vinogradov who studied the stone in the Museum of Chersonesos: Ἰ[ουστιν]ιανοῦ | [αὐτοκράτο]ρος | [ἰν]δ(ικτιῶνος) αι', ἔτου[ς | ---]

3. Read by V.; [σεβ]αστοῦ or [καλλί]στου, L.

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696. Nymphaion. Naval graffiti, mid-3rd cent. B.C. *SEG* XXXIV 756; XLV 997*. J.G.Vinogradov †, *ACSS* 5.2 (1999) 271-302 (ph.; dr.), describes in detail the graffiti found in a room in the sanctuary of Aphrodite and attempts to recognize different 'hands' at work. He argues that the original 'artist', a member of the crew of the warship Ἶσις, intended to depict a sea-battle between the Ptolemaic and the Seleukid fleet. He identifies Ἀπολλώνιος with the famous dioiketes under Ptolemy II and the historical context as that of the Bithynian Succession War of 255-254 B.C. In this context V. discusses the interests of Ptolemy II in the area of the Bosporan kingdom.

V. suggests the following translations for the graffiti next to the ship (292/293, 296): χαῖρε Ἀπολλώνιε διόλου ('Apollonios, sei allzeit gegrüßt' or 'Apollonios, in allen Dingen glücklich'); σὸν (sc. πλοῖόν ἐστιν), χαῖρε ('das Schiff ist Dein, sei froh'); καλοῦ ('Isis, sei zurückgerufen'); ἐκ τῶν τε[τρη]ρῶν ποταμίων εἰμέρω σε ('unter den Flußgroßschiffen wünsche ich Dich'); ἐναρχ(ομένου sc. στόλου?) Ταυρεῶνος ἐνδεκάτῃ ('die Seereise fängt am 11. Taureon an').

The representations of warships, combat scenes, horsemen, and animals in the sanctuary of Aphrodite are studied in great detail by O.Höckmann, *ibid.* 303-356, who suggests that the room with these graffiti served for male activities.

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697. Nymphaion. Inscribed ring, 1st cent. A.D. Silver ring found in a grave at Nymphaion. Ed.pr. O.Y.Neverov, *ACSS* 6 (2000) 190: Χαρά

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698. Vacat.

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699. Olbia. Religion: Apollo and the Orphics. P.Lévêque in *Tra Orfeo e Pitagora* -- (our lemma no. 1748) 81-90, discusses several Olbian inscriptions which have been associated with the Orphics. He argues that the community of the Orphics in Olbia worshipped both Dionysos and Apollo (cf. *IGDOP* 95/96); Orphism was introduced to Olbia in an early period, possibly from Miletos; no Thracian influence can be recognized (88-90).

1) *IGDOP* 92 (ca. 500 B.C.) should be interpreted as a *symbolon* of the initiation into the Dionysian mysteries (81).

2) *SEG* XXVIII 659-661 = *IGDOP* 94 (5th cent. B.C.), inscriptions on bone plaques, reflect the fundamental theological concepts of the Orphics (life-death, truth-lie, war-peace, body-soul) and name Dionysos as the divine guarantor of this theology (82). M.Tortorelli Ghidini, *art.cit.* (our lemma no. 1748) 27-31, suggests associating the reference to ἀλήθεια (*SEG* XXVIII 659/660: βίος, θάνατος, βίος, ἀλήθεια), i.e., to true life, with the expression 'tell the entire truth' (πᾶσαν ἀληθείην καταλέξαι) in the Orphic text from Pharsalos (*SEG* XXIII 410), with which the myst is urged to reveal his identity as the son of the Earth and the Sky; the connection of death and birth (νῦν ἔθανες καὶ νῦν ἐγένου) is now also attested in the text from Pelinna (*SEG* XXXVII 497).

3) *SEG* XXXVI 694 = *IGDOP* 93 (Berezan, ca. 550-525), a dedication to Apollo Didymaios and a text consisting of a sequence of numbers (7-70-700-7000) and of images (wolf, lion, bowman, dolphin), followed by a promise of peace and blessing, should be attributed to the Orphics. According to L.'s interpretation, the phrase Μητρὸ(ς) ὀλβοφόρος (C) is a reference to a Great Mother and the phrase μακαρίζω ἐκεῖ (A L. 6) refers to the underworld (83-88).

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700. Olbia. Religion: Apollo Delphinios. M.Nocita, *AIIN* 47 (2000) 217-230, endorses the view that the bronze coins in the shape of dolphins were connected with the cult of Ἀπόλλων Δελφίνιος and the board of the μολποί. This assumption is indirectly supported by the presence of the cult of Apollo Delphinios in Olbia as early as the 6th cent. B.C., the possible function of the αἰσυμνήτης of the μολποί as the eponymous magistrate of Olbia (cf. *SEG* XXVIII 647 = *IGDOP* 2; Italian translation on 226), and the existence of the board of οἱ ἑπτά/ἑπταδεύοντες (*IGDOP* 88; Italian translation on 228), which was both responsible for the administration of the treasury of Apollo and for the issue of coins with the inscription οἱ ἑπτά. The Olbian 'dolphins' and their possible connection with Apollo Delphinios is also discussed by C.Martinelli, *AIIN* 47 (2000) 231-247.

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701. Olbia. Dedication to Apollo Ietros, ca. 475-450 B.C. *SEG* XLII 712; *IGDOP* 58. A.S.Rusjaeva - J.G.Vinogradov † in *Hommage Alexandrescu* -- (our lemma no. 687) 229-234 (ph.), republish the text and argue that the expression Ἰστρõ μεδέοντ[ι] (L. 3) designates Ἀπόλλων Ἰητρός as patron of the city of Istros, and not of the river. Although the dedication was made in Olbia, the dedicator uses his ethnic (Ὀλβιοπολίτης), possibly in order to make clear that he was not from Istros. The cult of Ἀπόλλων Ἰητρός may have been promoted by the oracle at Didyma exclusively for the Milesian colonies of the Black Sea (233/234). In Olbia this cult was later combined with that of Ἀπόλλων Δελφίνιος (cf. *IGDOP* 65 and 99), whereas in Histria it retained its importance until the Roman Imperial period.

702. Olbia. Curse tablets, 350-300 B.C. Four lead tablets found during illegal excavations in the cemetery in 1996. Ed.pr. S.R.Tokhtas'ev, *Hyperboreus* 6 (2000) 296-316 nos. 1-4 (in Russian; German summary), on the basis of autopsy (I/II) or drawings (III/IV). T. discusses the hitherto unattested names Βατίκων (II LL. 1 and 6/7), Πιτθάκης (II LL. 2 and 6) and Σπάλων (II L. 3) and the other personal names. Cf. D.R.Jordan, *art.cit.* (our lemma no. 1739) 30 nos. 118-121.

I ΒΑΔΩΠΙΣΟΣΕΠΙΚΑΙΛΗΣ
ΝΙΓΕΣΩΝΚΑΡΙΤΣΟΣ
ΒΑΔΕΓΘΣΑΓΙΩΝ

II Βατ̣ίκων, Ἀπατούρις,
Πι⟨τ⟩θάκης, Φορμίων,
Ἀντιάναξ, Σπαλω⟨ν⟩, Ἡδυ̣-
[---------------------------]
ΔΖ⁻ περὶ Ἀπατούριον
6 καὶ Πιτ{α}θάκην καὶ Βατι-
κῶνα πάντα⟨ς⟩ vvv I vvv

III Ἡρόδοτος, Ἡροκράτης,
Ἀν⟨α⟩ξιμένης Ἡροφίλου,
Διονυσόδωρος Ἡραγόρεω
4 Διοκλῆς, Δημοκῶν

IV Διονύσιος
Ἀριστ⟨ο⟩μένης
{Σ} Κρίτων
4 [.?]ΟΝΟΝ
Ἑκατέων
Εὐμένης
Ἡγήμων?
8 Φίλιστος
Ἀριστομένης
Ἐπικράτης
Ἡρόδοτος

I. 'Three lines of no apparent sense', J. || 1. Ἐπικλῆς?, ed.pr. || II 1. Ἀπατούριος, ed.pr.; Ἀπατούρις on the dr. || 2. ΠΙΘΑΚΗΣ on the tablet, corrected by ed.pr. (cf. L. 6); cf. Πίτθιος || 7. ΠΑΝΤΑ on the tablet || III 2. ΑΝΞΙΜΕΝΗΣ on the tablet || IV 9-11. these lines are not written under L. 8, but on the right side of the tablet; the scribe turned the tablet 180° to the right to inscribe them.

703. Olbia. Dipinti (trade marks) on Klazomenian amphoras, ca. 530-500 B.C. Two Klazomenian amphoras from Olbia with a dipinto (in red) on their necks. A: N.A.Lejpunskaja in *Kul'tura naselenija Ol'vii i eë okrugi v arhaičeskoe vremja* (Kiev 1987) 93 (ph.). B: S.Kryžickij - N.Lejpunskaja, *Ol'vija - pamjat' tysjaceletij* (Odessa 1982) 31 (ph.); *Odesskij Arheologičeskij Muzej* (Kiev 1983) 170 no. 57. P.Dupont in *Hommage Alexandrescu* -- (our lemma no. 687) 205-209 (ph.), identifies the dipinto as the letter B of the Corinthian-Megarian alphabet and interprets it as a 'marque commerciale'. The same Corinthian-Megarian B appears on an Attic amphora in Histria (our lemma no. 703), on an Ionian cup in Tell Defenneh (W.M.Flinders Petrie, *Tanis* II, London 1888, pl. XXXII g), and on a sherd in Naukratis (W.M.Flinders Petrie, *Naukratis* I, London 1886, pl. XXXIV no. 443). The presence of a Corinthian trade mark on amphoras from Klazomenai can be explained in the light of the commercial relations between the two cities. These amphoras may have been brought by a Corinthian or Megarian trading agent to one of the emporia of Hellespont or the Propontis and from there brought to the Black Sea.

704. Pantikapaion. Fragment of a letter, ca. 400-350 B.C. Lead tablet broken at right. Edd.pr. S.J.Saprykin - A.V.Kulikov in A.V.Podosinov (ed.), *Drevnejšie Gosudarstva Vozločnoj Evropi 1996-1997 gg* (Moscow 1999) 201-206 (ph.).

Ἑρμαῖο[ς τῷ δεῖνι χαίρειν· --------------]
πεντήκον̣[τα -------------------------------]
ἐπιμελη[- -----------------------------------]
4 ἔστιν γὰρ [---------------------------------]
ἀπέστειλα [- ---------------------------------]
ἔδωκα ἐφ' αἷς τ[ὴ]ν ἐπιμέ[λειαν ------ κο]-
μίσαι παρ' αὐτοῦ· ἔρρω[σο]

Dated on palaeographical grounds and in line with objects found together with the tablet || 1. left of the epsilon a small hole; the lead tablet probably was fastened to a wooden support with a nail, edd.pr. || 3. ἐπιμελή[θησαν, edd.pr. [ἐπεμελή[θησαν is the correct form; therefore another form of ἐπιμελέομαι has to be restored, Pleket] || 6. ἐφ' αίς, edd.pr., without accent; [ἐφ' αἷς, corr. Pleket; it possibly refers to the fifty objects or persons, mentioned in L. 2; in that case a feminine word is to be restored after πεντήκοντα] || Hermaios sent somebody (ἀπέστειλα) to take care of the fifty such-and-such and to bring them back from the person who originally was responsible for them (παρ' αὐτοῦ), edd.pr.

705. Pantikapaion. Honorary inscription for king Tib. Iulius Sauromates I, 97 A.D. *CIRB* 43. I.V.Levčenko, *art.cit.* (cf. our lemma no. 711) 215, suggests restoring the beginning of the text as follows: [Βασιλέα Τιβέριον Ἰούλιον Σαυρομάτην υἱὸν | βασιλέως Ῥησκουπόριδ]ος, φιλοκαίσαρα καὶ φι[λο]|ρώμαιον, εὐσεβῆ κτλ. (*CIRB*: [Τιβ. Ἰούλιον Σαυρομάτην υἱὸν βασιλέως κτλ.).

706. Pantikapaion. Fragment of a honorary inscription, ca. 200 A.D. Upper right part of a marble stone found in 1997. Edd.pr. S.J.Saprykin - A.V.Kulikov in *op.cit.* (see our lemma no. 704) 206-208 (dr.).

[-----------------]
[------]ΥΛCΑΥ
[-------]Μ̣ΕΓΑ v
[-------]ΡΟΙΜΗ-
4 [-------] αὐτοῦ
[- - -]Ϲ̣ΠΟ̣

Edd.pr. present two versions of a restored text: 1) [Τὸν ἀπὸ προγόνων βασι|λέων βασιλέα Τιβ. Ἰο]ὺ̣λ. Σαυ|[ρομάτην, υἱὸν] μ̣εγά|[λου βασιλέως] Ῥοιμη||[τάλκου τὸν ἑ]αυτοῦ | [εὐεργέτην καὶ δε]σ̣πό̣|[την ----] (cf. *CIRB* 1049 and 1135); 2) [Ἀγαθῆι Τύχηι· | βασιλεὺς Τιβ. Ἰο]υ̣λ. Σαυ|[ρομάτης, υἱὸς] μ̣εγά|[λου βασιλέως] Ῥοιμη||[τάλκου τὸν ἑ]αυτοῦ | [εὐεργέτην, δε]σ̣πό̣|[την τῆς οἰκουμένης, Αὐ|τοκράτορα Καίσαρα | θεοῦ υἱὸν

---] (cf. *CIRB* 1134, 1242/1243, 1256, for Sauromates' titulature, and 48 and 52, for Sauromates honoring a Roman emperor); Sauromates II ruled from 173/174-210/211 A.D.

707. Pantikapaion. Dedication on behalf of Moirodoros, ca. 304-284 B.C. *CIRB* 19. Y.G.Vinogradov † - M.I.Zolotarev, *art.cit.* (our lemma no. 691) 365-370, speculate that Μολπαγόρας, the father of the dedicator [---]σκις, may be the same person as Μο[λ]παγό[ρ]ας Β[οσπ]ορίτης, known from an inscription in Fayoum (*SB* 6931; E.Bernard, *Recueil des inscriptions grecques du Fayoum* III, Cairo 1981, no. 193). He may have escaped from Bosporos during the dynastic conflicts that followed the death of Pairisades I (Diod. 20.22-25) and returned from exile after king Eumelos had granted amnesty.

708. Pantikapaion. Dedication to Theoi Neikephoroi, reign of Sauromates I (before 97 A.D.). *CIRB* 32. I.V.Levčenko, *art.cit.* (cf. our lemma no. 711) 214, suggests restoring LL. 1-5 as follows: Ὑπ[ὲρ Τιβερίου Ἰουλίου βα]|σιλέω[ς Σαυρομάτου υἱοῦ βα]|σιλέως Β̣[οσπόρου Ῥησκουπόριδος] | φιλοκαίσαρος [καὶ φιλορωμαίου] || εὐσεβοῦς κτλ.; the same titulature in *CIRB* 1045 (105 A.D.). (*CIRB*: Ὑπ[ὲρ τοῦ ἐκ προγόνων βα]|σιλέω[ν --- μεγάλου βα]|σιλέως Β̣[οσπόρου Σαυρομάτου] | φιλοκαίσαρος [καὶ φιλορωμαίου] |, εὐσεβοῦς κτλ.).

709. Pantikapaion. Funerary epigram, not after ca. 50 B.C. *SEG* XXVII 436. S.R.Tokhtas'ev in *ΣΥΣΣΙΤΙΑ. Pamjati Juria Viktorovitsa Andreeva* (St.Petersburg 2000) 232-235, suggests reading in L. 1 [Γα]ζα γυνὴ Δίου (*SEG*: [...]σα etc.; [Μοῦ]σα, ed.pr.); in L. 11 he suggests Γάζα (same name) rather than γάζα (*SEG*: 'treasure', 'darling'; epithet of the deceased). Further reflections on the name Γάζα (or Γάσζα) and its Persian origin; parallels from Asia Minor and Syracuse (*SEG* XVI 538 with *BE* 1974, no. 731). Gaza may have come from Asia Minor; cf. *CIRB* 124, recording a Kleopatra from Amisos, who, like Gaza (L. 12), is compared with Penelope.

In L. 8 he prefers a form of ἄγω to *SEG's* [ἧκε] (e.g. ἦξε or ἦχε) and in L. 11 [δεῖξαν δ]ὴ (*SEG*: [δείξει δ]ὴ), though the construction of δείκνυμι πρός + acc. seems unparalleled. In L. 12 he prefers κ]α̣ὶ (*SEG*) to --]ΤΙ (so V.P.Yaylenko in a Russian publication of 1987: *Nadpisi i Jaziki drevnej Maloj Azii, Kipra i antičnogo Severnogo Pričernomor'ja*, 120; *non vidimus*).

710. Pantikapaion. Inscribed vases of Xenophantos from Athens, ca. 390-380 B.C. Two lekythoi found in burials in Pantikapaion, now in the Hermitage collection. The larger lekythos (A) shows a hunting scene; seven huntsmen are depicted in relief, the remaining five in the red-figure technique; inscriptions, written with pale paint after the rest of the decoration had been completed, provide the names of seven men; the potter's name is written in relief with gilded letters. The smaller lekythos (B) has a similar representation, but only with the potter's name. A.A.Peredolskaya, *Trudy otdela antičnogo mira Gos. Ermitazha* I (Leningrad 1945) 47-67; J.D.Beazley, *Attic Red-Figure Vase-Painters* (Oxford 1963²) 1407. M.V.Skrzhinskaya, *ACSS* 6 (2000) 281-295 (ph.), republishes the texts and discusses in detail the iconography of the vases. Because of the fact that Xenophantos added his ethnic, it was assumed that he had worked in Bosporos; 'this opinion was not confirmed when the material of which the vessels were made was analysed: they turned out to have been made of Bosporan, not Athenian clay' (289) [if they were made of Bosporan clay, then this opinion was confirmed; or should we read 'made of Athenian, not Bosporan clay'?, Chaniotis]. S. suggests that Xenophantos was both sculptor and potter, who made costly vessels commissioned by individuals in Pantikapaion; with his conspicuous signature he sought to attract new customers. The iconography (sacred trees, griffins) suggests that he represented mythological scenes, possibly inspired by ■ large painting, which in its turn may have been inspired by a lost literary work dedicated to hunting episodes and their heroes. [It should be remarked that 'Αβροκόμας is not a Persian name (S.), but Greek, Chaniotis]: A) Ἄτραμις, Κῦρος, Ἁβροκόμας, Δαρεῖος, Εὐρύαλος, Κλύτιος, Σεισάμης | Ξενόφαντος ἐποίησεν Ἀθην(αῖος) B) Ξενόφαντος ἐποίησεν Ἀθηναῖος

710 bis. Taman-Peninsula. Building inscription, 532/533, 547/548, or 562/563 A.D. *SEG* XXXVII 679. Republished by D.Feissel, *art.cit.* (our lemma no. 1703) 93/94 no. 26, with new restorations (French translation).

[--------]ση φων[..]
[ἀνενεώθ]η τὸ μερικὸν
[τοῦτο ἐπὶ Φλ(αβίου)] Ἰουστινια-
[νοῦ τοῦ αἰ]ωνίου Αὐγ-
[ούσ]του
[κ(αὶ) αὐτοκρά]τορος, σπουδῇ
[τοῦ ------ τ]οῦ λαμπροτά-
[του πατρὸ]ς ταύτης τῆς πό-
[λεως, πράττ]οντος Ανγουλα
[τοῦ λαμπροτ]άτου τριβού-
[νου καὶ ἐργο]λάβου, μηνὶ
[Μαΐῳ, ἰνδικ]τιόνι ἑνδεκάτῃ

711. Tanais. Honorary inscription for Sauromates I, 93-123 A.D. *CIRB* 1240. I.V.Levčenko in A.V.Podosinov (ed.), *op.cit.* (cf. our lemma no. 704) 210/211, suggests restoring the text as follows.

[Ἀγαθῇ Τύχῃ· τῷ ἐκ προγόνων βασιλέων]
βασιλεῖ, μ̣[εγάλῳ Τιβ. Ἰουλίῳ Σαυρομά]-
τῃ, νεική̣[σαντι στράτευμα τὸ κατὰ Ψε]-
χανῶν [ἀνέστησεν ὁ δεῖνα τοῦ δεῖνος]
ὁ ἐπὶ τοῦ [- - - - - - - - - - - - - -]
ἐν τῷ [- - - - - - - - - - - - - - - -]

The script is similar to that of *CIRB* 1254 and 1259 (104 A.D.), L. || 1. *CIRB's* first line (βασιλεῖ) must in fact have been the second line, since *CIRB* 1239, engraved later on the back of the stone from below upwards, lacks its last line, L. || 2. on the copy of Graefe L. discerns in fine part of a mu; nothing in *CIRB* after βασιλεῖ; V.P.Yaylenko in *Nadpisi i Jaziki drevnej Maloj Azii, Kipra i antičnogo Severnogo Pričernomor'ja* (Moscow

1987) 116, restored βασιλεῖ [βασιλέων T. I. Σαυρομάτῃ?]; Tib. Iulius Sauromates I ruled from 93-123 A.D. || 3-4. τὴν εἰκ[όνα ἀνέστησεν 'Επιτυγ]|χάνων, *CIRB*; Y. (see above) identified Epitynchanon with the epimeletes L. Flavius Epitynchanon on record in *CIRB* 44; L. discerns traces of an eta on Graefe's copy; the tribe of the Ψεχανοί is also on record in *CIRB* 1048 (Hermonassa; see our lemma no. 694) and in a fragment from Phanagoria, published by Yaylenko in *Nadpisi i Jaziki*--- (see above ad L. 2) (Moscow 1990) 228; for νεικήσαντι στράτευμα κατὰ see the text in our lemma no. 694 L. 6; L. refers to an unpublished decree from Pantikapaion (προθεὶς μελέτην ἐπὶ Ψεχανούς); a reference to campaigns also in *CIRB* 981 L. 6 (στρατ[εύσαντος]); incidentally, in the first preserved line of 981 L. discerned no trace of the ο̣, after examination of the stone; whether 981 refers to campaigns against the Psechanoi (so Yaylenko) is uncertain. Sauromates I successfully organized expeditions against them. The Psechani (Psaccani) are also on record in the *Tabula Peutingeriana*. Reflections on the chronology of Sauromates' campaigns and his titulature; brief discussions of *CIRB* 44, 1254 and the texts in our lemmata 694, 705, and 708. On 219 a tabular survey of the various elements of S.'s titulature, the relevant inscriptions and their date.

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712. Tanais. Amphora stamps, 3rd-2nd cent. B.C. In ■ report on the excavations at Tanais in 1999 T.M.Arsen'eva - B.Böttger, *Eurasia Antiqua* 6 (2000) 489 and 491 with notes 5 and 7 (dr.), mention the discovery of amphora stamps from Rhodes and Sinope in the 'west street' [we read several texts from the drawings, Chaniotis]: A) Παυσανία (N2759) B) Σμιν[θ]ίου (N2743) C) 'Αστυνόμου | Καλλι[---] | Πρωτ[---] | Πολυχω[---] (N263) D) 'Επὶ Νι[κ]α|σαγόρα | 'Αγριαν̣[ίο]υ (N2721) E) Φιλαινίου (N2733) F) 'Επὶ Ξενο|φῶν̣[τ]ος (N2758) G) 'Αμύντα (N2731) H) 'Επὶ Λεοκ[--] | 'Υα[κ]ινθίου (N2737) I) ['Ε]πὶ Θεαι[δ]|ήτου | [---]ινθίου (N2770)

B. Rhodian, late 3rd cent. B.C., A.-B. || C. from Sinope (ca. 230-200 B.C.), A.-B. || [D. Rhodian, 185 B.C.; period IIId; ca. 172/171 B.C. according to the low chronology of G.Finkielsztejn, *op.cit.* (our lemma no. 612) 192 (185 B.C., according to V.Grace) || E. Rhodian potter, period III ■ (ca. 189-182 B.C.); cf. Finkielsztejn, *ibid.* 120/121 || F. Rhodian eponym, period IIIe (ca. 164 B.C.); *ibid.* 192 || H. or Λεον̣[τίδα?] (period Vb, ca. 127 B.C.; *ibid* 195) || I. Rhodian, period IIId (ca. 171-169 B.C.); *ibid.* 192, Chaniotis].

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713. Tanais. Amphoras with dipinti, ca. 250 A.D. T.M.Arsen'eva - B.Böttger, *art.cit.* (our lemma no. 712) 512 (ph.), mention the discovery of more than 188 amphoras of the type D with the dipinto ΠΟΜΑ in the cellar of a building.

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714. Tanais. Stamped roof tiles, ca. 100-150 A.D. Two stamped roof tiles found in the cellar of a building. Mentioned by T.M.Arsen'eva - B.Böttger, *art.cit.* (our lemma no. 712) 505/506 (ph.); the date is suggested by K.Ullmann (apud A.-B.) [we read the texts from the ph., Chaniotis]: A) Χρήστου B) [βα]σιλική

A. Made in Sinope, A.-B. || B. made in the Bosporan kingdom, A.-B.

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715. Tanais. Lead weight, ca. 400-350 B.C. Lead weight (103,3 g) inscribed on both sides. Ed.pr. K.K.Marčenko - V.G.Zitnikov - V.P.Kopylov, *Die Siedlung Elizavetovka am Don* (*Pontus Septentrionalis* II, *Tanais* 2) (Moskau 2000) 123-125 (ph.); *non vidimus*; cf. M.Sève, *BE* (2001) 86: A) τετάρτ(η) B) unreadable letters

A. 1/4 of a mna, according to the Attic weight system, S.

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715 bis. Tyras. Inscribed vase dedicated to Achilles, 4th cent. B.C. Fragment of an oinochoe with a moulded relief attached to the body; it represents Achilles as a young man with halo; a retrograde stamped inscription to the left. Ed.pr. V.Cojocaru, *Tyche* 15 (2000) 55-62 (ph.), who points out that it is not certain whether the vase was dedicated in an unknown local sanctuary or produced in Tyras to be exported to Achilles' sanctuary at Leuke: 'Αχιλλέω

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716. Ulyap. Panathenaic amphoras, late 5th cent. B.C. Two fragmentary Panathenaic amphoras found in a burial mound in Ulyap (Krasnodar District in Adygeya). Ed.pr. I.V.Ksenofontova, *ACSS* 6 (2000) 19-39 (ph.), in an appendix (29/30) K. presents a list of another six Panathenaic amphoras found in the North Shore of the Black Sea (3 near Kerch, 2 in Yelizavetinskaya on the Tanais Delta, 1 near Taman): A) [ἐκ] τ[õν 'Αθένεθεν ἄθλõν] (representation of Athena on one side, of three runners on the other) B) [ἐκ τõν] 'Αθένεθεν [ἄθ]λõν (representation of Athena on one side, of the award ceremony on the other; ■ work of the Achilles Painter)

DELOS

717. Delos. Coins and measures in Delian accounts. The terms used for measures and coins in the Delian accounts are discussed by M.Vitiello, *art.cit.* (our lemma no. 497) 178-183, with particular reference to *IG* XI 2 161 A, 163 B; *I.Délos* 461, 463, 465 A, 1432, 1450.

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718. Delos. Gymnasion. Based on the inventory *I.Délos* 1417 A I LL. 118-154 (156/155 B.C.) F.Ferruti, *ASAA* 76-78 (1998-2000) [2001] 219-235, discusses the topography of the gymnasion of Delos and rejects the views of J.-C.Moretti (cf. *SEG* XLVI 970) concerning the history and location of this gymnasion. The γυμνάσιον mentioned in *I.Délos* 1417 A I L. 118 should not be identified with the 'palestre du lac' (*GD* 67); Moretti was led to this identification by the fact that the honorary decree for the gymnasiarchos Παυσανίας (*SEG* XLVII 1218; 157/156 B.C.) was found built into a wall of the 'palestre du lac'; this stele was, however, made to stand on a base; consequently, it must have been brought to the 'palestre du lac' from its original location, i.e. the gymnasion *GD* 76, which was destroyed in 88 B.C. F. also suggests that the building inscription *I.Délos* 1531 (111/110 B.C.), which was taken by Moretti

as terminus post quem for the construction of the gymnasion *GD* 76 and the adjacent ξυστόν, commemorates the construction of a door, not of the entire gymnasion; the ξυστόν is already mentioned in inscriptions of the early 2nd cent. B.C. (*I.Délos* 372 A LL. 107/108; 200 B.C.; *I.Délos* 409 A LL. 13/14; ca. 190 B.C.). F. suggests the following identifications of rooms mentioned in *I.Délos* 1417 A I LL. 118-154 with rooms of the gymnasion *GD* 76: ἐξέδριον (LL. 133/134) = H; σφαιρίστρα (L. 140) = B; ἀποδυτήριον (L. 141) = C; ἐπιστάσιον (L. 143) = E; λουτρόν (L. 147) = F; συνγώνια (L. 148) = J; ἐξέδρια (L. 148) = K and M.

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719. Delos. Inventories. R.Hamilton, *Treasure Map. A Guide to the Delian Inventories* (Ann Arbor 2000) presents a detailed discussion of the Delian inventories, their history, their content, their major phases (Amphictyonic, Independence, Athenian), the relevant officials, and the problems of interpretation. Individual chapters are dedicated to the organisation and content of the major Delian treasures (the temple of the Athenians, the Artemision, the temple of Apollo, the Poros temple; 33-76), the minor Delian treasures (the temple of Anios, the Aphrodision, the Artemision on the island, the Asklepieion, the Eileuthyiaion, the temple of Agathe Tyche, the gymnasion [cf. our lemma no. 718], the Heraion, the Kynthion, the Letoion, the Prytaneion, the Samothrakion, the Sarapieion, and the Thesmophorion; 183-201), for which H. compiles comparative lists of the objects recorded in them (77-181, 202-244). A comparison of the Delian with the Athenian inventories (345-348; cf. our lemmata nos. 70 and 173) leads to the conclusion that the development of the Delian inventories was simple: the Amphictyonic inventories list recent acquisitions at the end, with no reweighing of the objects and no shift in their order; the shifts in the order of objects in the Independence inventories are the result of reweighing; in the mid-3rd cent. B.C. the recent acquisitions were again listed at the end; when the Athenians regained control of Delos they tried to include all temples and all objects, without, however, introducing an uniform treatment. The basic conclusions are that the Delian inventories were not systematic and - unlike the Athenian ones - not fiscal in their character, but religious. In a series of appendices H. discusses the following subjects: 1) the terminology used for gilding (περίχρυσος, ἐπίχρυσος, ὑπόχρυσος, χρυσένδετος, χρυσόκλυστος, διάχρυσος, κεκρυσμένος), the term ῥυμός ('lot', rather than 'shelf'), the use of diminutives, and the meaning of the terms used for the recorded objects (349-360); 2) Tréheux's improved editions of the following inscriptions: *I.Délos* 135 LL. 31-41; 137; 145 LL. 46-78; 147 B LL. 9-15; 150 B LL. 1-7; 154 A LL. 49-54; 154 B; 155; inv. 765 (361-366); 3) the treasures of the hieropoion/oikos of the Andrians and the chalkotheke (367-407); 4) the weighed objects (409-412); 5) the topographical labels in the major inventories (413-415); 6) the endowment phialai in the temple of Apollo (419-433). The volume includes an index of objects in the Delian treasures (465-479) and photos of *I.Délos* 154 B (182), 1417 A (246), 1450 A (85), and inv. 765 (32).

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720. Delos. Political institutions in the Hellenistic period. P.Gauthier, *art.cit.* (our lemma no. 502) 116/117, points out that the small number of citizenship awards in Delphi is paralleled by the same phenomenon in Delos, where only 16 out of 140 honorary decrees are citizenship decrees. To the list presented by C.Vial, *Délos indépendante. Étude d'une communauté civique et de ses institutions* (Paris 1984) 101 note 29, G. adds *IG* XI 4 605, 653, 877, 887, and possibly 528 and 549. It is not certain whether *IG* XI 4 631 (L. 19/20: [πολιτεί]αν or [ἀσυλί]αν) and 527 (L. 8: π[ολιτείαν] or π[ρόσοδον) are citizenship decrees.

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721. Delos. Religion: Nyktophylaxia. *SEG* XLIX 1056. In *GRBS* 37 (1996) 363-365, N.D.Robertson identifies this festival in the month of Aresion as the 'Αρώσια under another name. It is connected with the fall plowing, with Demeter and Kore, and Robertson speculates that the μέγαρον (*I.Délos* 440 A L. 41; 372 A L. 94), whose door or cover was opened and closed, lay open during the night while the women watched. For a list of the accounts of the Delian hieropoioi referring to this festival, see *SEG* XLIX 1056.

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721 bis. Delos. Temple inventory, 263 B.C. *IG* XI 2 120. I.Rutherford, *ZPE* 130 (2000) 147/148, urges to distinguish the term προσώιδιον (L. 49: ψάλται· Δημήτριος μετὰ προσωιδίου, Κλεόστρατος μετὰ προσω[ιδίου]) from προσόδιον ('processional song'). Προσώιδιον probably means an accompanying song that the musicians added to their instrumental performance.

722-724. Delos. Acta of the archons, Hellenistic period. Three fragments recording the acta of archons. Ed.pr. C.Feyel, *BCH* 124 (2000) 253-259 (ph.).

722: 258-260 (ph.). **Acta of archons (?), early 3rd cent. B.C.** Marble fragment broken on all sides.

[-----]ιλέως
[Χ]ạιρεσίλεως
Π̣ηραντάδης
Μ̣αισιάδης
Φανόμαχ[ος]
'Αριστοδ[---]
Τιμάνθ̣[ης]
'Αρισταρ[---]
Μα[---------]

This fragment probably records the names of choregoi written in the beginning of the lines (cf. *IG* XI 2 109), ed.pr. || 2. A certain Χαιρεσίλεως proposed a decree in the 3rd cent. B.C. (*IG* XI 4 592 L. 2), ed.pr. || 4. for Μαισιάδης see *IG* XI 2 144 A L. 12 (304 B.C.?), 147 A L. 16 (300 B.C.), and 149 LL. 5/6; C.Vial, *Délos indépendante (314-167 avant J.-C.)* (Paris 1984) 293, ed.pr. || 5. a Φανόμαχος was choregos of the Apollonia in 275 B.C. (*IG* XI 2 109 L. 4), ed.pr.

723: 258 (ph.). **Acta of the archons, Hellenistic period (3rd cent. B.C.?).** Small fragment of a stele broken on all sides except for the right side and the back.

[-----------------] P X̣ [---]
[-------] εἰρήνη· καὶ οἴδ' ἐχορή-

[γησαν ---------] Πολυσ̣τράτου

1. Possibly [ἄ]ρχ[οντος], ed.pr. || 3. two sons of a Πολύστρατος served as choregoi: Τιμησίδημος (279 B.C.) and Τιμόθεμις (265 B.C.); cf. C.Vial, *op.cit.* (our lemma no. 720) 218/219; an identification with the choregos of this inscription is not possible, ed.pr.

724: 253-257 (ph.). **Acta of archons, 186 B.C.** Fragment of Parian marble.

['Επ' ἄρχοντος 'Εμπέδ]ου τοῦ 'Ασβήλου
[-------] ἦν εἰρήνη· καὶ οἵδε ἐχο[ρήγησαν· εἰς 'Απολλώνια παίδων·]
[--- 'Αφθ]όνητος Μέννιος, Κτήσων [------]
[----]νης Πολυκράτου· [ἐνίκω]ν 'Αφθ[όνητος ----------------]
[εἰς Διονύσια παίδω]ν· Μνησικλ[εί]δης Καλλί[ο]υ, Δ̣ι̣ο[---------]
[-----]νος, Φωκαιεὺς 'Απολλοδ[ώ]ρου [---------]
[------] κωμωιδῶν· Νο[υ]μήνιος Σόλ[ω]νος [---------]
[------ Δημ]ήτριος Μέλανος, [μέ]τοικος Σ[---------]
[--- Κλ]ε̣ιτάρχου, Κτησ[ωνίδης 'Αμφι]θάλου [------]
[ἐνίκων· 'Επι]τρόφων, Δημήτριος· τ̣ραγωιδῶν· [------]
[------]του, μέτοικος Δ[ῶ]ρος, ⟨Τ⟩ι̣μαγέν[ης ------]
[------]ωνος, μέτοικ[ος] Νουμήνιο[ς ------]
[ἐνίκων· ----]τος, Καίβων, Νουμήνιος [------]
[--- καὶ παρέδω]κα τῶι μετ' ἐμαυ̣[τὸν ἄρχοντι Νικίαι· φιάλην χρυ]-
[σῆν ἣν ἀνέθηκε βασιλεὺς Φίλιπ]π̣ος· φιά̣[λας ? ---------]

2. In Delos, in the formula ὑγίεια, εἰρήνη, πλοῦτος, εὐετηρία et sim. one usually finds the verb ἐγένετο (e.g., *IG* XI 2 105, 108-111, 113-116, 120, 122, 124, 126, 128, 132/133), but the verb ἦν is used in similar contexts in Tenos (e.g., *IG* XII 5 897/898), ed.pr. [for this formula in Greek inscriptions see also A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) 187-192, Chaniotis] || 3-13. some of the choregoi are known in Delian prosopography: 'Αφθόνητος (L. 3) served as gymnasiarchos (*IG* XI 4 1153), Μνησικλείδης (L. 5) was treasurer in 180 B.C. (C.Vial, *op.cit.* [our lemma no. 720] 123), Φωκαιεύς was archon in 179 (*ibid.* 317, 370, and 373), 'Επιτρόφων (L. 10) was treasurer in 171 B.C. (J.Tréheux, *BCH* 109, 1985, 494-496), Κτησωνίδης (L. 9) was triktyarchos in 183 or 182 B.C., Νουμήνιος in 181 B.C. (C.Vial, *op.cit.* 33 and 30), ed.pr. || 3-4. the names of four χορηγοί; in fine, one could also restore Κτησων[ίδης] (cf. L. 9), but it is unlikely that Ktesonides undertook two choregies in the same year, ed.pr. || 4. initio, possibly ['Επιγέ]νης; cf. 'Επιγένης Πολυκράτους in *ID* 98 B L. 27; the heirs of Polykrates are mentioned in *ID* 339 A L. 75 (192 B.C.); in fine, the names of two victors, ed.pr. || 9. possibly [Δεξίθεος Κλ]ειτάρχου, cf. *ID* 442 A L. 141 (179 B.C.), ed.pr. || 13-14. restored on the basis of *IG* XI 2 132 LL. 14/15 and 133 LL. 13-15 || 13. initio, e.g. [καὶ τάδε παρέλαβον παρὰ Διοκλέους τοῦ πρότερον ἄρχοντος], ed.pr. || 15. cf. *IG* XI 2 133 LL. 15/16, ed.pr.

725. Delos. Acta of the archon Alkimachos, 168 B.C. Three joining fragments of the upper part of a marble stele found in 1987 and 1998 in the prytaneion. Mentioned in *BCH* 112 (1988) 749. Ed.pr. C.Prêtre, *BCH* 124 (2000) 261-271 (ph.), who points to several differences from other acta (see app.cr.). On 268-271 prosopographical remarks on the choregoi (LL. 3-13) with stemmata of the families of Κλεινόδικος Ξενοκρίτου (LL. 4/5) and Φιλώνυμος 'Αμφιθάλου (L. 9).

['Α λ κ ί μ α χ ο ς 'Α]ν̣ τ ι κ ρ ά τ ο υ
ἄ̣ ρ̣ ξ [α ς τ ὴ ν σ τ ε φ α] ν̣ η φ ό ρ ο ν ἀ ρ χ ή ν·
ἄρχοντος 'Α̣[λκιμάχου] τ̣οῦ 'Αντικράτ[ου ὑ]γίεια ἐγένετο κ̣[αὶ] εὐετηρία· καὶ οἵδε ἐχορή-
γησαν· εἰς 'Απ[ολλών]ια, παίδων· 'Αρισ̣[τα]γόρας Ἄμνου, Φάν̣[υλο]ς̣ Φανύλου, Κλεινόδι-
κος Ξενοκρίτου̣, [Σωτ]ί̣ων Σωτίωνος· [ἐνίκ]ων· Κλεινόδικος, Σω[τίων· κ]α̣ὶ̣ ἐμισθώ-θησαν
αὐληταὶ 'Αριστομήδης καὶ Ἄρχιπ[π]ο̣ς· καὶ ἐνίκα τὸν πυθ[ικὸν νόμον το]ὺς ἄνδρας Ἄρχιπ-
πος, παῖδας δὲ 'Αριστομήδης· καὶ [εἰς] Διονύσια παίδω̣ν· [Πόλυβος? Μεν]ύλλου, Γλαύ-
κων Λυσάνδρου, 'Αμμώνιος 'Αμμων[ί]ου, Τελέσων Χαρ̣ί̣[λα· ἐνίκων· 'Αμμώνιος], Τελέ-
σων· κωμωιδῶν· Φιλώνυμος 'Αμ̣[φ]ιθάλου, Ὄστακ̣[ος ---------, μέτοικος ----------], Παυ-
σανίας, Καλλισθένου, Τέλλις ['Εμ]πέδου, μέ̣[τοικος Νέων· ἐνίκων· Παυσανίας, Τέλλις, μέτοικος]
Νέων· καὶ οἵδε ἠγωνίσαντο τ[ῶι] θεῶι· κ̣[ωμωιδοί· ---]
Νικόφρων· κιθαρωιδοί· 'Ετεοκλείδης [--]
κος, Μεγακλῆς, Θόας· ὀ̣ρχησ̣τ̣ής· 'Α̣[------· τάδε παρέλαβον παρὰ 'Αμφικλέους τοῦ πρότερον ἄρχοντος]
καὶ παρέδωκα τῶι μετ' ἐμα[υτὸν ἄρχοντι ---------· ποτήρια βουλῆς τῆς ἐπ' ἄρχοντος Δημάρου· φιάλην χρυσῆν βασι]-
λέως Φιλίππου· ἀργυρὰς [φιάλας γοργιείους τρεισκαίδεκα ἐπ' ἀρχόντων Τελεσαρχίδου, Φω]-
καιέως, Δημάρου, Ξενο[τίμου, Οἰνέως, Φωκαιέως, Πολυξένου, Πολύβου, Παρμενί]-
ωνος, Περιάνδρου, Θε[οδώρου, Τιμοξένου, 'Αμφικλέους· στησίλειον ἄρχον]-
τος Δημάρου, ἱερο̣[ποιῶν δὲ Συνωνύμου καὶ Κρίττιος· φιλωνίδειον ἄρχοντος Δημα]-
ρου βουλῆς τῆ̣[ς ἐπ' ἄρχοντος Φωκαιέως, ἐπιστατοῦντος Διακτορίδου· μικύθειον ἄρχον]-
τος Ξενοτ̣[ίμου, ἐπιστατοῦντος Μειλιχίδου· μικύθειον ἄρχοντος Ξενοτίμου],
ἱεροποι[ῶν δὲ 'Αμφοτεροῦ, Πολυξένου, Σιληνοῦ, Φιλίππου· φιλωνίδειον ἄρχον]-
τος Οἰ̣[νέως, ἐπιστατοῦντος Φιλωνύμου· μικύθειον ἄρχοντος Οἰνέως, ἱεροποιῶν δὲ Δημητρίου Μει]-
λ̣ι̣[χίδου ---]

1. 'Αλκίμαχος is attested as archon in *I.Délos* 1408 A LL. 38/39; since he had a successor (L. 14) his archonship cannot be the last of Delian independence (167/166 B.C.), but should be dated after that of 'Αμφικλῆς (cf. L. 13);

an 'Αλκίμαχος 'Αντικράτου appears as leaser of land in *I.Délos* 452 L. 25; 456 A LL. 11/12; 460 u L. 24, ed.pr. || 2. for this expression cf. *I.Délos* 1140 and 1141 a/b, ed.pr. || 3. the usual formula is ἐπὶ ἄρχοντος; but see *IG* XI 2 128, ed.pr. || 5-12. in the earlier acta, the victors in musical competitions are mentioned first, ed.pr. || 5-6. the explicit mention of μίσθωσις suggests that the archon himself paid the auletai (cf. *I.Délos* 110 LL. 17/18), ed.pr. || 6. this is the first attestation of competitions in πυθικὸς νόμος (representation of the battle between Python and Apollo) in Delos, ed.pr. || 7-11. only two of the three competitions of the Dionysia are mentioned (χορὸς παίδων and κωμῳδοί); the τραγῳδοί are omitted, ed.pr. || 7-8. Πόλυβος Μενύλλου was choregos in 170 B.C. and secretary of the hieropoioi in 169; Γλαύκων Λυσάνδρου was hypogymnasiarchos in 180-170 B.C. and hieropoios in 173 B.C., ed.pr. || 10. a Τέλλις (the same person?) is attested as choregos of the Διονύσια παίδων in *IG* XI 2 132 LL. 4/5, ed.pr. || 11-13. in other acta, these artists are listed after the delivery of the phialai, ed.pr. || 13. or Θεᾶς, ed.pr. || 13-23. cf. *IG* XI 2 133, ed.pr. || 15. ἀργυρᾶς, ed.pr. [ἀργυρὰς, Chaniotis].

725 bis. Delos. Honorary decree for an ambassador, 129 B.C. *IG* XI 4 713. Republished by F.Canali de Rossi, *Selezione* -- (our lemma no. 1685) 66-68 no. 157 (Italian translation), who restores in L. 4 τ(ο)λμήσας (ΠΑΛΜΗΣΑΣ, *IG*).

726. Delos. Letter of the generals to the epimeletes of Delos and senatus consultum concerning the sanctuary of Sarapis, 58 or 52 B.C.? *I.Délos* 1510 (*Syll.*[3] 664; Durrbach, *Choix* 77; *RDGE* 5). The traditional date of these documents (ca. 166-164 B.C.) is questioned by F.Canali de Rossi, *Labeo* 46 (2000) 72-82 (Greek text and Italian translation on 74/75), who observes that the name Δήλιοι (L. 27) cannot designate the Athenian cleruchs on Delos; since the earliest attestation of this ethnic as a designation of the residents on Delos is *I.Délos* 2598 L. 55 (119/118 B.C.), C. supports a late dating. Neither a comparison of the formulations used in the senatus consultum with those in other senatus consulta (*RGDE* 2, 4, 9, 10b, 12, 15, 22/23) nor the prosopography can offer reliable dating criteria. An identification of Χαρμίδης, ἐπιμελητὴς Δήλου (LL. 1/2), with another man of this name (*IG* XI 4 1253-1255) is not possible; it is also not certain whether Δημήτριος 'Ρηναῖος (LL. 23/24), probably the son of 'Απολλώνιος, priest of Sarapis (*IG* XI 4 1299 = *Syll.*[3] 663), can be identified with Δημήτριος ὁ καὶ Τελεσαρχίδης Δήλιος (*I.Délos* 2116/2117; ca. 88 B.C.). Among the various Q. Minucii Q.f. who could be identified with the praetor Κόϊντος Μινύκιος Κοΐντου υἱός (LL. 15/16), C. prefers Q. Minucius Q.f. Thermus, governor in Asia in 51 B.C. In this case, the expression τοῦ | μή τι ὑπεναντίον τῶι τῆς | συγκλήτου δόγματι γίνηται (LL. 34-36) does not refer to the senatus consultum of this inscription, but to a senatus consultum which introduced restrictions with regard to the Egyptian cults in Rome in 58 or 52 B.C., during Minucius' praetorship. The earlier date (during the consulate of Gabinus and Piso) is supported by the fact that an Athenian embassy is known to have visited Rome in 58 B.C. to discuss Delian affairs (*I.Délos* 1511 = Durrbach, *Choix* 163). C. also suggests identifying the ὁ ἐξ 'Αθηνῶν ἔπαρχος (L. 28) with the ἐπιμελητὴς Δήλου (LL. 1/2).

727. Delos. Dedication of king Antigonos Doson, 222/221 B.C. *IG* XI 4 1097; *Syll.*[3] 518; W.Ameling et alii, *Schenkungen* -- (cf. *SEG* XLV 2299) 196/197 no. 135. E.I.Mikroyannakis, *art.cit.* (our lemma no. 883) 308, rejects the traditional restoration of LL. 1/2 as Βασιλεὺς 'Αντίγο[νος βασιλέως] | Δημητρίου κα[ὶ Μακεδόνες]. He argues that Doson's father (Demetrios the Fair) was never a king and suggests restoring Βασιλεὺς 'Αντίγο[νος] | Δημητρίου Κα[λοῦ] [if Demetrios did not have the royal title in Kyrene, one should restore Βασιλεὺς 'Αντίγο[νος τοῦ] | Δημητρίου κα[ὶ Μακεδόνες], with 20 letters in L. 1 and 21 in L. 2, Chaniotis].

728-730. Delos. Dedications, Hellenistic period. Three dedications of archons, after the end of their term in office, to 'Εστία (cf. *IG* XI 4 1137-1142); nos. 728/729 were found in 1987 in the prytaneion; no. 730 was found near the 'Tourist Pavillon'. Ed.pr. C.Feyel, *BCH* 124 (2000) 247-260 (ph.).

728: 247-261 (ph.). **Dedication of Erasippos, 302 B.C.** Front part of a marble Doric capital; this is the only dedicatory inscription of a Delian archon written on a Doric capital, but votive capitals are attested in Delos (ed.pr.): ['Ε]ρ̣άσιππος Πολυβούλου, ἄρ̣[ξας 'Εστίαι]

For the restoration cf. *IG* XI 4 1138; for the family of 'Εράσιππος see C.Vial, *Délos indépendante (314-167 avant J.-C.)* (Paris 1984) 61, stemma IX; he probably was the father of Εὔθυμος 'Ερασίππου, victor at the Dionysia in 284 B.C. (*IG* XI 2 105 L. 14); it is not certain whether he was related to Ποσεῖδις 'Ερασίππου (*IG* XI 2 274 L. 13), ed.pr.

729: 251/252 (ph.). **Dedication of an archon, ca. 250 B.C.** Fragment of a marble base broken on all sides: [--- ἄρξας] | τὴν στεφα[νηφόρον ἀρχήν], | 'Ε[στίαι]

Restored on the basis of *IG* XI 4 1141 A (236 B.C.); dated on the basis of the letter forms (cf. *IG* XI 4 572 and 639), ed.pr.

730: 252. **Dedication of Telesarchides, 181 B.C.** Small rectangular pillar which supported a statue base: Τελεσαρχίδης | Εὐδίκου, ἄρξας | τὴν στεφανη|φόρον ἀρχήν, || 'Εστίαι

For Telesarchides see C.Vial, *op.cit.* 254-26, 258, and 269-271, ed.pr.

731. Delos. Christian inscriptions, 5th-6th cent. A.D. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 49-60 nos. 6-14 (ph.; French translation), republishes the Christian inscriptions of Delos with detailed commentary. J.Koder, *JÖByz* 52 (2002) 347, remarks that in no. 9 (= *I.Délos* 2582) one should read ἅ (relative pronoun), and not ἆ! (exclamation). M.-Y.Perrin, *AntTard* 10 (2002) 485, points out that the basilica in no. 6 was not necessarily dedicated to St. Kyrikos and provides bibliography for the use of *trisagion* (cf. no. 11). We

present a comparatio numerorum with *SEG*, corpora and Grégoire, *Recueil*.

SEG	Kiourtzian	*I.Délos*	Kiourtzian	*I.Délos*	Kiourtzian
XXIII 516	13	2582	9	2585bis	8
XXXIV 789	8	2583	10	2588	11
		2584	6		
CIG		2584bis	7	Grégoire, *Recueil*	
8913	14	2585	14	213	12

RHODES

732. Rhodes. Amphora stamps: G.Finkielsztejn, *Rei Cretariae Romanae Fautorum Acta* 36 (2000) 407-415, presents a preliminary study of the chronology and diffusion of the Rhodian amphoras from the late 2nd cent. B.C. to the early 1st cent. A.D. See now id., *op.cit.* (our lemma no. 612). M.Palaczyk, *Rei Cretariae Romanae Fautorum Acta* 36 (2000) 397-406, presents an English summary of the article summarized in *SEG* XLIX 2397.

733. Rhodes. Political history: the unification. The view that a political unification of Rhodes took place in 411 B.C. is questioned by V.Gabrielsen in *Polis and Politics* 177-205. *I.Lindos* 16 is taken to indicate that the political union of the three Rhodian cities had already started before 408 B.C., because of the phrase 'Ρο[δ]ίων πάντων; neither does this expression support this conclusion nor can the text be dated with certainty, since the letter forms are compatible with both a pre-411 date and an early 4th cent. B.C. date (179/180). Literary, numismatic, and epigraphical evidence suggests that the political synoikismos was the result of a slow process, which started early in the 5th cent. B.C. and gradually led to a formally defined political union. Besides the ethnics of the three separate poleis, one finds the regional ethnic 'Ρόδιοι (e.g., *IG* I³ 1032 LL. 93/94), which according to G. is used in descriptions of all the Rhodians 'as a people with a common organization and sharing the same traditions' (181); the ethnic 'Ρόδιος is used, e.g., in the inscription recording the Olympic victory of Διαγόρας (*IvO* 151; 464 B.C.) and in an Athenian decree (*IG* XII 1 977= *IG* I³ 1454; ca. 445-430 B.C.); further indications of early loose forms of union are references to collective action of all Rhodians (e.g., *I.Lindos* 2 C XXVIII; Herod. 2.178), common traditions, the fact that a document recording a debt owed by Kamiros to a citizen of Kyrene was kept in Lindos, in the sanctuary of Athena Lindia (*Tit.Cam.* 105; ca. 400-350 B.C.), and the priest τῆς τριπόλεως which may attest to a surviving or reintroduced festival of the three poleis (*Tit.Cam.* 4 b-d; 1st cent. B.C.). G. also challenges the assumption that after the unification of 411 B.C. the Rhodian poleis changed the name of their councils from βωλά to μαστροί and lost their right to appoint proxenoi; this assumption is based on a comparison between the Lindian proxeny decrees *I.Lindos* 16 Appendix and *I.Lindos* 16, which are taken to belong to the time before and after 411 B.C. respectively; however, the date of these texts is not known, and the μαστροί are not documented

with certainty before ca. 300 B.C. (*IG* XII 1 677; *Tit.Cam* 107; p. 185 with note 40). With regard to the synoikismos of 408/407 B.C. G. argues that the construction of the capital was not immediately followed by significant demographic changes or major political innovations (such as, e.g., the introduction of the deme system; p. 189). After 411 B.C. the three Rhodian poleis continued to use the term πόλις as political entities (*IG* XII 1 58, 677, 840; *I.Lindos* 247, 347, 349; *I.Rhod.Per.* 352 A, 354 A; *Tit.Cam.* 89; p. 192). An early 3rd-cent. B.C. decree of Kamiros, which lays down the procedure of the election of magistrates (*Tit.Cam.* 109) shows that the election of μαστροί in all three poleis was enforced by federal law, which replaced an earlier procedure; the councils may have been renamed μαστροί upon the introduction of this law (193/194; for other federal directives cf. *IG* XII 1 762; *Syll.*³ 723; *Tit.Cam* 3 Δc LL. 56/57). G. gives an overview of the institutions of the federal state (πᾶς δῆμος or ὁ σύμπας δῆμος, ἐκκλησία, βουλά, μαστροί, πρυτάνεις, δικαστήρια; 190/191). Cf. the observations of Ph.Gauthier, *BE* (2001) no. 314. See also our lemma no. 738.

734. Political history. Relations with Crete. I.Papachristodoulou in *Πεπραγμένα Η΄ Διεθνοῦς Κρητολογικοῦ Συνεδρίου* A2 (Iraklio 2000) 541-552, summarizes the political and cultural relations between Rhodes and Crete, discussing the treaties between Rhodes and the Cretan cities (*Staatsverträge* 551; *SEG* XLI 768), the involvement of Rhodes in Cretan conflicts in the late 2nd cent. B.C. (*SEG* XXXIII 638; XXXVII 698; Chaniotis, *Verträge* no. 60), and the family of the Eleuthernean sculptors Τιμοχάρης, his son Πυθόκριτος, and Pythokritos' son Σιμίας, who worked in Rhodes (cf. *SEG* XXXIX 746 A; XLIX 1080; *I.Lindos* 169; *SGDI* 4270).

735. Rhodes. Rhodian Peraia. See our lemma no. 1124.

736. Kamiros. Graffito on an aryballos, ca. 550 B.C. *Tit.Cam.* 177; *LSAG*² 356 no. 9; *SEG* XLVIII 1051. L.Dubois in *Philokypros* 129-135 (dr.), suggests a new reading of this graffito: χε̃ τείō ϙ' οὖν ἁμὰ ἴχεται; 'verse quel que soit le parfum dont ma chérie pourrait avoir envie' (χε̃ τεῖ, ὄϙου νᾶμα ἴχεται, R.Wachter in *SEG* XLVIII 1051). Another graffito from Thespiai (*IG* VII 3467; *LSAG*² 95 no. 18; *CEG* 446; *SEG* XLIX 542) is also written on a vase given as a present to a woman.

737. Lindos. Proxeny decree of the Rhodians for a man from Naukratis, late 5th cent. B.C. (?). *IG* XII 1 760; *Syll.*³ 110; *I.Lindos* 16; *SEG* XXX 1884. A.Bresson, *La cité marchande* 13-63, reprints the article summarized in *SEG* XXX 1884. For the date of this proxeny decree see our lemma no. 733.

738. Rhodes. List of the priests of Helios, ca. 358-mid-third cent. B.C. (or 408-early 3rd cent. B.C.). *SEG* XII 360. It is assumed that the first priest on record in this list served in 408 B.C., the year of the Rhodian synoikismos (cf. Diod. 13.75.1). V.Gabrielsen, *art.cit.* (our lemma no. 733) 187/188 and 202 note 49, favors a later date (ca. 358 B.C.): the 17th priest, [Εὐ]κλῆς Ἀστυανακτίδα, can be identified with the priest under whose tenure the temple of Athena Lindia was destroyed by fire (ca. 342 B.C.; *I.Lindos* 2 D I LL. 39-41), as suggested by C.Blinkenberg. This means that the the priest of Ἅλιος became the eponymous magistrate of Rhodes a long time after the building of the capital in 408/407 B.C.

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738 bis. Rhodes. Decree, 3rd cent. B.C. (after 241 B.C.). For a Rhodian decree found in Kos see our lemma no. 759.

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739. Rhodes. Honorary inscription for Polykles, after 84 B.C. Maiuri, *NS* 18. L.Ruscu, *art.cit.* (our lemma no. 687bis) 126/127, explains the honors awarded to Πολυκλῆς by various cities in the light of their relations to Rome and Mithridates VI during the First Mithridatic War. Astypalaia had a foedus with Rome from 105 B.C. onwards; Hyllarima and Kys probably fought against Mithridates, and Hyllarima may have received the status of an independent polis. Miletos, which had supported Mithridates, may have honored Polykles because of his mediation between Milesians and Romans.

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740. Rhodes. Epitaph of Herakleitos, late Hellenistic period. Maiuri, *NS* 110. Republished by K.J.Rigsby, *ZPE* 133 (2000) 113/144: Ἡράκλειτε | Ἀρτέμ[ω]νος, | τλήμων, | χαῖρε

3. ἐλεήμων, Ma.; τλήμων, R., after discussion of the words ἔλεος, ἐλεῶ, ἐλεεινός et sim. in Greek inscriptions (esp. *IG* XII 5 302; *SEG* XI 1139; XXXII 323; XXXV 708; *IGBulg* IV 2236 L. 95; *IGUR* III 1230; *I.Kios* 80; *MAMA* X 219; *GV* 1590; *SGO* I 06/02/31; 'piety is not a trait of the dead'; τλήμων is attested in another Rhodian epitaph (Maiuri, *NS* 48 = *GV* 1625).

LESBOS

741. Eresos. Decrees found in Samos, early 2nd cent. B.C. For a new honorary decree of Eresos for Samian judges see *IG* XII 6 1 141 (cf. our lemma no. 810). Another Eresian decree found in Samos is republished as *IG* XII 6 1 142 (early 3rd cent. B.C.).

THERA

742. Thera. Epitaph of Epitychia, late Hellenistic/early Roman period. *IG* XII 3 913. S.D.Lambert, *art.cit.* (our lemma no. 1705) 515 no. E24 (ph.), republishes this inscription (no change in the text) after autopsy of the stone in the British School at Athens drawing attention to the previously unnoticed fragmentary relief above the inscription. The relief, acquired by George Finley on Thera in 1837, depicts part of a vase (an amphora?) and, to the left, 'drapery hanging down beside what appears to be a lower leg in profile standing on a base. ... perhaps ... a statue of the heroized woman.'

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743. Thera. Epitaph, 1st/2nd cent. A.D. Marble block broken at the top left found in a niche in a rock-cut sarcophagus bedding at Sellada near Kamari. Ed.pr. D.D.Hughes, *ZPE* 133 (2000) 122 (ph.): [ὁ δᾶμο]ς | [....]ηv | [....]ọρος | ἥρωα

For the formula of public heroization cf. *IG* XII 3 879-883 and *IG* XII 3 Suppl. 1625, ed.pr. || 2-3. the names cannot be restored (cf. e.g. Ἄνθης Θεάνορος), ed.pr.

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744. Thera. Christian inscriptions, 4th-5th cent. A.D. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 211-245 nos. 142-145 (ph.; French translation), republishes the Christian inscriptions of Thera with detailed commentary: 1) tax assessment documents (142a-g = *IG* XII 3 343-349; cf. our lemma no. 745) [cf. P.Drossoyanni, *BZ* 95 (2002) 695, on the place-name Μεσόγια, Chaniotis]; 2) an invocation (143 = *IG* XII 3 975; 5th cent. A.D.); 3) an invocation (144 = *IG* XII 3 Suppl. 1835); 4) a graffito (144 = *IG* XII 3 976).

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745. Thera (area of: Perissa). Tax assessment documents, 4th cent. A.D. *SEG* XLVII 1273. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 213 note 16, presents some information on the two new census lists, which was given to him by the excavator, E.Gerousi-Bendermacher. The two lists are similar to those in *IG* XII 3 343-349. The 90 names on the first block are introduced with the phrase καὶ δούλους ἐπὶ τῆς χ[ώρας] (cf. *IG* XII 3 343 L. 16) [J.Koder, *JÖByz* 52 (2002) 348, remarks that the abbreviation χω. may be interpreted as χώ(ρα), and not χω(ρίον); cf. *IG* XII 3 343 L. 16: ἐπὶ τῆ(ς) χώρας, Chaniotis]. The names are arranged in five columns, probably according to families. The entries are followed by an indication of the age (ἐτ(ῶν)). Among the names attested in this list K. mentions the following: Ἀσκληπιάδης, Γαμική, Διονύσιος, Ἐλπίς, Εὐστάθιος, Εὐτύχιος, Ζωπύρα, Ζώσιμος, Θεόδουλος, Θεοδούλη, Κλαυδιανή, Παννύχιος, Παρδάλιος, Σαμβατία, Σώφρων, Φιλόξενος. The second block preserves the names of another 72 persons, probably also slaves.

746. Thera. Epitaphs with reference to ἄγγελοι, 3rd cent. A.D. *IG* XII 3 933-974; *SEG* XXVII 506. The Therean epitaphs with reference to ἄγγελοι are republished by G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 247-282 nos. 1-60 (ph.), with detailed discussion of their religious background (not Christian, but possibly influenced by Judaism) [cf. *SEG* XLIX 1097-1100, where four new texts are presented]. J.Koder, *JÖByz* 52 (2002) 348, remarks that if in the 3rd/4th cent. A.D. the Thereans accentuated words on the first syllable (even in the genitive, i.e. ἄγγελου), this would explain the loss of the epsilon in no. 6 (ἄγγλες) and no. 35 (ἄγγλου). See also P.Drossoyanni, *BZ* 95 (2002) 691/692 and 695/696, who interprets the word ἄγγελος as a reference to the departed soul.

MELOS

747. Melos. Christian inscriptions, 4th-6th cent. A.D. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 77-96 nos. 22-28 (ph.; French translation), republishes the Christian inscriptions of Melos with detailed commentary: 1) epitaph of Στεφανίς with funerary imprecation (22 = *IG* XII 3 1239; 4th/5th cent. A.D.); 2) fragmentary epitaph with the expression πλεόν̣των | λιμήν, Χρ(ιστέ) (23 = G.Sotiriou, *Χριστιανικὴ καὶ Βυζαντινὴ Ἀρχαιολογία* 1, 1942, 57 no. 3; 4th/5th cent. A.D.); 3) epitaph of a family of πρεσβύτεροι (24 = *IG* XII 3 1238; 4th cent. A.D.); 4) epitaph of an anonymous (L. 3: υ[ἱ]ὸν Ἀν[δ]ρ[έου]?; 25 = Z.Vaos, *Ναοὶ καὶ ναΐδρια τῆς Μήλου*, Athens 1964, 26/27; 5th cent. A.D.); 5) epitaph of Ἀλέξανδρος (26 = *IG* XII 3 1237; 4th cent. A.D.) [cf. P.Drossoyanni, *BZ* 95 (2002) 693. Chaniotis]; 6) fragment of a an epitaph (Θεο[δώρου?]; 27a = L.Ross, *Reisen auf den griechischen Inseln* III (Stuttgart-Tübingen 1840-1852) 146); 7) fragment ([--] τὸν ὧδε ἐφεστῶτα ἄγγελον [--]; 27b = G.Perrot, *CRAI* 1876, 378); 8/9) fragments (27c/d = G.Sotiriou, *Πρακτικὰ τῆς Ἀκαδημίας Ἀθηνῶν* 3, 1928, 41); 10) invocation of Ἅγιος Θεόδωρος (28 = Grégoire, *Recueil* 210bis). For remarks on the catacombs of Melos and on nos. 23/24 see M.-Y.Perrin, *AntTard* 10 (2002) 485/486.

748. Melos. List of names, 1st cent. B.C./A.D. *IG* XII 3 1074. S.D.Lambert, *art.cit.* (our lemma no. 1705) 512/513 no. E21 (ph.), presents the following new text of this fragment after autopsy of the stone in the British School at Athens. Although almost all surviving letters belong to names and patronymics, the text may be an honorary inscription (L.).

[---].τος Εὐ[-----]
[---]ΣΕΠΑΥ.[---]
[---]ήνορος Α.[---]
4 [---] Εὔφρων [---]
[---]πάτρου Ἀρι[---]
[---]ς ΝΕΜ[---------]
[---]Ṭ[--------------]
[---------------------]

1. [ἐπὶ --- ἄρχο]ν̣τος?, L. || 2. [---]σε Παυλ̣[? ---], L.; [---]ς ἐπ' Αὔλ̣[ου?], A.P.Matthaiou apud L. || 6. νέμ[ειν?], L.; Νεμ[έριος] or Νεμ[οκράτης], Matthaiou apud L.

749. Melos. Dedication (?), 4th-2nd cent. B.C. *IG* XII 3 1106. S.D.Lambert, *art.cit.* (our lemma no. 1705) 511/512 no. E20 (ph.), publishes the following new text of this inscription after autopsy of the stone in the British School at Athens and tentatively interprets it as 'fragment of a dedication (in verse?)'.

[------]τ.ς ὑπὲρ Ἀνδρ.[------]
[------]λης, Σθενέλ̣ας [-- ? --]

750. Melos. Dedication to Alexandros (?), 3rd cent. A.D. *IG* XII 3 1082. S.D.Lambert, *art.cit.* (our lemma no. 1705) 511 no. E19 (ph.), presents a new edition of this inscription on the basis of autopsy of the stone in the British School at Athens. L. follows F.Hiller (*IG* XII 3 sub nos. 1081/1082 and 1098) in connecting this fragment and *IG* XII 3 1081 and 1098 with the Melian mystery cult founded by Alexandros.

[----------------]
[------]ΛΕ̣.[------]
[------]ΤΟΣΑ̣[---]
[------]λεων Ε[------]
4 [----- Ἀ]λ̣εξά̣[νδρῳ]
[---------------------]

751. Melos. Epitaph, ca. 480-416 B.C. *IG* XII 3 1143 (*LSAG*² 320/321, 342 no. 25). S.D.Lambert, *art.cit.* (our lemma no. 1705) 510/511 no. E18 (ph.), after autopsy of the stone in the British School at Athens presents a new reading of this text.

[---- ? ---]
[.]υλε-
[.]σθέ-
4 [.]ε̣ος

Hiller's restoration [Φ]υλει[ο]σθέ[νε]ος (*IG*) is possible, but A.Matthaiou's suggestion [Φ]ύλε̄[ς] Σθέ[ν]ε̣ος is preferable, L.

KOS

752. Kos. Chronology. The chronology of the eponymous μόναρχοι of Kos is discussed by C.Habicht, *Chiron* 30 (2000) 303-332, who bases his reconstruction of Koan chronology before ca. 250 B.C. on the following inscriptions (306-308): 1) *Tit.Cal.* 79 (ca. 301-286 B.C.); 2) an unpublished verdict of Koan judges for Telos under Θεαγόρας (ca. 300 B.C.); 3) *IscrCos* ED 57 (4th cent. B.C.); 4) *IscrCos* ED 226 (our lemma no.758); 5) *PH* 368 (late 3rd cent. B.C.); in this text Λεάρτας should not be identified with the homonymous architheoros in Delos (*IG* XI 2 287 B L. 42), but with a man named on Koan coins of ca. 210-200 B.C., as suggested by K.Höghammar; 6) R.Herzog, *Heilige Gesetze von Kos* (Berlin 1928) no. 14 (3rd cent. B.C.); for Φυλότιμος in L. 1 cf. *PH* 387 L. 24 and *SEG* XLVIII 1098 A L. 107; the

restoration ['Αρχιδ]άμο[υ] in L. 9 is uncertain; the proposer of this decree 'Ηρόδοτος 'Ηρακλείτου may be identified with the homonymous person in *SEG* XLVIII 1094 and with a prostates in R.Herzog, *op.cit.* no. 8 LL. 2/3 (['Ηροδότου τοῦ] 'Ηρακλείτου); 'Ηράκλειτος 'Ηροδότου in G.Pugliese Carratelli, *ASAA* 41/42 (1963/1964) no. 26 B II L. 15 was one of his descendants; 7) an unpublished decree, which mentions the monarchos Πεισίστρατος (ca. 300-250 B.C.) [see now R.Parker - D.Obbink, *Chiron* 31 (2001) 233-237 no. 3]; 8) an unpublished decree from Halasarna which mentions Φιλώτας (ca. 250-200 B.C.) [see now R.Parker - D.Obbink, *Chiron* 31 (2001) 253-265 no. 1].

The data for the monarchoi after 241 B.C. are provided by the lists of the victors at the Asklepieia (T.Klee, *Zur Geschichte der gymnischen Agone an griechischen Festen*, Berlin 1918 + the unpublished rearrangement of the fragments by K.Hallof), which were celebrated for the first time in 241 B.C. (303-306). According to K.Hallof's reconstruction, the victory of Διοκλῆς Λεωδάμα as a παῖς at the Isthmia (col. I D L. 7) should be dated to 217 B.C.; this man proposed the great epidosis of ca. 202/201 B.C. (*PH* 10) and was honored for his contribution to the defence of Kos (*Syll.*[3] 568 + *SEG* XLVIII 1104). According to Hallof Ζμένδρων Διομέδοντος should be dated to 193 B.C., but Hab. observes that a victor of that year has the ethnic Τραλλιανός (col. II B LL. 49/50); Tralleis had the name Seleukeia until 190 B.C.; consequently Ζμέρδων must have been monarchos in 189 or rather 185 B.C. A lost block must have stood between col. I and II containing the victors of the years 209, 205, and 201 B.C. (unless the Asklepieia were not celebrated because of wars).

For the eponyms of ca. 250-200 B.C. H. exploits, in addition to the victors lists, the information provided by the following texts (308-312): R.Herzog, *op.cit.* no. 8 (ca. 240 B.C.; the proposer of the decree, Πασίας Θεσσαλοῦ, is also mentioned in *SEG* XLVIII 1098 A L. 63); *PH* 64 (late 3rd cent. B.C.), 383 (late 3rd or early 2nd cent. B.C.; for Νικαγόρας Θευδώρου cf. *PH* 387 L. 25 and *I.Délos* 439 a L. 37; for Φίλιστος Φιλίστου cf. *PH* 387 L. 18; for Λύκαιθος Λευκίππου cf. *PH* 10b L. 2 and *IscrCos* ED 227 L. 15; for Νικόφρων cf. *IscrCos* 212 L. 12); *IscrCos* EV 2 (ca. 203/202 B.C.), ED 52 (ca. 206/205 and 205/204 B.C.), ED 132 a (ca. 220 B.C.), and ED 146 (early 2nd cent. B.C.); *Syll.*[3] 590 (ca. 217-207 B.C.). The still unpublished inscriptions of Kos mention in addition to the monarchoi Θεαγόρας, Πεισίστρατος, and Φιλώτας (see above nos. 3, 7/8), also [Νικ]άνωρ or [Εὐφρ]άνωρ (3rd cent. B.C.), Χαρμίδας (ca. 170 B.C.), Χαιρέδαμος (see our lemma no. 766; after 150 B.C.) and Φαίνιππος (ca. 200-150 B.C.; see *SEG* XLVIII 1112), Κλεόμβροτος (ca. 150-100 B.C.), and Τιμέας (pp. 319-321) [for Timeas see now R.Parker - D.Obbink, *Chiron* 31 (2001) 265/266 no. 2]. Further magistrates are known from Koan coins (322-326). The eponymous monarchos in *PH* 27 (*Syll.*[3] 1012) may be Ν[ικαγόρας] II (321). Hab. suggests dating *IscrCos* ED 234 to ca. 190-180 B.C. and *PH* 367/368 to ca. 180-175 B.C. (314-317). On 327-331, Hab. presents an alphabetical list of the known monarchoi and their suggested dates. See also our lemmata nos. 758, 762, and 770.

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753. Kos. Prosopography: Ἄγλαος Θευκλεῦς. C.Habicht, *Chiron* 30 (2000) 297/298, argues that Ἄγλαος mentioned in *IscrCos* ED 235 col. I L. 72 (our lemma no. 764; ca. 180-170 B.C.) must be Aglaos II, i.e., the Ptolemaic officer Ἄγλαος Θευκλεῦς (*I.Délos* 1517; G.I.Despinis, *AD* 20 A [1965] 119-132; W.Peek, *Inschriften von den dorischen Inseln*, Leipzig 1969, 46 no. 97 col. III L. 6), and not his homonymous grandfather Aglaos I (*PH* 10 c L. 50), as suggested by P.Gauthier, *BE* (1995) no. 448 on p. 503. Aglaos II should also be identified with the Koan μόναρχος in *Tit.Cal.* 88 LL. 41 and 48 (ca. 195-175 B.C.; cf. N.Cucuzza in *SEG* XLVII 1276), with Ἄγλαος Θεύκλ[ευς] in G.Pugliese Carratelli, *ASAA* 25/26 (1963/1964) 176 no. 11 L. 5 and Ἀγλ[αος] in *IscrCos* ED 217 A L. 3; the latter was identified with Aglaos I by N.Cucuzza.

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754. Kos. Prosopography: Nikias, Xenophon, and M.Aelius Sabinianus. A substantial part of K.Buraselis', *Kos between Hellenism and Rome. Studies on the Political, Institutional and Social History of Kos from ca. the Middle Second Century B.C. until Late Antiquity* (Philadelphia 2000), is dedicated to a thorough study of the career of three Koan statesmen of the late 1st cent. B.C. (Nikias), the early 1st cent. A.D. (Xenophon), and the 2nd cent. A.D. (Sabinianus).

On 30-65 and 131-133, B. discusses in detail the career of the Koan statesman and tyrant Νικίας (period of Marc Antony), the private dedications made to the Θεοὶ Πατρῷοι on his behalf (a catalogue on 154/155), the heroic features of his portrait on coins, the literary sources on his tyranny, the posthumous damnatio memoriae, and the desecration of his grave. In this context B. presents a thorough analysis of the elements of a civic ideology in the private dedications made for the well-being of Nikias. The expression δάμου υἱός, which is the earliest attestation of this honorary title, aimed at representing Nikias, probably a man of humble origins, as son of the deified Demos and as an ἥρως (34-37, 51-55). The bust of a child with the inscription Νικίας τύραννος (G.Iakopich, *Clara Rhodos* 1, 1928, 92-96) may be an expression of the opposition against this honorary title (40/41); the Θεοὶ Πατρῷοι represent all the traditional Koan gods who protected the fatherland; 46-50); the honors paid to Nikias as ἥρως during his lifetime are unusual (55; cf. *SEG* XI 923; *I.Stratonikeia* 1018; *IGR* I 979; IV 963; *GV* 655; cf. the ἰσόθεοι τιμαί for Diodoros Pasparos in Pergamon: *IGR* IV 292 LL. 35-49; 293 A I LL. 43-45, II LL. 16-18; for C.Iulius Artemidoros in Knidos: *I.Knidos* 59 LL. 11-19) [to these examples of divine honors for persons of non-royal status during their lifetime add *I.Laodikeia* 1 (3rd cent. B.C.), Chaniotis]; discussion of the attribute φιλόπατρις (50/51), the notion of σωτηρία (51), and of dedications made ὑπὲρ σωτηρίας (uncommon for persons of non-royal status; 60-62). The honors for Nikias were possibly inspired by Ptolemaic practice. Although the dedications for the well-being of Nikias were in some form subject to coordination by an authority, they still show his popularity. Nikias' Roman name was possibly avoided because of his effort to establish himself inside the political traditions of Kos. See also our lemma no. 756.

On 66-110, B analyses the evidence for the career of Γάϊος Στερτίνιος Ξενοφῶν, the personal physician of emperor Claudius [cf. *SEG* XLIX 1101, Chaniotis], focusing on his military posts and decorations, his family relations, his career as imperial doctor, and his public role in Kos. B. demonstrates that Xenophon served as tribunus militum legionis VIII Augustae in Pannonia, probably under the command of A.Plautius, who later led Claudius' campaign in Britain; Xenophon pobably served as praefectus fabrum during this campaign - or for its logistical preparation (*PH* 345 = *Syll.*[3] 804; *IscrCos* EV 219 and 241; 66-75). A large number of inscriptions mentioning members of Xenophon's family (Γάϊος Ἰούλιος Ἀντίπατρος, Ἰουλία

Νικαγορίς, Τιβ. Κλαύδιος Νικαγόρας, Τιβ. Κλαύδιος Φιλῖνος, Τιβ. Κλαύδιος Ξενοκράτης, Τιβ. Κλαύδιος Ἀλκίδαμος Ἰουλιανός, Βαιβία Ῥουφῖνα, Τιβ. Κλαύδιος Κλεώνυμος, Τιβ. Κλαύδιος Ξενοφῶν, Τιβ. Κλαύδιος Ἀλκίδαμος, Κλαυδία Φοίβη, Κλαύδιος Νικαγόρας Ἰουλιανός I, Τιβ. Κλαύδιος Τύλλος Ἰουλιανὸς Σπεδιανὸς Ἀλλιανός, Βαιβία Σεβῆρα Ματρῶνα, Γάϊος Σερτίνιος Ἡγουμενός, Κλαύδιος Νικαγόρας Ἰουλιανός II, Κλαυδία Ῥουφεῖνα Ἰουλιανή, Μᾶρκος Σπέδιος Βήρυλλος Ἀλλιανὸς Ἰουλιανός) show Xenophon's familial network (75-92; a stemma on 92; discussion of *PH* 46, 94, 106, 135; *IscrCos* ED 66, 228, EV 72, 116, 205, 219, 224, 226, 233, 237, 255; *Tit.Cal.* 146, 181; Maiuri, *NS* 461, 592; *Syll.*[3] 805/806; *An.Ép.* 1934, no. 92; pp. 75-92); Τιβ. Κλαύδιος Ἀντίπατρος Ἰουλιανός in *I.Ephesos* 27 may be related to the Claudii Iuliani of Kos (85 note 97). The evidence for his civic career and his honorary titles (φιλόκαισαρ, φιλοκλαύδιος, φιλοσέβαστος, φιλονέρων, φιλόπατρις) show his Roman connections, his role as magistrate (monarchos, priest) and benefactor (discussion of *PH* 93, 345; *IscrCos* EV 95, 219, 221, 235, 241; Maiuri, *NS* 475; *Tit.Cal.* 111, 146, 193/194; *An.Ép.* 1934, no. 93; pp. 93-110); on 156-159, a catalogue of 58 dedications to the Πατρῷοι Θεοί for Xenophon. On 138-141, B. summarizes the content of three still unpublished letters of emperor Claudius to Kos (47/48 ad 48/49 A.D.; cf. *IscrCos* ED 147); the first letter is a response to a decree with which the Koans congratulated the emperor for his victory in Britannia; it mentions the emperor's gifts to Kos (δωρεαὶ μέγισται); with the second letter the emperor responded to Xenophon's request concerning privileges of the γερουσία; the third letter's background was a political conflict ([ἀ]κμάζουσα στάσις).

The third prosopographical study in this volume is dedicated to Μᾶρκος Αἴλιος Σαβ(ε)ινιανός (111-121), whose public role is also known from 23 dedications made to the Πατρῷοι Θεοί (a catalogue on 160/161); Sabinianus was honored as υἱὸς πόλεως καὶ γερουσίας and εὐεργέτας. Σαβ(ε)ινιανός, who served as monarchos (*Tit.Cal.* 202), was probably a doctor (114); his public career should be placed in the 2nd cent. A.D. The dedications for Μάνιος Σπέδιος Ῥουφῖνος Φαῖδρος (*PH* 8; *IscrCos* EV 81, 303 and 339), who was honored with the same titles as Sabinianus, should be somewhat later (120, 161/162). The Koan Spedii probably were of humble origins: Μᾶρκος Σπέδιος Νάσων and his wife Σπεδία Ἐλπίς (*PH* 309) were πορφυροπῶλαι; there is a preference for names deriving from precious stones (Βήρυλλος in our lemma no. 767quater; Ἀδαμάνδιον in Maiuri, *NS* 654), which were often used by slaves and freedmen. In this context, B. discusses the role of the γερουσία in Kos (112/113; cf. *IscrCos* ED 230 and EV 373), the use of cognomina and agnomina in -anus in Kos (117). For a new honorary inscription for Sabinianus see our lemma no. 767quater.

On 122-150 B. reconstructs the relations between Kos and Rome from ca. 86 B.C. to the 3rd cent. A.D. and discusses the still unsolved problem whether Kos was a *civitas libera* between 86 and 40 B.C. (122-130). The following inscriptions are discussed in some detail: *SEG* XXXVII 884 (142); *IvO* 53 (134); *IscrCos* ED 7 (=*RDGE* 49; 126/127); *IscrCos* ED 43 (140), 180 (127), 193 (127/128); Maiuri, *NS* 562 (144). See also our lemmata nos. 755/756, 765, 767, 767bisquater, 768, and 768bis.

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755. Antimachia. Honorary decree for Aurelius Aristaichnos Nikomachos, 3rd cent. A.D. *PH* 392. K.Buraselis, *op.cit.* (cf. our lemma no. 754) 78 note 64, observes that the unique combination of the names Ἡράκλειτος and Ἀρίσταιχμος in Αὐρήλιος Ἡράκλειτος τοῦ Ἀρισταίχνου = Ἀρισταίχμου (LL. 9/10) may associate this person with the family of C.Stertinius Xenophon. Ἡράκλειτος is the name of Xenophon's father, and an Ἀρίσταιχμος is mentioned in an honorary inscription for Xenophon (C.Stertinius Xenophon?; *IscrCos* EV 238 L. 4: [Ἀριστα]ίχμου, B.; [Μενα]ίχμου, unattested in Kos, *IscrCos*). The demos of Antimachia may have been the place of origin of Xenophon's family.

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756. Halasarna. Decree concerning the erection of an inscription with a purged list of the priests of Apollo and list of the priests, 21 B.C. *Syll.*[3] 793; *LSCG* 174; *IGR* IV 1101; *SEG* XLV 1121. K.Buraselis, *op.cit.* (our lemma no. 754) 41-46, suggests the following identifications of priests with persons known from other sources: Μᾶρκος Σθένιος Λευκίου υἱός (no. 17) and Ἀπολλωνίδης Θεαρήτου (no. 21) served as ἱεροφύλακες (*An.Ép.* 1934, no. 89); Γάϊος Ἰούλιος Εὐάρατος (no. 19) may well be Εὐάρατος, a Koan in the court of king Herodes (ca. 8 B.C.; Jos., *BJ* 1.26.5; *AJ* 16.10.2); Νικαγόρας Δαλιοκλέους (no. 25) is mentioned as Koan archon on coins under Augustus and served as priest of Augustus (*PH* 344); one of the two Εἰρηναῖοι (no. 26 and no. 42) and Εὔκαρπος (no. 24) may be identified with homonymous magistrates mentioned on coins issued during the tyranny of Nikias (cf. our lemma no. 754). The list of priests probably does not begin with the year of the decree (21 B.C.), but some years earlier, approximately in the years when Octavian defeated Marc Antony or the principate began (cf. 142/143).

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757. Isthmos. List of citizens, early 2nd cent. B.C. (ca. 180-175 B.C.). G.Pugliese Carratelli, *ASAA* 25/26 (1963/1964) 165-175 no. 9. This list of citizens who qualified for the office of the monarchos was hitherto dated to ca. 200 B.C. Based on prosopographical observations, C.Habicht, *Chiron* 30 (2000) 293/294, suggests a date in ca. 180-175 B.C. Ἐκφαντίδας Ἐκφάντου, ματρὸς δὲ Ἀχελωΐδος τᾶς Πισίλα (c LL. 73-75) is known as a proxenos of Miletos (*SEG* XXXVIII 1205). The names Ἐκφαντίδας and Ἔκφαντος, common in Athens, suggest that Ἔκφαντος was an Athenian who married a Koan woman; his son acquired Koan citizenship. Ἀχελωΐς probably belongs to the prominent family of Ἀχελῶιος Ἱέρωνος (*PH* 10 b LL. 65/66; *IscrCos* EV 204; ca. 202/201 B.C.); his son Ἱέρων was one of the Koan ambassadors to a king (Ptolemy VI?) in ca. 180-170 B.C. (*IscrCos* ED 235 L. 69; see our lemma no. 764); Acheloos' daughter Δίη is known from a subscription list (*IscrCos* ED 14 L. 15). On 326/327, Hab. discusses the office of the monarchos in Isthmos (cf. *PH* 406 and 417).

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758. Kos. Proxeny decree, early 3rd cent. B.C. *IscrCos* ED 226. C.Habicht, *Chiron* 30 (2000) 292/293 and 306/307, observes that Πυθο[δότου], Πυθο[κλεῦς] or Πυθο[νί-κου] are alternative restorations of the name of the Koan monarchos (Πυθο[δώρου], *IscrCos*). In L. 2 H. restores the patronymic of the anonymous proposer of the decree as Ἀρετα[φάνευς] (Ἀρετα[κρίτου], *IscrCos*, which is not attested in Kos). The father of the proposer and the father of Φίλιστος Ἀρεταφά[νευς], a Koan judge honored in Naxos (*SEG* XLIX 1106 B LL.

12/13; ca. 280 B.C.) must be the same person.

759. Kos. Decree of a Dorian city (Rhodes?), 3rd cent. B.C. (after 241 B.C.). *PH* 14; *IscrCos* ED 134. C.Habicht, *Chiron* 30 (2000) 291/292, restores the name of the envoy of the anonymous Dorian city as [Ἀγ]έστρατος Αἰνησίωνος, whom he identifies with the father of Αἰνησίων Ἀγεστράτου, hieropoios on Kamiros in 193 B.C. (*Tit.Cam.* 45 L. 13). Consequently, this must be a Rhodian decree.

760. Kos. Subscription list, ca. 202/201 B.C. *PH* 10 (*GIBM* 343; *SGDI* 3624; Michel, *Recueil* 642); *SEG* XLVIII 1102. C.Habicht, *art.cit.* (cf. our lemma no. 753) 298 note 41, restores in c L. 79 [Νικα]γόρας Τιμογένευς. See also our lemma no. 761.

761. Kos. Subscription list, ca. 202/201 B.C. L.Migeotte in *Τιμαί Τριανταφυλλοπούλου* 159-172, discusses the new evidence provided for the Koan subscriptions *IscrCos* ED 37, 122, 206, 212, and 227.

As M.Segre had observed, the fragmentary subscription lists *IscrCos* ED 122, 206, and 227 (160-166) are further copies of the subscription list *PH* 10 (= our lemma no. 760; 202/201 B.C.). These copies show that a larger number of subscribers is missing in the lower part of *PH* 10 than previously assumed; 21 hitherto unknown subscribers are listed alone in *IscrCos* ED 206 D LL. 1-22. The highest amount recorded is 10,000 drachmai (ED 206 D L. 19), but M.Segre's reading (M) may be wrong; it would be surprising if such a large amount was not written at the beginning of the list; since only two vertical lines are visible the numeral could be an Ḥ (165 with note 22) [K.Hallof informs us per ep. that the squeeze clearly shows an H, which Segre could not have misread; it s probably a typo, Chaniotis].

The new fragments permit a modification of the earlier estimations of the amount collected (ca. 152,332 drachmai) and of the number of contributors (ca. 400, and not ca. 300). The list reveals the civic character of the subscription, the great number of contributions made by the heads of families, and the generosity of a small number of wealthy families. Some of the subscribers are known as important personalities. Ἄγλαος, son of Θευκλῆς, who served as μόναρχος around 200 B.C. (cf. our lemma no. 753), is one of the citizens who received privileges in *IscrCos* ED 235 L. 72; his son Θευκλῆς, a generous donor, was responsible for the organisation of the defence of Halasarna (*SEG* XLVIII 1104); Διοκλῆς Λεωδάμαντος is honored in *IscrCos* EV 231 by the Aitolian Koinon.

It seems that copies of this document were set up in different sites: near the altar of Dionysos in the agora (*IscrCos* ED 206), near the theatre (*IscrCos* ED 227), and in the Asklepieion (*PH* 10; found in Rhodes). One may observe minor differences between *PH* 10 and *IscrCos* ED 206 (e.g., the absence of the word μόναρχος in L. 1 and variations in orthography). These differences and modifications can be best explained by the assumption that the different copies of these long lists were made one after the other by the same workshop.

M.Segre had assumed that *IscrCos* ED 212 is a fragment of *PH* 11 (= Migeotte, *Souscriptions* no. 51); as Migeotte (167-169) points out, the lack of a description of the new fragment does not permit any decision on this matter, despite the similarity of the two texts in content and letter forms [K.Hallof informs us per ep. that the two fragments undoubtedly belong together]. In ED 212 the first 13 (?) entries (LL. 1-8) consist of the name and the patronymikon of the subscriber, followed by a reference to a period of time (διμήνου, τριμήνου); they are followed by three more complex entries (LL. 9-11), in which the donations consist of money, wine, and μετρήματα; in the last lines (LL. 12-23) the contributions consist of money, a σιτ[ηρ]έσιον ἐν[ιαυτοῦ] (L. 17), and μετρήματα. As the words μέτρημα and σιτηρέσιον suggest, the contributors had agreed to provide to the city part of the provisions of troops (citizens, not mercenaries) engaged in a war (the Cretan War). These contributions to the defence of the city show that these texts should be connected with the great subscription of ca. 202-201 B.C., the last part of which (*PH* 10 D LL. 64/65) is introduced with the phrase ἐπηγγελμένοι τὰς μισθοφορά[ς]. This assumption is confirmed by the fact that Καλλίστρατος Καλλιστράτου (ED 212 A L. 17), who offered σιτηρέσιον ἐνιαυτοῦ, also appears among the contributors to the subscription list *PH* 10 C LL. 62/63. For another subscription list see our lemma no. 763.

762. Kos. Regulation concerning the sale of the priesthood of Aphrodite Pandemos and Pontia, early 2nd cent. B.C. *Iscr.Cos* ED 178; *SEG* XLIX 1112. C.Habicht, *Chiron* 30 (2000) 314, associates the damages alluded to in this text (A LL. 31-35) with the earthquake of 198 B.C. and dates the archonship of Θεύδωρος (A L. 1) to 196/195 B.C.

763. Kos. Subscription list, ca. 180-175 B.C. *IscrCos* ED 37 + L.Hallof - K. Hallof - C.Habicht, *Chiron* 28 [1998] 157-161 no. 26 (*SEG* XLVIII 1111). L.Migeotte, *art.cit.* (our lemma no. 761) 169-172, points out that the total amount contributed by at least 105 subscribers was 32,150 drachmai, and not 42,150 (H.-H.-H.): 2x50, 8x100, 1x150, 4x200, 4x300, 4x500, 1x600, 10x1,000, 1x1,500, 6x2,000, and 1x3,000. The restoration [ὑπὲρ | σωτηρίας τ]ᾶς χώρας καὶ περιπολίων, suggested by R.Herzog for LL. 48/49 ([- - - - - πόλιος καὶ τ]ᾶς χώρας καὶ περιπολίων, H.-H.-H.), is plausible; the absence of the πόλις can be explained by the fact that the subscription was dedicated to the defence of the territory and the forts. The restoration καὶ τριῶν σωμάτ[ων σιτηρέσιον] (L. 51; M.Segre, accepted by H.-H.-H.) seems arbitrary.

764. Kos. List of recipients of privileges, ca. 180-170 B.C. *IscrCos* ED 235. After a close prosopographical study, C.Habicht, *Chiron* 30 (2000) 295-301, demonstrates that this text must be one generation later than the subscription list *PH* 10 (ca. 202/201 B.C.) and should, consequently, be dated to ca. 180-170 B.C. Θεύδοτος Θευδότου τοῦ Ἀρχιδάμου (col. I LL. 69/70) is the son of Θεύδοτος Ἀρχιδάμου (*PH* 10 a L. 39); Δαμάτριος Δαματρίου τοῦ Ἑρμίππου (col. I L. 70) is a son of Δαμάτριος Ἑρμίππου (*PH* 10 b L. 61); the younger Θεύδοτος and Δαμάτριος, but also Σωσανδρίδας Διοκλεῦς (col. II L. 19), are also attested in the list of victors of the Asklepieia for the year 173 B.C., according to H.'s chronology of the

Koan monarchoi (cf. our lemma no. 752; T.Klee, *Zur Geschichte der gymnischen Agone an griechischen Festen*, Berlin 1918, 14 LL. 1-4, 7/8, 15); Σωσανδρίδας also participated in the contest of 169 B.C. (T.Klee, *op.cit.*, 14 LL. 76/77). Νικομήδης Θευδότου (col. I L. 72) was victor as παῖς Πυθικός in 189 B.C. (T.Klee, *op.cit.*, 14 LL. 23/24). Ἑκατόδωρος Ἑκατοδώρου τοῦ Μελανκρίδα (col. I L. 32) is the son of the hieropoios Ἑκατόδωρος Μελανκρίδα mentioned in two unpublished dedications from Halasarna (ca. 205-200 B.C.). Τιμογένης Νικαγόρα (col. II L. 25) is the son of [Νικα]γόρας Τιμογένευς (*PH* 10 c L. 79). The king mentioned in col. I L. 68 (πρεσβευταῖς τοῖς ἐπὶ τὰν ἀπάντασιν τῶι βασιλεῖ) has been identified with Eumenes II by C.Habicht (cf. *SEG* XLIII 549) and with one of the Ptolemies by P.Gauthier (*BE* [1995] no. 448 on p. 503), G.Reger (*AJA* 100 [1996] 623), and I.Savalli-Lestrade (*RPh* 72 [1998] 80). Although there is evidence for relations between Ptolemy VI and Kos (R.Herzog, *Heilige Gesetze von Kos*, Berlin 1928, no. 9 col. I LL. 12-14; ca. 158-145 B.C.) [cf. our lemma no. 765], there is more evidence concerning relations to the Attalids (R.Herzog, *op.cit.*, no. 9 col. I LL. 18/19 and col. II L. 5; L.Robert, *Hellenica* 5 [1948] 102-128; *IscrCos* ED 132 L. 12; ED 182 LL. 3-5; R.Parker - D.Obbink, *Chiron* 31, 2001, 266-271 no. 3). This makes an identification of the king with Eumenes II more probable. H. suggests that this document concerns a foundation of Eumenes II; 'es scheint nur natürlich, daß der König der Stadt eine Stiftung machte, diese aber sodann im einzelnen darüber befand, wem sie zugute kommen sollte'. See also our lemma no. 753.

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764 bis. Kos. Regulation concerning (the sale of?) a priesthood, 2nd cent. B.C. *IscrCos* ED 237. R.Parker, *art.cit.* (our lemma no. 766) 441, reads in LL. 13/14 [ἀπο]|τει[σάτ]ω ἕκαστος τῶν αἰτί[ων] (cf. our lemma no. 766 L. 23; τῶν αἰτε[---], *IscrCos*).

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764 ter. Kos. Regulation concerning the sale of the priesthood of Adrasteia and Nemesis, 2nd cent. B.C. *PH* 29; *IscrCos* ED 144; *LSCG* 160. R.Parker, *art.cit.* (our lemma no. 766) 445, restores LL. 13-15 (in analogy to our lemma no. 766 LL. 37-39): [ἔς τε τὰν [θυσίαν καὶ τὰν ἀναγραφὰν τᾶς δι]αγραφᾶς τοὶ ταμίαι π[ροτελεσάντω καὶ ἀπολογι|ξάσθων μετὰ τᾶς ἄλ]λας δαπάνας ([ἔς τε τὰν | στάλαν καὶ ἀναγραφὰν τᾶς δι]αγραφᾶς τοὶ ταμίαι π[ροτελεσάντω, ἀπο|διδότω ὁ πριάμενος ἅμα τᾶς ἄλ]λας δαπάνας, *IscrCos*).

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765. Kos. Honorary inscription for an anonymous benefactor, 1st cent. B.C. *IscrCos* ED 229; *SEG* XLVII 1281. Studied by K.Buraselis in 1997 in the Kastro in Kos. K.Buraselis, *op.cit.* (our lemma no. 754) 5-24 (ph.), discusses in detail the date and the prosopography of this inscription. An ancestor (not necessarily grandfather) of the anonymous benefactor, Διογένης, a friend of the Ptolemies, had averted an attack by the Cretan Koinon (I LL. 3/4: ἐν τοῖς συστᾶσι τᾷ πόλει πρὸς Κρη|[ταιέ]ας ἐπιπολεμωτάτοις καιροῖς); these hostilities cannot by identified with the 1st Cretan War (ca. 205-201 B.C.; contra C.Habicht, see *SEG* XLIII 549; N.Cucuzza, see *SEG* XLVII 1281; G.Reger, *AJA* 100, 1996, 623 [and now L.Migeotte, *art.cit.* (our lemma no. 761) 166]), because this war was not fought by the Cretan Koinon (Κρηταιεῖς); the ἐν Αἰγύπτῳ βασιλεῖς (I L. 1), whose friendship to Diogenes averted the Cretan hostility, cannot be Ptolemy IV and V, since Ptolemy V was only a child during the 1st Cretan War. Consequently, the war in question is the 2nd Cretan War (ca. 155-153 B.C.), and the Ptolemies should be identified with Ptolemy VI and Kleopatra II, who did have close connections with the Cretan Koinon (6-13) [cf. now H.-U.Wiemer, *Krieg, Handel und Piraterie. Untersuchungen zur Geschichte des hellenistischen Rhodos*, Berlin 2002, 345-347, K.Hallof per ep.]. Diogenes may be the magistrate named on a Koan drachma (ca. 200-88 B.C.; *PH* 312 N 134; p. 21). The honorand's father, Χαιρύλος, had died during an embassy to Rome, defending the laws and the ancestral constitution of the Koans (I LL. 6/7). This embassy can be dated to the aftermath of the 1st Mithridatic War (ca. 85 B.C.), when Kos was in a state of uncertainty because of the support it had offered to Mithridates in the first phase of the war. The presence of the Roman proconsul Q. Oppius in Kos (*Aphrodisias and Rome* 3 LL. 13/14; our lemma no. 1095) should be seen in the same context as Chairylos' embassy to Rome; Chairylos aimed at removing the stain of disloyalty. B. tentatively identifies Chairylos with the young kitharist Χαιρύλος Χαρμύλου in *PH* 59 [I.E.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988) no. 2597]. The honorand's family can be associated with the family of the Χαρμύλεοι, whose ancestor Χαρμύλος founded a cult of the Twelve Gods and was worshipped as a hero (*PH* 349 = R.Herzog, *Koische Forschungen und Funde*, Leipzig 1899, 139 = *SEG* XXVII 520). B. suggests several new restorations (pp. 7 note 8, 8 note 10, 12, 19/20, 22):

L. 2: γενηθεῖσαν (γεννηθεῖσαν, *IscrCos*).
L. 4: ἐπιπολεμωτάτοις καιροῖς, 'imminent wars' (ἐπὶ πολεμωτάτοις καιροῖς, *IscrCos*).
L. 5: initio, ἄλλων τε ἀνδρῶν ὑπὲρ | [ταῦτ]ά τι τετειμαμένων ἐπ' ἀρετᾶι, 'also descended from other men who have achieved even some higher honor for their worthiness'; in fine, vv ὅς (the vacat was not recorded in *IscrCos*).
LL. 8/9: παρὰ τᾶ συνκλήτωι γράμμασιν ἐς χῆ|[ρας χρη]ματισθείς (ἐσχή[θη?], *IscrCos*), i.e. the honored person was given an answer by the senate in letters, which were given directly to him, 'into his own hands'.
L. 10: διαδεξάμεν[ος οἰκ]ίαν ([γενε]άν, *IscrCos*).
L. 12: πολιτήαν (πο(λ)ιτήαν, *Iscr.Cos*).

This text is also republished by F.Canali de Rossi, *Selezione* -- (our lemma no. 1685) 59-61 (Italian translation), who (independently) also suggested restoring ἐπιπολεμωτάτοις in L. 4 and ἐς χή[ραν δειγ]ματισθείς in LL. 8/9.

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766. Kos. Sacred law concerning the sale of the priesthood of Aphrodite Pandamos and Pontia, ca. 125-100 B.C. Upper part of a marble opisthographic stele found in the Asklepieion; the text began on the front, but it was erased to be re-inscribed with a dedication to C.Stertinius Xenophon (R.Herzog, *AA* 1903, 193/194). Cf. R.Herzog, *ARW* 10 (1907) 211 (only LL. 16-21); id., *Heilige Gesetze von Kos* (Berlin 1928) 50/51 (only LL. 40-43). In the first part of a study co-authored by R.Parker and D.Obbink dedicated to Koan leges sacrae [see now R.Parker - D.Obbink, *Chiron* 31 (2001) 229-252] ed.pr. R.Parker, *Chiron* 30 (2000) 415-449 (ph.; English translation), publishes the text on the back of the stele with an exhaustive commentary on the regulations, an introduction to the sale of priesthoods in Kos from the early

3rd cent. B.C. onwards (a list on 422/423: *IscrCos* ED 2, 62 = *LSCG* 161; ED 89 = *LSCG* 163; ED 144 = *LSCG* 160; ED 145, 177/178, 180, 182, 215/216, 238; *LSCG* 166; four new texts; cf. *IscrCos* ED 3, 25, 32, 58, 109, 236, 266; *LSCG* 167 and 175), and detailed discussion of the subjects frequently treated in the relevant documents (drafting committee, pre-sale sacrifice and prayers, qualifications, age, term, exemptions, privileges, dress, duties, payment details, consecration of the priest, sacrificial perquisites, management of the temple thesauros, expenditure of surplus revenues, etc.) [on the purchase of priesthoods in Kos see also H.-U.Wiemer, *Chiron* 33 (2003) 263-310, to be presented in *SEG* LIII, Chaniotis]. The preserved text includes the following provisions: the right of the priestess to exact fines (LL. 1/2); the payment of money in lieu of perquisites for sacrifices (LL. 2-5); the obligation of the crew of warships to sacrifice to Aphrodite Pontia upon their return or to pay 15 drachmai to the priestess and a drachma to the thesauros (LL. 5-9); the offering of an ἀπαρχή to the thesauros by all the persons who sacrifice, depending on the kind of sacrificial animal (LL. 10-13); the right of the priestess to lease out these dues (L. 13-16); the duty of the προστάται, who were in charge of the keys of the thesauroi, to open them in the presence of the priestess each year in the month Δάλιος and to divide the content between the priestess and the goddess' account in the public bank, so that this money could be used for building activities in the sanctuary (LL. 16-22); the payment of a fine of 1,000 drachmai to Aphrodite by those who propose to use this money for other purposes (LL. 22-24); the payment of an ἀπαρχή of five drachmai by the manumitted slaves, the fishermen who fish out of the city and the ship owners who sail around the χώρα (LL. 25-29) [cf. P.Gauthier, *BE* (2001) no. 327 on p. 545]; and penalties for the violators of these regulations (LL. 29-35). Upon the sale of the priesthood the προστάται were to sacrifice to Aphrodite Pandemos a heifer (LL. 35-39); the money was to be paid in three installments (LL. 40-43); she would have the right to exploit the facilities built by the pious people beside the shrine next to the sea (LL. 43-45). The διαγραφή was to be inscribed next to the altar of Aphrodite (LL. 45/46); the priestess was to be initiated according to the custom (L. 47). An earlier document (*Iscr.Cos* ED 178; cf. *SEG* XLIX 1112) also concerns the priesthood of Aphrodite (possibly also *IscrCos* ED 3). The new text shows that a single priestess served in a joint cult of Aphrodite Pandemos and Pontia. The inscription was probably cut by the same mason as *Syll.*^{3} 1000 and *IscrCos* ED 180, which C.V.Crowther (forthcoming) dates to ca. 125-100 B.C. (431/432). As P. stresses, one of the aims of these regulations was to increase sacral revenue (428); discussion of the archaeological evidence for the sanctuary of Aphrodite in the harbour of Kos (431/432).

ἁ δὲ πρᾶξις ἔστω τᾶι ἱερείαι κατὰ τῶν μὴ ἐπιτελεσάντων [τὰ γεγραμμέ]-
να καθάπερ ἐγ δίκας· ὅπως δὲ μηδεμία ἀντιλογία γίνηται ὁ[ποθενοῦν μη]-
θενὶ ποτὶ μηδένα περὶ τᾶς ἀξίας τῶν ἱερείων, ἐξέστω τῶι θύ[οντι, αἴ]
τίς κα δήληται, ὧν ὅσιόν ἐστιν θύεν τᾶι θεῶι, καταβαλεῖν τῶν {γερῶν}
τὸ διατεταγμένον· τοὶ στρατευόμενοι ἐν ταῖς μακραῖς ναυσὶν ἐ[πεί]
κα καταλύωντι τὸν πλοῦν θυόντω τᾶι Ἀφροδίται τᾶι Ποντίαι ἐπὶ τ[οῦ]
προγεγραμμένου βωμοῦ ἱερεῖον τέλειον ἀφ' ἑκάστας σκανᾶς ἀπὸ v
δραχμᾶν τριάκοντα ἢ καταβαλλόντω τῶν γερῶν καθ' ἑκάσταν σκα-
νὰν τᾶι ἱερείαι δραχμὰς δεκαπέντε καὶ ἐς τὸν θησαυρὸν δραχμάν·
ἀπαρχέσθων δὲ καὶ τοὶ λοιποὶ πάντες τοὶ θύοντες ἐς τὸν θησαυρὸν τᾶ[ι]

Ἀφροδίται ἐπὶ μὲν βοὶ δραχμὰς δύο ἐπὶ δὲ τοῖς ἄλλοις τῶν μὲν τε-
λείων δραχμάν, τῶν δὲ ἀτελείων τριώβολ(ο)ν, ὄρνι{ΣΙ}θος δὲ ὀβολόν,
χωρὶ τῶν προδιατεταγμένων κατὰ τάνδε τὰν διαγραφάν· ἐξέσστω
δὲ τᾷ ἱερείᾳ καὶ ἀπομίσθωσιν ποιήσασθαι τούτων· ὁ δὲ ἀπομισθω-
σάμενος ἐχέτω τὰν ἐξουσίαν πράσσεσθαι καθὰ καὶ τὰν ἱέρειαν γέ-
γραπται· τᾶν δὲ κλαικῶν τῶν θησαυρῶν κυριευόντω τοὶ προστάται
καὶ ἀνοιγόντω μετὰ τᾶς ἱερείας καθ' ἕκαστον ἐνιαυτὸν ἐμ μηνὶ Δα-
λίωι καὶ τὸ μὲν ἥμισσον ἔστω τᾶς ἱερείας, τὸ δὲ ἥμισσον ἀναπεμπόν-
τω ἐπὶ τὰν δαμοσίαν τράπεζαν ἐς τὸν ὑφεστακότα τᾶς θεοῦ λόγον
καὶ λόγον χρηματιζόντω ἐς τὰ δαμόσια γράμματα· τὸ δὲ χρῆμα τοῦ-
το ὑπαρχέτω ἐς κατασκευάσματα ἅ κα δόξῃ τᾶι ἐκ(κ)λησίαι καὶ ἐς ἐπισ-
κευὰν τοῦ ἱεροῦ· αἰ δὲ κά τις ψαφίξηται ὥστε ἐς ἄλλο τι καταχρη[σ]θῆμεν
τὰ ἐκ τῶν θησαυρῶν ἢ προστάτας προθῆι, ἀποτισάτω τῶν αἰτίων ἕκασ-
τος δραχμὰς χειλίας ἱερὰς τᾶς Ἀφροδίτας καὶ ἁ γνώμα ἄκυρος ἔστω·
ἀπαρχέσθων δὲ καὶ τοὶ ἐλευθερούμενοι ἐν ὧι κα ἐνιαυτῷ ἐλευθερω-
θῶντι σὺν τῶι πρότερον καταβαλλομένωι δραχμὰς πέντε, ποιούμε-
νοι τὰν καταβολὰν ἐπὶ τὸς ταμίας· διδόντω δὲ ἐς ἀπαρχὰν καὶ τοὶ
ἁλιεῖς τοὶ ὁρμόμενοι ἐκ τᾶς πόλιος καὶ τοὶ ναύκλαροι τοὶ πλέοντες
περὶ τὰν χώραν καθ' ἕκαστον πλοῖον τοῦ ἐνιαυτοῦ δραχμὰς πέντε· αἰ
δέ τίς κα μὴ ἐπιτελέσηι τι τῶν ἐν τᾶιδε τᾷ διαγραφᾶι γεγραμμένων
ἢ μὴ θύσηι κατὰ τὰ ποτιτεταγμένα, ἀποτεισάτω τᾶι ἱερείαι τὰ ἐφ' ἑκάσ-
τοις γεγραμμένα ἐπιτίμια· ἁ δὲ πρᾶξις ἔστω αὐτᾶι καθάπερ ἐγ δίκας·
κατὰ ταὐτὰ δὲ καὶ αἴ τινά κα ἁ ἱέρεια μὴ ποιῆ τῶν ποτιτεταγμένων α[ὐ]-
τᾶι κατὰ τὰν διαγραφάν, ἀποτεισάτω δραχμὰς χειλίας ἱερεὰς Ἀφροδ[ί]-
τας· φαινέτω δὲ ὁ χρήζων κατὰ τὸν νόμον· ἐπὶ δὲ τᾶι πράσει τᾶς ἱερω[σύ]-
νας θυσάντω τοὶ προστάται τᾶι Ἀφροδίται τᾶι Πανδάμωι δάμαλ[ιν ἀ]-
πὸ δραχμᾶν ἑξακοσιᾶν, v τὸ δὲ γενόμενον ἀνάλωμα ἔς τε τὰν θυσί-
αν καὶ τὰν ἀναγραφὰν τᾶς διαγραφᾶς τοὶ ταμίαι προτελεσάντω καὶ ἀπο-
λογιξάσθων μετὰ τᾶς ἄλλας δαπάνας· ἁ δὲ πριαμένα τὰν ἱερωσύναν
[ἱερά]σθω ἐπὶ βίου· καταβολὰς δὲ ποιησεῖται τρεῖς ἀργυρίου, τὰμ μὲν πράταν ἐμ μη-
νὶ Ἀλσείωι τῶι ἐπὶ μονάρχου Χαιρεδάμου, τὰν δὲ δευτέραν ἐμ μηνὶ Βατρο-
[μ]ίωι τῶι μετὰ μόναρχον Χαιρέδαμον, τὰν δὲ τρίταν ἐμ μηνὶ Δαλίωι τῶι ἐ-
[πὶ το]ῦ αὐτοῦ μονάρχου· καὶ ἐπεὶ ὁ δᾶμος εὐσεβῶς διακείμενος κατ[ε]σ[κεύ]-
[ακε ποτὶ] τῶι ἐπὶ θαλάσσαι ἱερῶι καὶ ἄλλα χρηστήρια, καρπευέσθω καὶ ταῦ[τα]
[ἁ ἱέρεια· τοὶ δὲ] πω[λ]ηταὶ ἀπομισθωσάντω ἀναγράψαι τάνδε τὰν διαγραφὰ[ν]
[ἐς στάλαν λιθίναν κα]ὶ ἀναθέμεν παρὰ τῶι βωμῶι τᾶς Ἀφροδίτας τᾶς Π[------]
[..... · ἀπομισθωσάντο δὲ καὶ] τελέσαι τὰν [ἱέρ]ειαν κατὰ τὰ νομιζόμενα· [τοὶ]
[δὲ ταμίαι προτελεσάντω τὰ ἀναλ]ώματα ἔς τε τὰν ἀναγραφὰν τᾶς διαγραφ[ᾶς]
[τᾶσδε καὶ ἐς τὰν τελετὰν τᾶς ἱερείας καὶ ἐς τὰν θυσ]ίαν ἐπ[ὶ τᾶι πράσει]
[καὶ ἀπολογιξάσθων μετὰ τᾶς ἄλλας δαπάνας]

Supplements, unless stated otherwise, are by Her.; the readings were checked on the stone by C.V.Crowther || 1-2. these lines were written on the kymation and are longer; the formula ἁ πρᾶξις ἔστω καθάπερ ἐκ δίκας is

common in loan contracts from Egypt, ed.pr. || 2. γίνηται, ed.pr.; γένηται, Her. || 4. punctuation suggested by M.Wörrle apud ed.pr.; comma after Θεῶι, no comma after δήληται, Her.; καταβαλεῖν τῶν γερῶν is genitive of exchange, ed.pr. || 7. σκανά: probably tent-sharing on land (cf. σύσκανοι in *IG* XII 1 101; *IG* XII 2 640; *I.Lindos* 292), ed.pr. || 9. this θησαυρός (collecting box) is mentioned in *IscrCos* ED 178 b A LL. 12-19 (cf. ED 58 and 89 L. 18), ed.pr. || 10-13. for cult fees cf. *LSAM* 24 LL. 17-20; 73 LL. 29-32; ; *LSCG* 88 LL. 1-15; *LSCG Suppl.* 72 LL. 1-3, ed.pr. || 12-13. punctuation suggested by ed.pr.; full stop after ὀβολόν, no punctuation in L. 13, Her. || 16-20. cf. *IscrCos* 178 b A LL. 12-19, ed.pr. || 16. for keys and the annual opening of the thesauros cf. *IscrCos* ED 58 and 89 LL. 22/23; *LSAM* 73 LL. 32/33; *LSCG* 65 L. 93; *LSCG Suppl.* 72 LL. 5-9, ed.pr. || 22-24. a similar entrenchment clause in *LSCG* 150 B LL. 8-12 (Kos), ed.pr. || 22. φαψίζομαι in the sense of 'propose' may be a local peculiarity; cf. *Syll.*[3] 569 (cf. *I.Cret.* I XVII 5 L. 8; *I.Mylasa* 111 L. 9; 114 L. 17; *I.Iasos* 613 L. 623; *I.Magnesia* 167 L. 3. αἰ̣τίων, ed.pr; ἀστῶν, Her. || 25. for the obligations of manumitted slaves cf. *IscrCos* ED 144; *I.Beroia* 30, ed.pr. || 28. 'fishermen who fish out of the city', ed.pr. ['who sail out from the city', i.e., who use the harbour, Chaniotis]; for fishing on Kos cf. *Syll.*[3] 1000 || 28. cf. *IscrCos* ED 178 a A LL. 23/24; for contributions of ναύκληροι to the cult of gods associated with the sea cf. *IG* I[3] 8, 130, 138; *SEG* XIV 639, ed.pr. || 30. ταῖδ̣ε τᾷ διαγραφᾶι, ed.pr.; τᾶι διαγραφᾶι, Her. || 35. ἐπὶ δὲ, ed.pr.; ἐπί τε, Her. || 35-37. cf. *IscrCos* ED 2, 85, 109, 180, 215; *LSCG* 167, ed.pr. || 39-40. ἱερωσύναν [ἱ|ερά]σθω, K.Hallof per ep. (read on the squeeze); ἱερωσύναν | [ἱερά]σθω, edd.pr. || 43-44. κατεσκε̣[ύ|αζε], Her. || 44. initio, [ἐν τ]ῶι would be too short, ed.pr. || 46-47. Π[ον|τίας], Her. || [47-50. K.Hallof informs us per ep. that a still unpublished inscription suggests a different restoration of these lines, Chaniotis] || 47. reference to the consecration of the priestess; cf. *IscrCos* ED 216 A LL. 15/16; *LSCG* 154 A LL. 31-35; 156 A LL. 17/18 (Kos); *LSCG* 103 B LL. 16/17 (Amorgos); *LSAM* 79 (Pednelissos); cf. the verb κα[τεσ]πείσθη in *OGIS* 331 L. 21, ed.pr. || 49. [τ]ὰν θυσίαν ἐπὶ τᾶι πράσε[ι], Her.; the stone has probably been further damaged since then, edd.pr. || 50. Her.'s transcript concludes: '<vacat, ut videtur>'; no uninscribed space is visible on the stone now, ed.pr.

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767. Kos. Lex Fonteia containing privileges awarded to some Koan(s), 39 B.C. (or 41 or 34 B.C.). *SEG* XLVI 1088. In ■ discussion of the historical context of this document K.Buraselis, *op.cit.* (our lemma no. 754) 25-30, remarks that the dating formula in I LL. 1-2 did not include a reference to the Seleucid era, but to the eponymous Koan μόναρχος. The holder of this office could be Marc Antony, who held the eponymous office, e.g., in Sardis (*Sardis* VII 1 129), or ■ local friend of Marc Antony (27/28). The immunity clause in VII LL. 1/2 shows that Kos was outside the limit of the ἐπαρχεία Ἀσία (28).

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767 bis. Kos. Honorary inscription for C.Stertinios Xenophon, mid-1st cent. A.D. *IscrCos* EV 219. After autopsy of the stone, K.Buraselis, *op.cit.* (our lemma no. 754) 97 note 145, tentatively suggests restoring ἱ̣ατ̣[ρὸν] | τοῦ Σεβαστοῦ in LL. 4/5 ((π)α[ρὰ] | τοῦ, *IscrCos*).

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767 ter. Kos. Letter of the proconsul Cn.Domitius Corbulo to Kos, mid-1st cent. A.D. *IscrCos* ED 43; *SEG* XXIX 751*. After autopsy of the stone, K.Buraselis, *op.cit.* (our lemma no. 754) 140 note 85, confirms J.H.Oliver's restorations of LL. 4-9 (*SEG* XXIX

751). There is no space for a nu in L. 16, in fine; consequently, one should restore LL. 16/17 as τὸ | [παρό]ν (*IscrCos*; τὸ[ν | ταμία]ν, Oliv.). In LL. 10/11 B. suggests restoring [καθ' ὑμε]τέρου ψηφίσμα|[τος] ([ἐξ ὑμε]τέρου, *IscrCos*, Oliv.). This document cannot be taken as evidence that Kos was not a *civitas libera* (140/141), but rather shows that even a civitas libera was counted potentially among the nearest governor's responsibilities.

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767 quater. Kos. Honorary inscription for M.Aelius Sabinianus, 2nd cent. A.D. Marble statue base found in 1991 in Kos (now in the Kastro in Kos). E.Brouskari, who will publish the text, made it known to K.Buraselis, who presents it in *op.cit.* (our lemma no. 754) 115-117, suggesting a date in the 2nd cent. A.D. on the basis of the letter-forms, onomastics (names in -ianus), and prosopography.

Ἡ γερουσία Μᾶρκον ❦
Αἴλιον Σαβινιανόν,
τὸν τῆς πόλεως καὶ
ἑαυτῆς εὐεργέτην, εὐ-
χαριστίας χάριν, γυμνα-
σιαρχοῦντος Λουκίου
Φαννίου Βάσσου Ἐγνα-
τιανοῦ, ἐπιμελητεύ-
οντος Μάρκου Σπεδί-
ου Βηρύλλου, ἐργεπιστα-
τήσαντος Αἰλίου Ἀλε-
ξ̣ά̣ν̣δ̣ρ̣ο̣υ̣

6-8. No other Fannii are attested in Kos; there may be some connection with C.Fannius, who sent a letter to the Koan magistrates in 168 B.C. (Jos., *AJ* 14.233); Egnatii in Kos: R.Herzog, *Koische Forschungen und Funde* (Leipzig 1899) 61; *PH* 361?; *IscrCos* EV 364?, B. || 9-10. M.Spedius Beryllus must be related to M. Σπέδιος Βήρυλλος Ἀλλιανὸς Ἰουλιανός (*PH* 103; early 3rd cent. A.D.), or he may be the latter man's grandfather, B.

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768. Kos. Dedication by Chairylos of ■ statue of his son to the gods, 2nd cent. B.C. *IscrCos* EV 229. K.Buraselis, *op.cit.* (our lemma no. 754) 21, suggests identifying the dedicant Χαιρύλος with a magistrate named on a Koan drachme (M.Thompson et al., *An Inventory of Greek Coin Hoards*, New York 1973, no. 1308; ca. 200-180 B.C.). For other members of this family, which had close connections with the Ptolemies, see our lemma no. 765. B. observes that Φιλῖνος (L. 4) cannot be identified with certainty with any among the numerous Koans of this name, but it is interesting to note that three bearers of this name had some connection with the Ptolemies: 1) Φιλῖνος in *IscrCos* ED 17 + 130 + 26 + 194 (late 4th cent. B.C.); 2) the founder of the Empirical School in Alexandria (ca. 250-200 B.C.); and 3) Φιλῖνος Πύθωνος in *IscrCos* ED 235 A (early 2nd cent. B.C.).

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768 bis. Kos. Dedication of a statue of Minnis to the gods by the demos, 1st cent. A.D. Maiuri, *NS* 460; *IscrCos* EV 226. K.Buraselis, *op.cit.* (our lemma no. 754) 89/90, suggests the following restoration of LL. 2/3: Μιννίδα Πραΰλου [γυναῖκα δὲ Νικαγόρα] | τοῦ Εὐδάμου φιλοπάτριδος, δά[μου υἱοῦ, ἥρωος] (L. 2: [τοῦ ---], *IscrCos*; L. 3: δά[μου υἱοῦ], *IscrCos*) [cf. *SEG* XLIV 695 for the same restoration suggested by R.Herzog, K.Hallof per ep.]. Νικαγόρας

Εὐδάμου is mentioned in R.Herzog, *Koische Forschungen und Funde* (Leipzig 1899) 135 no. 212. Minnis's priesthoods matches the offices and titles of Nikagoras very well. A date under Augustus should be prefered to a date under Claudius.

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769. Kos (area of: Bourinna). Epitaph of Timokleidas, Hellenistic. *SEG* XLII 763. C.Habicht, *Chiron* 30 (2000) 295, observes that this text had already been published by R.Herzog, *op.cit.* (our lemma no. 768bis) 82.

KALYMNOS

770. Kalymnos. Lists of citizens, ca. 185-150 B.C. *Tit.Cal.* 88-94. C.Habicht, *art. cit.* (our lemma no. 752) 312-314 and 317-319, exploits the information provided by the Kalymnian inscriptions for the chronology of the Koan eponyms. H. argues that the Kalymnians were not integrated into the Koan citizen body after the War of Antiochos (188 B.C.), but already in the late 3rd cent. B.C. (earlier than 208/207 B.C.) and that all persons who were born during the term of office of a Koan monarchos were citizens of Kos and not of Kalymnos. The 22 eponyms in *Tit.Cal.* 88 (ca. 185-180 B.C.) are Koan monarchoi, whom H. divides into an earlier and a later group: to the earlier group (ca. 208/207-199/198) belong Ἱπποκράτης (ca. 208/207), Ἀλθαιμένης (206/205), Δαμάτριος, Δίων, Εὔκαρπος, Ζωπυρίων, and Λεύκιππος (ca. 199/198); the later group (ca. 198/197-180/179) consists of Νικαγόρας (ca. 198/197), Εὐτυχίδας (ca. 197/196), Ζμένδρων (186/185), Ἄγλαος, Ἀριστίων, Ἀριστοκλείδας, Ἀριστοφάνης, Ἀστυνόμος, Ἑκατόδωρος, Εὐξιθέμις, Θεύδωρος, Λεοντιδεύς, Μοσχίων, Χάρμενος, and Φιλῖνος II. For the eponyms named in *Tit.Cal.* 89-94 H. suggests the following chronology: Ἀρίστων I (205/204 B.C.), Εὐτυχίδας (ca. 197/196), Νικομήδης (202/201), Φιλῖνος II (ca. 195-180), Ἀλεξ[---], Ἀνάξιππος, Ἀριδείκης, Ἀρισ[---] (the same as one of the next three persons?), Ἀριστα[---], Ἀρίστιππος, Ἀριστόνος, Ἀρίστων II, Εὐάρατος, Ζώπυρος, Θεμιστοκλῆς, Θρασυκλῆς, Κλεωνυμίδας, Λυσανίας, Μενοίτιος II, Νικίας, Παρμενίσκος, Τιμοκλῆς, Τισ[---], Φανόμαχος, [--]τος (perhaps [Εὐάρα]τος?), and [---]ιων ([Μοσχ]ίων?) (all after 175 B.C.).

NAXOS

771. Naxos. Christian inscriptions, 5th-7th cent. A.D. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 99-116 nos. 29-50 (ph.; French translation), republishes the Christian inscriptions of Naxos with detailed commentary: 1) boundary stone of the property of two churches (τοῦ Ἀρχανlγέλου Μιχαlὴλ ὅροι καὶ τοlῦ Ἁγίου Ἀπικρ(αντίου); 29 = A.de Ridder, *BCH* 21, 1897, 24; J. and L.Robert, *BE* (1962) no. 260; 5th/6th cent. A.D.) [cf. P.Drossoyanni, *BZ*

95 (2002) 693, Chaniotis]; 2) boundary stone of the church of Ἅγιοι Ἀπόστολοι (30 = G.Dimitrokallis, *Συμβολὴ εἰς τὴν μελέτην τῶν βυζαντινῶν μνημείων Νάξου* I, Athens 1972, 74/75; 6th/7th cent. A.D.); 3) prayer of Ἀνδρέας (31 = V.Lambrinoudakis, *PAAH* 1981, 293; J. and L.Robert, *BE* (1984) no. 301; 6th cent. A.D.); 4) prayer of the πρεσβύτερος [Ἀρτ]έμιος or [Ἀνθ]έμιος (32 = N.M.Kontoleon in *Εἰς μνήμην Κ. Ἀμάντου*, Athens 1960, 473 no. 3; 5th/6th cent. A.D.); 5) invocation (Κ(ύρι)ε βωlείθι | τῷ ὕlκῳ ἡlμῶν; 33 = N.M.Kontoleon, *art.cit.* 473 no. 4; 5th/6th cent. A.D.); 6) fragment naming Κοσταν[τῖνος] (34 = N.M.Kontoleon, *art.cit.* 472/473 no. 1; 5th/6th cent. A.D.); 7) epitaph with funerary imprecation (35 = *SEG* XXX 1060; 5th/6th cent. A.D.); 8) inscriptions on the frescos in the church of Drossiani, which include prayers ὑπὲρ σοlτηρίας Ἀνδlρέα κ(αὶ) τῆς συμβ(ίου) | αὐτοῦ κ(αὶ) τῶν τέl[κ]νον αὐτῶν | — (38), ὑπὲρ εὐχῆς | Ἰωάννου | κ(αὶ) Ἀνα[στα]lσία[ς] κ(αὶ) τῶ[ν] | γονέων | αὐτῶ[ν] (41), ὑπὲρ | εὐχῆς | Σ[τε]φάlνου κ(αὶ) | τõν | γωlνέον | αὐτοῦ | — (45), ὑπὲρ [εὐ]χῆς κ(αὶ) σοτηρίας κ(αὶ) ἀφέ[σεως] ἁμα[ρ]τιõν τῶν δούλω(ν) σου, οὗ ὗδες [τὰ ὀνόματα] (46), and ὑπὲρ εὐlχῆς κ(αὶ) σωlτηρίας [---] (48), a building inscription commemorating construction completed under the bishop Σισίννιος (47), legends of representations of ὁ Ἅγιος Κοσμᾶς, ὁ Ἅγιος Δαμιανός (39) [for their cult see M.-Y.Perrin, *AntTard* 10 (2002) 486], ὁ Ἅγιος Σολομών, ἡ Ἁγία Μαρία (40), ὁ Ἅγιος Ἰωάννης (42), ὁ Ἅγιος Γε[---] (43) [Γε[ώργιος]?, Chaniotis], [ὁ Ἅγιος Ἰ]ουληανός (44), a painted cross with ΧΜΓ (49) [cf. *SEG* XLVII 2344; XLVIII 858; M.-Y.Perrin, *AntTard* 10 (2002) 486, with reference to T.Derda, *Deir al-Naqlun: the Greek Papyri* (Warsaw 1995) 179-187, Chaniotis] and a painted cross with the letters ΕΠ (Ἑλένης πόνος?; 50; N.Drandakis, *Οἱ παλαιοχριστιανικὲς τοιχογραφίες στὴ Δροσιανὴ τῆς Νάξου* (Athens 1988) 41/42, 45-49, 71/72, 74/75, 78-80, 84/85). P.Drossoyanni, *BZ* 95 (2002) 693, points to an ommission: an early Christian fresco in the church of the Protothronos of Chalki with a represenattion of St. Isidoros and the inscription [Ἰ]σίδωρος.

PAROS

772. Paros. History and prosopography. D.Berranger-Auserve, *Paros II. Prosopographie générale et étude historique du début de la période classique jusqu'à la fin de la période romaine* (Clermont-Ferrand 2000), presents a prosopography of the Parians known from ancient sources (27-83) and reconstructs the history of Paros from the 5th cent. B.C. to the 4th cent. A.D. (87-193). Naturally, the epigraphic evidence plays a major part; we single out the discussions of Parian sculptors (89-91, 96-100, 112/113, 136-137, 145-148, 151-154; a list of Parian artists on 172-176), of the Parian Chronicle (*IG* XII 5 444; 113-116) [with no knowledge of A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) 87-89, 109-112, on the place where this inscription was set up], the epigraphic vitae of Archilochos (cf. our lemma no. 774), the presence of Parians in Hellenistic Delos (118-122 and 134-136), the relations between Paros and Crete (124-126; cf. *SEG* XXXII 825; *I.Cret.* II I 2 ; II III 10), the decree concerning the employment of artisans (129-131; *IG* XII 5 129), the law concerning the archive (131-134; *SEG* XXXIII 679), the ἱερὰ γράμματα (158/159; *IG* XII 5 132 = *Syll.*[3] 881), the magistracies (167-172; a list of known magistrates on 168-171), and the family structures (176-193; stemmata of

seven families on 191-193). [In the prosopography one finds, in addition to many mistakes in accents (e.g., 'Ασκασίη, 'Αστυάναξ, 'Επιάναξ, 'Επιτυχία, Κλεινάρω, Παυσανιάς, Πείος, Ποπλίος, etc.) and typos (e.g., Γοργόνιο, 'Απελίου for 'Αμπελίου on 39, 'Ιεροκλῆ, etc.), also two intruders: 1) Μᾶρκος Κοσσούτιος 'Αφροδεισιεύς (*IG* XII 5 1049; pp. 34, 57, and 153) must be a sculptor from the famous school of Aphrodisias (cf. O.Rubensohn, *JdI* 1935, 49 no. 9) and not a Parian by the name of 'Αφροδισιεύς which correctly has not been included in *LGPN* I; the fact that 'cinq autres noms de la racine 'Αφροδ- sont attestés par ailleur à Paros' (153) is irrelevant, since 'Αφροδισιεύς is an ethnic and not a theophoric personal name; 2) Εἰῶν is Μᾶρκος Εἰόνιος Φιλάργυρος (*IG* XII 5 143 L. 14), Chaniotis]. For a review see A.Martin, *AC* 71 (2002) 389/390, who makes three additions to this prosopography. 1) On a block of a Dorian architrave (*IG* XII 5 257/258 + 457 + 464; *SEG* XXVIII 706; Roman Imperial period) M. reads: [Δ]ιονυσίου καὶ [---] (possibly the same person as in *IG* XII 5 454; *SEG* XXVI 973). 2) 'Ερμόλαος, a Parian craftsman known from a marble quarry (*CIL* III 487: Hermo., Hermoλ.), was omitted by B.-A. 3) Τεισ̣η. on Parian coins (ca. 250-230 B.C.) may be read as Τεισήνωρ.

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773. Paros. Honorary decree for Timesiphon, 2nd/1st cent. B.C. *SEG* XXXII 825; XXXIX 861*. Republished by F.Canali de Rossi, *Selezione* -- (our lemma no. 1685) 72-75 no. 160 (Italian translation), who restores in L. 16/17 τὴν | [ἀπὸ τῆς ἀποδημίας κακοπαθίαν ὑφ]ορώμενος ([τὴν κακοπαθίαν οὐδαμῶς ὑφορώμενος, P.M.Nigdelis; cf. *SEG* XXXIX 861) and in LL. 21/22 τὰς καθωσιωμέ|[νας προσόδους].

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774. Paros. Epigraphic vitae of Archilochos. 1) Vita of Mnesiepes: *SEG* XV 517. 2) Vita of Demeas and of Sosthenes: *IG* XII 5 454 + Suppl. pp. 212-214 (cf. *SEG* XLVII 1295/1296). D.Berranger-Auserve, *op.cit.* (our lemma no. 773) 113/114, briefly summarizes the content of these texts and the nature of the Archilocheion ('monument commémoratif') [on these texts and on the nature of the 'Αρχιλόχειον (heroon and not gymansium) see A.Chaniotis, *op.cit.* (our lemma no. 772) 23-34, 57-68, 102-109].

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775. Paros. Christian inscriptions, 5th-6th cent. A.D. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 119-133 nos. 51-69 (ph.; French translation), republishes the Christian inscriptions of Paros with detailed commentary: 1-5) dedicatory inscriptions of ἐπίσκοπος 'Υλάσιος in the church of Katapoliani (51-55 = G.Lambakis, *Δελτίον τῆς Χριστιανικῆς Ἀρχαιολογικῆς Ἑταιρείας* 1, 1892, 101/102; 6th cent. A.D.); 6) invocation for 'Υλάσιος (μνήσθητ̣[ι, Κύριε, τοῦ τ]α̣π̣ι̣ν̣ο̣ῦ 'Υλ̣α̣σίου, ἀ̣μήν; 56 = F.W.Hasluck in H.H.Jewell - F.W.Hasluck, *The Church of our Lady of the Hundred Gates (Panagia Hekatontapyliani) in Paros*, London 1920, 67/68 no. 4; 6th cent. A.D.); 7) dedication of the bishop 'Υλάσιος (57 = *SEG* XXVI 1013 and 1015; K. suggests restoring: [τὸν] ἔνδοξ̣[ον οἶκον] 'Υλάσ[ιε] τῷ Θ(ε)ῷ [προσ]ένεγκας ἐν̣ [---]; 6th cent. A.D.); 8) invocations (A: K(ύρι)ε σῶσον τὼν βασιλέα (καὶ) ἐπάκουσον ἡμῶν; B: Θεοτόκε | βοήθι | Γεωργίου | ἐπισκόπου; 58 = G.Lambakis, *art.cit.* 14; F.W.Hasluck, *art.cit.* 68/69 nos. 5/6; 6th cent. A.D.); 9) invocation (Θεοτόκε βοήθη | Κων(σ)ταντίνου, | Γεωργίου | πρεσβυτέρων; 59 = G.Lambakis, *art.cit.* 105; F.W.Hasluck,

art.cit. 69 no. 7; 6th cent. A.D.); **10)** apotropaic text (σταυρὸν ὁρᾷς, φθόνε, φεῦγε· τὰ γὰρ κακὰ νόσ̣φι δι(ώ)κι· ὁ κατοικῶν ἐν βοηθίᾳ τοῦ 'Υψίστου ἐν σκέπη τοῦ vacat; 60 = J. and L.Robert, *BE* (1966) nos. 89 and 330; 5th/6th cent. A.D.) **11)** fragment (61 = P.Drosoyianni in *Akten des XII Internationalen Kongresses für Christliche Archäologie*, Münster 1995, II, 732; 6th cent. A.D.) [cf. P.Drossoyanni, *BZ* 95 (2002) 694, Chaniotis]; **11-13)** fragments (62-64 = A.Orlandos, *AE* 1975, Chronika 28-35 nos. 48, 62 and 71); **14)** exhortation for purity (65 = *SEG* XXVI 1016); **15)** invocation ([K(ύρι)ε β]οήθη Κωνσταν[τίνῳ ἀνα]γνώστῃ; 66 = T.Olympios, *Athenaion* 5, 1876, 44 no. 56; 5th/6th cent. A.D.); **16)** liturgical quotation (67 = *SEG* XXVI 1014); **17)** epitaph ? (68 = *SEG* XXVI 1010) [the reference to *SEG* XXVI 1014 should be corrected to *SEG* XXVI 1010]; **18)** fragment (69 = A.Orlandos, *AE* 1975, Chronika 23 no. 36).

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776. Paros. Christian votive donation with acclamation, 6th cent. A.D. *SEG* XLVII 1297. After autopsy of still unpublished inscribed architectural fragments found in the church of Katapoliani and presented in *SEG* on the basis of photos, G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 126 note 42, suggests a date in the 6th cent. A.D. and gives an improved text: A) Κύριε νίκας δώρησε (E 218) B) [---] μεγάλου [β]ασιλ̣[έως] (E 323) C) Μιχαήλ (monogram; E 141)

Κύριε νίκα· δώρησεν [---]˘ος Μεγάλου ΑΣΙΛ̣[---]. *SEG*.

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777. Paros. Boundary stone of the city, ca. 350-300 B.C. *SEG* XLVIII 1140. A.Matthaiou in D.Schilardi – D.Katsanopoulou (edd.), *Παρία Λίθος* (Paroikia, Paros 2000) 113-116, presents a short version of the article summarized in *SEG* XLVIII 1140.

IOS

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778. Ios. Various Inscriptions. M.Marthari, *Τὸ Ἀρχαιολογικὸ Μουσεῖο τῆς Ἴου* (Athens 2000), presents a short guide to the Archaeological Museum of Ios, which includes excellent photos of the following inscriptions: *IG* XII 5 13 (p. 35), 15 (p. 34), and 1010 (pp. 36/37).

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779. Keos. Christian inscriptions, 4th-5th cent. A.D. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 63-75 nos. 15-21 (ph.; French translation), republishes the Christian inscriptions of Keos with detailed commentary. With the exception of an epitaph in prose (21), the rest of the texts are funerary epigrams (15-20). For the metrical structure of no. 16 (*IG* XII 5 587) see J.Koder, *JÖByz* 52 (2002) 347. We give a comparatio numerorum with major corpora.

IG XII 5	Kiourtzian	*IG* XII 5	Kiourtzian	*GV*	Kiourtzian
564	15	590 + add.	19	1382	15
565	21	591 + add.	20	1383	18
587	16	633	18	1562	19
588	17			1775	20

SYROS

780-803. Syros. Christian invocations, 5th-7th cent. A.D. A large number of rock-cut graffiti at the port of Grammata (north Syros) have been known since 1869 and published as *IG* XII 5 712. The texts are invocations, primarily for the protection of sailors. Ed.pr. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 137-200 nos. 70-135 (ph.; French translation), (re)publishes the Christian graffiti among them (*IG* XII 5 712 nos. 36, 56-68, and 70-99), adding 44 hitherto unpublished texts (nos. 78 a-e, 79-82, 84-89, 91, 94, 100, 106, 111 a-c, 119, 127/128, 134/135, and 136 a-q). Except for an acclamation (127: Ἰ(ησοῦ)ς Χ(ριστὸ)ς νικᾷ), all the new texts are invocations (Θεὲ or Κύριε βοήθει), usually for the safe journey of sailors [cf. the graffiti in the Illyrian site with the same name (Grammata, 'the letters') presented in *SEG* XLIX 653, Chaniotis]. We present the lengthier among the new texts (without nos. 87/88 which date to the 11th/12th cent.). Cf. J.Koder, *JÖByz* 52 (2002) 347/348; M.-Y.Perrin, *AntTard* 10 (2002) 486; P.Drossoyanni, *BZ* 95 (2002) 694/695 (on nos. 95, 97, and 133).

780: 144-146 no. 71 (ph.) = *IG* XII 5 56. **Invocation of Christ and St. Phokas, 5th-7th cent. A.D.** K. reads in L. 4 [---] πηδάλιο C (ΠΗΔΑΝΑ, *IG*); M.-Y.Perrin, *art.cit.* 486 expresses his doubts on this reading. J.Koder, *art.cit.* 347, reads the name of the ship in L. 2 as Μαρίαν (as in *IG*; Μαρία, Ki.) and recognizes a few letters in L. 5 ([--]CHC[--]) and L. 8 (ΠΑΡΑΜΥΘΕ[--]).

781: 148 no. 73 (ph.) = *IG* XII 5 712 no. 61 A. **Invocation, 5th-7th cent. A.D.** J.Koder, *art.cit.* 347, observes that Κύριε βοή[θι] is written above L. 1.

782: 152 no. 79 (ph.). **Invocation for the rescue of a warship, 6th/7th cent. A.D.** Graffito within tabula ansata (?): Κ[ύ]ρ[ιε] σῶσον | τὸν δρόμωνα | ...CIICMC.. | .ON...H.ONI. || .M[------]

2. δρόμων is the designation of Byzantine warships, but the visit of a warship to Syros need not to be connected with a military operation, ed.pr. || 3. perhaps σύσωμον, ed.pr. ['together with all its crew'?, Chaniotis].

783: 153 no. 80 (ph.). **Invocation of Moschos of Gyaros:** Κ(ύρι)ε βοήθι τῷ δούλο | σου Μόσχο Γυαρίτου

1. δούλο = δούλῳ || 2. Μόσχο = Μόσχῳ; the ethnic Γυαρίτης (from the island of Γυάρος) replaces the form Γυαρεύς of the Classical period; the confusion between genitive and dative (δούλῳ, but Γυαρίτου) is quite common (cf. our lemmata nos. 785 and 787), ed.pr. (cf. p. 23).

784: 153/154 no. 81 (ph.). **Invocation of Ioannes:** Κ(ύρι)ε βοήθι τῷ δούλ[ῳ ---? σου?] Ἰω[ά]ν[νῃ ------]

785: 154 no. 82. **Invocation of Epiphanios:** [Κ(ύρι)ε βοήθει | τῷ δού]λο σου | Ἐπιφανίου | [----- ἀμ]ή[ν?]

2. [δού]λο = δούλῳ || for the confusion between dative and genitive see our lemma no. 783.

786: 154/155 no. 83 (ph.) = *IG* XII 5 64 B. **Invocation, 5th-7th cent. A.D.** J.Koder, *art.cit.* 347, suggests as an alternative reading in LL. 1/2 τὴν εὔ|πλοιαν (σύ|πλοιαν, K.).

787: 156 no. 84. **Invocation of Georgios:** Κ(ύρι)ε βόθη τοῦ δού|λου σου Γεωργί(ου) | κ(αὶ) τῆς μητρὴ αὐτοῦ | Γεωργίᾳ, ἀμήν, γένυτ[ο]

3. τῆς μητρή = τῆς μητρός; for the confusion between dative and genitive see our lemma no. 783 || 4. γένυτο = γένοιτο.

788: 156/157 no. 85. **Invocation of Ioannes (?) and other persons:** [Κ(ύρι)ε] β[ο]ή[θει τοῦ δ]ού[λ]ου | [σου Ἰω]άνν[ῃ? καὶ ------ο]υ | [δ]ιακόνο[υ ------]ΜΟΥΤΟΥ | .ΙΑ[---------]ΟΙC · || ἀμὶν γένυτο

5. γένυτο = γένοιτο.

789: **Vacat.**

790: 161 no. 91. **Invocation of a sailor or ship owner:** Κ(ύρι)ε βοήθι τοῦ δ|ούλου σου Γ..Τ.ΙΝ[----]Α[--- ναυ]κλήρ[ου]

791: 161/162 no. 92 (ph.) = *IG* XII 5 712 no. 65 B. **Invocation, 5th-7th cent. A.D.** J.Koder, *art.cit.* 348, prefers the reading σῶσαι in L. 2 (*IG*; σώσα[τ]αι, Ki.).

792: 162-164 no. 93 (ph.) = *IG* XII 5 712 no. 67 B. **Invocation, 5th cent. A.D. (or later).** J.Koder, *art.cit.* 348, suggests interpreting the monogram X before τῆς Ἀσίας as the abbreviated ἄρχοντι, i.e., praeses, instead of χιλιάρχῳ or χρυσοϋποδέκτῃ.

793: 164 no. 94. **Invocation:** [Κ]ύ(ριε) σῶσ(ον) τὸ(ν) δοῦ[λόν σου | ----]ΝΑ.[--- |

π]αράσχου εὔπλυαν· ἀμήν

3. εὔπλυαν = εὔπλοιαν.

794: 168/169 no. 100. **Invocation of sailors:** Χρ(ιστὲ) σῶσων τὴν σ[ύνπλ]υα[ν --- | τοῦ δούλ]ου σο[υ] ΑΛ...Ν[------] | two further illegible lines

1. σῶσων, σ[ύνπλ]υα[ν] = σῶσον, σύνπλοιαν || 2. perhaps 'Αλ[εξά]ν[δρου], ed.pr.

795: 172 no. 106. **Invocation:** Χρ(ιστὲ) βοήθι τῷ δούλῳ σου Παρ[------|---]ΤΙΟ καὶ τοῖς πλέ[ου]σιν μ[ε]τ' αὐτοῦ

796: 176/177 no. 110 (ph.) = *IG* XII 5 76. **Invocation, 6th/7th cent.** A.D. J.Koder, *art.cit.* 348, recognizes a C written above the last A of ΘΡΕΜΙΣΤΑ and reads Θρεμίστας (plural). M.-Y.Perrin, *art.cit.* 486, observes that *Milet* VI 1 343 is another example for the use of 'Αγαθῇ Τύχῃ in Christian inscriptions.

797: 181 no. 117 (ph.) = *IG* XII 5 712 no. 84 B. **Invocation, 6th/7th cent.** A.D. J.Koder, *art.cit.* 348, reads in L. 3 'Απηκραντήου ('Απικραντίου, K.). See also P.Drossoyanni, *BZ* 95 (2002) 695.

798: 183 no. 119. **Invocation of Ioannes:** Κ(ύριε) {σῶσον | τὴν σύμπ]λια? | [--] 'Ιωάννη ΚΙ[---]

799: 189/190 no. 128. **Invocation of Aetios and Demetrios of Melos:** Κ(ύρι)ε βοήθι τ[οῦ] δ|ούλου σου 'Αε[τίῳ?] | κ[αὶ] Δημητρίῳ Μιλί|οις

4-5. Μιλίοις = Μηλίοις; other men from Melos also in nos. 122, 129, 132 and 136k.

800: 197/198 no. 134. **Invocation of Stephanos:** Κ(ύρι)ε βοήθι τοῦ | [δ]ούλου σου Στ|εφάνου παιν|υκή· ἀμήν

3-4. πανυκή = πανοικί ('with his entire house').

801: 198 no. 135. **Invocation of Konstantinos:** Κονσταντῆνος | δοῦλος Χ(ριστ)οῦ

802: 199 no. 136 k. **Invocation:** Κ(ύρι)ε σῶσ(ον) τὸν δοῦλόν σ[ου] | ΝΗ.Ι.ΘΑΝ..ΙΝΑ. γαμβ|ροῦ Νικολ[άου? ---] | Μηλίου

803: 199/200 no. 136 o. **Invocation of Ioannes:** Κύριε βοήθ[ει τῷ δού]|λῳ [σου ------ καὶ?] 'Ι[ω]άννη σὺν τῇ | συνπλύ[ᾳ αὐτοῦ?]

ANDROS

804. Andros. Christian inscriptions, 5th-6th cent. A.D. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 45-48 nos. 4/5 (ph.; French translation), republishes two Christian inscriptions of Andros with detailed commentary: 1) monogram (Παύλου, 'Αλυπίου or 'Ασπασίου; 4 = D.Paschalis, 'Η Ἄνδρος, ἤτοι ἱστορία τῆς νήσου ἀπὸ ἀρχαιοτάτων χρόνων I, Athens 1925, 545 no. 141; 6th cent. A.D.); 2) acclamation ('Ι(ησοῦ)ς Χ(ριστὸ)ς | νικᾷ; 5 = M.-T.Couilloud, *BCH* 98, 1974, 443 no. 37; 5th/6th cent. A.D.); M.-Y.Perrin, *AntTard* 10 (2002) 485, observes that this text is *SEG* XLVI 1163.

TENOS

805. Tenos. Register of contracts of sale and of dowries, late 4th cent. B.C. *IG* XII 5 872 (*Syll.*[3] 1201; *SEG* XXXIX 877*). After inspection of the stone in the British Museum R.Parker, *art.cit.* (our lemma no. 25) 59 with note 30, reports that LL. 41/42 read: Ἥρης | Φιλοπό[λιος ca. 7]ΣΩΣΙ

806. Tenos. Christian inscription, 6th cent. A.D. (?). *SEG* XXX 1068. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 206-209 no. 141 (French translation), republishes the text and places it in the context of early monasticism. According to his intepretation the text was written by a disciple of an hermit (ἅγιος) in the hermit's cell (οἰκίδιων διαφέρον τῷ δεσπότῳ μου τῷ ἁγίῳ 'Ισιδώρῳ; 'édicule appartenant à mon maître, le saint Isidore'). P.Drossoyanni, *BZ* 95 (2002) 695, prefers the interpretation 'tomb'.

807. Tenos (area of: Gastria). Christian invocations, 6th/7th cent. A.D. Christian graffiti in a cave at Gastria, northeast of the city of Tenos. D.Feissel, *BCH* 104 (1984) 497-500 nos. 37-39. Ed.pr. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 203-209 nos. 137-140 (ph.; French translation), (re)publishes the graffiti, adding three hitherto unpublished fragments: 1) invocation on behalf of a ship (Κ(ύρι)ε βωήθησων τοῦ σκάφου[ς] | τοῦ Μανήου Κωστάτη | 'Ιωάννη πηστηκοῦ Γαυρ[ί[ου | μετὰ πάντον τῶν ΤΟΝΙ[...]ΑΙΟΝ; 137 = D.Feissel, *art.cit.* no. 37; 6th cent. A.D.?); 2) invocation on behalf of the bishop of Knidos (ὁ Θ(εὸ)ς τῆς Θεοτόκου βοήθι | Τιμοθέο ἐπισ|κ(όπῳ) Κνίδου; 138 = D.Feissel, *art.cit.* no. 38; 6th/7th cent. A.D.); 3) fragmentary invocation on behalf of the same bishop (139 = D.Feissel, *art.cit.* no. 39); 4-6) three fragmentary invocations (140 A: Κύριε [βοή]θι τὸν [---]; B: [---] καὶ τῆ(ς) συν(βίου); C: Κ(ύρι)ε βοή(θ)|η ΚΗΤΑΑΙ[...]ΑΑ[---]).

1. Κωστάτη (a form of Κωνστάντιος; cf. *IGUR* X 26328), either a patronymic or a second ship-owner, K. || 3.

πηστηκός = πιστικός, the ship's captain, F.; Γαύριον was the main port of Andros, K.

CHIOS

808. Chios. Inscriptions. A general overview of the history, topography, archaeology, and cults of Chios is presented by A.Archontidou-Argyri, T.Kyriakopoulou (edd.), *Χίος τ' ἔναλος πόλις Οἰνοπίωνος* (Chios 2000; Greek with English translation). It includes a survey of Chian epigraphy by A.Matthaiou (192-215). Epigraphic material is also used in the articles of M.Grigoriadou on the cult of Μήτηρ Θεῶν/Κυβέλη (130-133; *SEG* XXII 511; G.I.Zolotas, *Ἀθηνᾶ* 20, 1908, 226 no. ΛΑ), on the Chian 'engraved monuments' (134-139; cf. N.M.Contoléon, *BCH* 71/72, 1947/48, 274-301; E.Pfuhl, *Malerei und Zeichnung*, Basel 1923, 903 fig. 746), the Chian stamped amphoras (156-159) [on the photos of three stamped amphora handles on 157 and 159 we read the abbreviations AX and Χια. and the name Ἀγγελῆς; on the photos of amphora stamps on 256 we read the texts Διοδόλτου and Θασίων | horn | AP Σάτυρος (cf. our lemma no. 615.1), Chaniotis], and the marble sekomata for measuring (160/161; *SEG* XVI 495). Photographs of the following inscriptions: *SEG* XVII 377 (208); *SEG* XVII 411 e = *CIG* II 2239d (168); *SEG* XXII 511 (132); *Syll.*[3] 283 (199), 987 (196), 1013 (210); *CIG* 2217 = *IGR* IV 934 = *SEG* XLIX 1138 (204); *SGDI* 5657 (211); *LSCG* 343 no. 42 e (2165); F.Studniczka, *MDAI(A)* 13 (1888) 195/196 no. 16 (136/137; dr.; ph.) [[Λά]μπρο[ν], the name of the deceased woman in this stele, has not been included in *LGPN* I; A.P.Matthaiou informs us that the dr. is not accurate, Chaniotis]; N.M.Contoléon, *BCH* 73 (1949-51) 385 (a triereme with the inscription Ἑλλάς; 139; dr.).

809. Chios. Onomastics. S.Hornblower, *art.cit.* (our lemma no. 492), 137/138, remarks that the name Φησῖνος, mentioned by Arrian in the context of an anti-Macedonian rising (*Anab.* 3.2.5; φισινον in the best manuscrips) is a name exclusively attested for Chians (with one exception in Sicily in the Roman Imperial period); this shows the reliability of Arrian or his sources.

SAMOS

810. Samos. Corpus. The Academy of Berlin and Brandenburg continues the rapid production of *IG* volumes with the first part of the Samian corpus. K.Hallof, *Inscriptiones Graecae Insularum Maris Aegaei praeter Delum. Fasciculus VI. Inscriptiones Chii et Sami cum Corassiis Icariaque. Pars I. Inscriptiones Sami Insulae* (Berlin 2000) [abbreviated *IG* XII 6 1; see now also the addenda in *IG* XII 6 2 pp. 607-609], presents the critical edition of 536 inscriptions, with short commentaries; there are 150 inedita (15, 49/50, 62, 64, 66, 69, 80, 92, 102/103, 105-107, 124-127, 129, 131, 134-138, 140/141, 144, 147, 158, 165/166, 170, 174/175, 178, 181, 184, 198-201, 203-215, 220-226, 228, 230-232, 234-237, 241, 251/252, 256-259, 267, 271, 274, 284,

286, 288, 304, 311, 314, 316, 326-328, 345, 356, 366, 368, 392, 399, 404/405, 407, 416, 427-429, 434/435, 440, 442, 453, 457-459, 467, 472/473, 475, 477, 481/482, 485, 488-490, 495, 500, 502-504, 506, 508-514, 517-521, 523-526, 529, 531-535) and numerous new fragments which join published inscriptions (13, 36, 48, 56, 59, 75, 139, 202, 253, 290, 322, 347, 357, 419, 421, 462, 484, 491). H. also presents several new restorations of published texts. The material includes the following groups of texts: decrees (1-154), royal letters (155-167), sacred regulations (168-171), the law concerning grain supply (172), catalogues of victors in athletic and musical contests (172-184), catalogues of magistrates (185-201), a catalogue of citizens (202), other lists of names (203-216, 219-236), a list of mercenaries (217), a list of the Egyptian month names (218), honorary inscriptions (277-477), inscriptions concerning public buildings (478-495), and inscribed altars for the cults of Arsinoe (496), Roman emperors and members of their families (497-526), and gods (527-536). A large number of inscriptions date to the period of the Athenian occupation (366-322 B.C.; 237-276); they include a fragmentary decree (237), boundary stones (238-251 and 266/267), decrees of the Athenian clerouchs (252-259), a lex sacra (260; our lemma no. 811), an inventory of the Heraion (261; cf. our lemma no. 812), a catalogue of βουλευταί (262), dedications of Ἀθηναίων ὁ δῆμος ὁ ἐν Σάμωι in Delphi (263-265), and epitaphs (268-276).

Among the many new inscriptions we select the most important texts: **15**: Fragmentary honorary decree for a Samian (2nd cent. B.C.); we note the words εὐσυναλλαξία (L. 10) and ἀγωνιστής (L. 12; 'defensor populi'). P.Gauthier, *BE* (2001) no. 330, suggests restoring in L. 14 πολλὰ καὶ μεγάλα λυσ[ιτελῆ περιεποίησεν τῆι πατρίδι?]. **49**: Fragmentary citizenship decree for Ἱέρων (late 4th cent. B.C.). **62**: The ethnic Αἰγέων (genitive) in a fragmentary decree (late 4th cent. B.C.) probably refers to Aigeai/Agaiai in Kilikia (Αἰγεῖοι, Αἰγέοι). **66**: Citizenship decree for Διονύσιος Μενίππου Γαμβρεώτης (late 4th cent. B.C.). **129**: Honorary decree for foreign judges (Μηνόφιλος, [---]δωρος Τρωΐλου, Αλι.[--- ---]άνδρου; 2nd cent. B.C.). **141**: Honorary decree of Eresos for Samian judges (early 3rd cent. B.C.). **144**: Fragmentary decree of the Γορτύνιοι (Crete) refering to a Samian embassy sent to Gortyn. [For a treaty between Samos and the Cretan Koinon see *I.Cret.* I XXIV 2; the relations between Samos and Gortyn may be the result of the ties of both cities to the Ptolemies, Chaniotis]. **158**: Fragmentary letter of an anonymous king (2nd cent. B.C.; we note the expression συνέταξα in L. 25). **165**: Fragmentary edict (?; cf. L. 2: συν-χωρῶ; L. 8: κρείνω) concerning fiscal matters (L. 1: προ[σόδους]; LL. 4/5: τέλος ἢ εἰ[σφοράν --- φέ]|ρειν ἀγρῶν; L. 7: [ἀ]τελεῖς καὶ ἀνεισ[φόρους]; 1st cent. A.D.), and possibly sacred property (L. 10: τῆς Ἥρας; L. 11: ἱεράς). **166**: Fragmentary letter of emperor Marcus Aurelius and another emperor (Lucius Verus or Commodus; ca. 161-180 A.D.), which concerns Roman citizens from Asia (LL. 3/4: ἀπὸ τῆς Ἀσί[ας --- ---|ο]μένων Ῥω[μαίων]), possibly a sacred collegium (cf. LL. 5/6: [ἑ|τ]αιρηῶν) or artisans. **170**: Lex sacra concerning sacrifices (2nd/1st cent. B.C.) [cf. addenda in *IG* XII 6 2 p. 608]. **174/175**: Two small fragments of catalogues of victors at the Ἡραῖα (2nd-1st cent. B.C). **178**: List of χορηγοί at the Dionysia (2nd cent. B.C.). **181**: List of victors in contests of the gymnasion (ca. 200 B.C.); the disciplines include καταπάλτη, ἀκόντιον, τόξον, ὁπλομαχία, θυρεαμαχία, δόλιχος, στάδιον, εὐεξία, and εὐταξία (cf. nos. 179/180 and 182-184) [cf. the contests in the gymnasia of Beroia (*I.Beroia* 1 = *SEG* XLIII 381) and Sestos (*I.Sestos* 1), Chaniotis]. **198**: List of νεωποῖαι (2nd/3rd cent. A.D.). **199**: List of γυμνασίαρχοι (2nd cent. B.C.?). **200**: List of the γενόμενοι ἐξετασταὶ τοῖς πρώτοις

'Ρωμαίοις καὶ 'Ατταλείοις (2nd/ 1st cent. B.C.). **203-216**: Lists of names of citizens, often with the addition καὶ τούτου υἱός or καὶ τούτου υἱοί, written on the blocks of a building; we draw attention to two Thracian names: Σιταλκας (214 L. 20) and Σεύθης (215 L. 6) [the hitherto unattested name Βήθων (208 L. 12) may be the Cretan form of Ἤθων (cf. *IG* XII 8 83 L. 24), i.e., ϝήθων (cf. Βικαδίων = Ἰκαδίων); as ed.pr. observes, Bethon's father and son have the common Cretan name Βέργις, Chaniotis]. **252**: Honorary decree of the Athenian cleruchs for Ζηνο[---] 'Αρτεμιδώρου who contributed to the recovery of sacred property stolen from the sanctuary by Πασίκλεια and Ψυλλίων (ca. 350 B.C.); R.Kassel, *ZPE* 132 (2000) 132, points out that the award for Ζηνο[---] (a talent) finds a close parallel in *Vita Sophoclis* test. 1,45 ed. Radt. **267**: A [ὅ]ρος κλήρου καὶ | [ο]ἰ̣κ̣ί̣ας πεπραμέ|[νων ἐπ]ὶ̣ λύσει] (ca. 365-322 B.C.) [but see the objections of K.Hallof in G.Thür - J.Fernández Nieto (edd.), *Symposion 1999* (Cologne 2003) 233 note 12]. **326**: Honorary inscription of an anonymous woman, descendant of στεφανηφόροι, ἀρχιερεῖς, βασιλεῖς τῆς τρισκαιδεκαπόλεως Ἰωνίας (3rd cent. A.D.) [cf. addenda in *IG* XII 6 2 p. 609]. **327/328**: Two honorary inscriptions for 'Αθηναῒς 'Ανδρονίκου, ἱέρεια τῆς Ἥρας and θυγάτηρ τῆς πόλεως (late 1st cent. B.C.). **366**: Honorary inscription for the proconsul of Asia Κόϊντος Ποππαῖος Σεκοῦνδος (ca. 17-20 A.D.). **368**: Honorary inscription for the proconsuls of Asia Μάνιος Αἰμίλιος Λέπιδος (1st cent. A.D.). **399**: Honorary inscription for Augustus ([Αὐτοκράτορα Καίσ]αρα θ̣εοῦ̣ υἱὸν Σε|[βαστόν]; ca. 2 B.C.-7 A.D.). **404/405**: Two honorary inscriptions for Drusus and Germanicus, probably belonging to the same monument (**404** LL. 2-6: [Δροῦ]|σον Ἰο[ύλιον Τιβερίου Καί]|σαρος [Σεβαστοῦ υἱόν, θε]||οῦ Σεβ[αστοῦ υἱωνόν, Καί]|σα[ρα]; **405** LL. 3-5: [Γερμανικὸν] | Ἰούλιον Τ̣[ιβερίου Καίσαρος | Σεβαστοῦ υἱόν, θεοῦ Σεβαστοῦ || υἱωνόν, Καίσαρα]; ca. 4-23 A.D.). **427**: Honorary inscription for emperor Julian (: [---ἁγ]|νεία̣ χρησάμενο[ν, τὸν τῆς] | εὐταξίας ταύτης αἴτιον, {τὸν} | ⟦θειό̣τ̣[α]τον τῆς ὑφ' ἡλίῳ [δε]|σπ[ό]τ̣ην, τ̣ὸν καλλίν̣ει[κον] || Αὔγουστον Ἰο̣υλιανὸν Ω---⟧ | συνέστηκεν, ὃς τὰ πάντα τ[οῦ] | κόσμου τοῦ οἰκείου πε[ρι]|φανῶς ἔκπειπτον vacat; 361-363 A.D.). **440**: Fragmentary dedication to Θεὰ 'Ρώμη mentioning the Πανέλληνες, who had honored an anonymous person (after 132 A.D.). **458**: Honorary inscription for an anonymus ῥήτωρ, who was the son of ■ στεφανηφόρος and γυμνασίαρχος, and adopted son of an ἀγωνοθέτης, ἀγορανόμος, and envoy to the emperor (2nd cent. A.D.) [to be added to B.Puech, *Orateurs et sophistes grecs dans les inscriptions d'époque impériale* (Paris 2002); this seems to be the only known reference to a ῥήτωρ from Samos, Chaniotis]. **467**: Honorary inscription dedicated by the association of the worshippers of Poseidon Helikonios (οἱ ἀναβαίνοντες εἰς 'Ελικώνιον; 1st/2nd cent. A.D.). **484**: A building inscription commemorates the erection of στοαί on both sides of an open space (διάφασις) in the temple of Dea Roma and Augustus (*IGR* IV 971 + 978 + a third fragment: [Θεᾶι 'Ρώμη]ι καὶ Αὐτοκράτορι Κα[ίσ]αρι θεοῦ υἱῶι Σεβαστῶι κα̣[ὶ τῶι δήμωι | Γ(άϊος) Ἰούλιο]ς̣ 'Αγαθάνωρ τὰς παρ' [ἑκ]άτερα τὰ μέρη τῆς διαφάσ[εως στοὰς ἀνέθηκεν] | ἀγωνοθετῶν {τῶν} Σεβαστῶν Καισαρείων [vacat?]). **488/489**: Two building inscriptions of the baths (**488**: see our lemma no. 816; **489**: [---]..στου αὐτῆς ἐπὶ ἀρχιπ[ρυτάνεως] Μ[άρ(κου) Α]ὐρ(ηλίου) 'Απολαύστου β΄; second half of 3rd cent. A.D.). **495**: Fragmentary epigram referring to an aqueduct (4th cent. A.D.). **503-526**: Altars for emperor Hadrian ('Αδριανὸς Καῖσαρ Ζεὺς 'Ολύμπιος ἐπιφανής, σωτὴρ καὶ κτίστης). **529** and **531-535**: Altars for 'Απόλλων (529 and 531; 4th-2nd cent. B.C.), Ζεὺς Κεραύνιος (532 and 534; 2nd and 1st cent. B.C.), Ζεὺς and Ἥρα (533; 2nd/1st cent. B.C.), and Διόνυσος Γέρων (535; 1st cent. B.C./A.D.). P.Gauthier, *Chiron* 31 (2001) 223-226,

argues against the attribution of the decree no. 151 to Samos. [With regard to published inscriptions we remark that the honorary decree for the historian Διονύσιος (100 L. 9: ἱστο[ρικόν] or ἱστο[ριῶν συγγραφέα]) was not included in A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988)]. Διονύσιος Α[---] Μακεδὼν ἐξ 'Ανφιπόλεως (19) has tentatively been identified by R.A.Billows, *Antigonos the One-Eyed and the Creation of the Hellenistic State* (Berkeley 1990) 380 no. 31, with Διονύσιος in *IG* II^2 560; cf. A.B.Tataki, *Macedonians Abroad: A Contribution to the Prosopography of Ancient Macedonia* (Athens 1998) 50/51 no. 43; Φίλιππος [--]οίου Μακεδών (61) is to be added in this prosopography, Chaniotis]. We present a comparatio numerorum with major corpora and *SEG*.

IG I^3	*IG* XII 6 1
1492	239
1493	238
1493bis	240
1494	244
1495	243
1496	245
1497	249
1498	250
1499	247
***IG* XII 7**	
242	162
***IG* XII Suppl.**	
361	152
p. 117	470
***SEG* I**	
349	253
350	18
351	25
352	32
353	35
354	29
355	24
356	23
357	28
358	31
359	96
360	26
361	46
362	56
363	95

SEG I	*IG* XII 6 1
364	119
365	118
366	11
367	1
368	128
369	347
370	446
370 a	447
371	448
372	449
373 c	451
374	469
375	238
376	244
377	272
378	464
379	185
380 a	342
380 b	341
380 c	336
380 d	338
380 e	340
381	355
382	388
383	359
384	498
385	393
386	362
387	406
388	360
389	367
390	410
391	372

SEG I	*IG* XII 6 1
392	411
393	324
394	378
395	195
396	441
397	16
398	325
399	331
400	308
401	310
402	505
403	425
404 ■	424
***SEG* IV**	
207	145
434	342
***SEG* XII**	
393	313
***SEG* XIV**	
557	389
558	387
559	388
***SEG* XVIII**	
200-202	263-265
332	351
***SEG* XXVI**	
233	307
1022	43

SEG XXVII	*IG* XII 6 1
510	151
541	283
542	282
545	169
SEG XXVIII	
714	99
715	456
SEG XXX	
1076	17
1077	89
1078	84
SEG XXXI	
743	471
751	81
752	172
SEG XXXII	732
833	160
834	266
835	240
SEG XXXIII	
694	120
SEG XXXIV	
871	487
SEG XXXV	
946	57
947	36
948	455
949	483
950	287
951	290
	1315
SEG XXXVI	1317
781	43

SEG XXXVII	*IG* XII 6 1
718	76
719	34
720	38
721	51
722	81
723	12
724	172
725	202
SEG XXXVIII	
845	46
SEG XXXIX	2257
850	150
SEG XL	
729	85
730	343
731	281
143	1
733	142
734	346
736	350
	959
SEG XLV	
1160/1161	254/255
1162	262
1163	261
1165	253
1166	48
1169	364
1170	275
SEG XLVI	
1171	163
SEG XLVII	978
156	979
4	980
SEG XLVIII	981
1148	42
1150	192

SEG XLIX	*IG* XII 6 1	
1146	182	
1148	178	
1149	161	
1150-1152	296-298	
1153	320	
1154	299	
1156	491	
CIG		
2246	242	
2254	155	
	2256	81
494		
3091	176	
IscrCos		
ED 71	148	
Maiuri, *NS*		
149		
IGR IV		
958	499	
397		
960	381	
963	365	
966	420	
967	494	
968	351	
969	414	
970	389	
971	484	
	972	369
974	376	
976	480	
977	294	
484		
403		
401		
300		
982/983	370/371	
984	330	

IGR IV	*IG* XII 6 1
985	486
986	507
987	419
988	426
989	385
990	333
991 + add.	186
992 + add.	187
993	312
994	373
995	369
996	7
997	293
1010	162
1704	420
1705	300
1706/1707	186/187
1708	7
1709	353
1710	352
1711	413
1712	469
1713	355
1714	360
1715	388
1716	359
1717	393
1719	362
1720	406
1721	411
1722	425
1723	372
1724 a/b	367
1724 c	410

IGR IV	*IG* XII 6 1
1726	16
1727	340
1728	378
1729	310
1730	331
1731	308
1732	195
I.Ephesos	
3124	471
3140	276
I.Iasos	
609	145
I.Magnesia	
103	154
I.Priene	
67	9
500	155
*Syll.*³	
276 A/B	263/264
312	17
333	30
749 B	352
976	172 A
1043	168
1061	183
OGIS	
13	155
41	10

OGIS	*IG* XII 6 1
469	365
*LSAG*²	
342 no. 20	277
342 no. 21	279
CEG	
421	279
Meiggs-Lewis, *GHI*	
34	279
LSCG	
122	168
123	3
LSCG Suppl.	
80	260
81	171
RC	
7	155
RDGE	
32	163
62	159
SGDI	
5699	14
5701	242
5702	261
5711	461

811. Samos. Sacred regulation concerning a sacrifice, ca. 350 B.C. *IG* XII 6 1 260. R.Kassel, *ZPE* 132 (2000) 132, remarks that the testimonia for ἕβδομος βοῦς (L. 7) in the Greek paroemiographi have been collected by M.Spyridonidou-Skarsouli, *Der erste Teil der fünften Athos-Sammlung griechischer Sprichwörter* (Berlin-New York 1995) 312 and 320.

812. Samos. Inventory of the Heraion, 346/345 B.C. *IG* XII 6 1 261; *SEG* XLV 1163). R.Kassel, *ZPE* 132 (2000) 132, points out that the expression παραπετάσματα δύο βαρβαρικὰ ποικίλα (L. 26) finds close parallels in Aristophanes, *fr.* 624 (τὸ παραπέτασμα τὸ Κύπριον, τὸ ποικίλον) and Menander, *Dyskolos* 923 (παραπέτασμα βαρβαρικόν).

813/814. Vacant.

815. Samos. List of victors at the Heraia, after ca. 150 B.C. *IG* XII 6 1 173. W.Slater points out (per ep.) that the victory of 'Αρχένομος 'Ερμία 'Ρόδιος, ποιητὴς τῶν καινῶν σατύρων (L. 8; cf. *SEG* XLIX 1062) has been included in *Trag.Graec.Fr.* 143 ed. Snell; cf. now *IG* XII 6 1 173.

816. Samos. Honorary inscription (?) for P.Lollius, ca. 270-280 A.D. *IG* XII 6 1 488. K.Hallof - M.Heil, *Klio* 82 (2000) 483-485 (ph.; dr.), present the text and comment on the word διατιμότατος, used as an attribute for P.Lollius, legatus proconsulis (διατιμότατος πρεσβευτής). This attribute was used in the Roman East for persons of senatorial rank for a short period in the late 3rd cent. A.D. (reigns of Gallienus and Aurelianus); it did not necessarily have a Latin equivalent (*amplissimus*?). Cf. *IG* XII 6 2 p. 609. For other attestations see our lemmata nos. 679, 688, and 1519.

817. Samos. Dedication of Ephomilos (?), ca. 550 B.C. Several joining sherds of a vase inscribed before firing. G.Dunst, *MDAI(A)* 87 (1972) 147 no. 9 (ph.), presented the following text: [---]πος μ' ἀνέθηκεν ὁ Ϙομίλō (cf. Κόμιλος in *IG* II^2 11889). F.Nardi, *Supplemento al corpus delle dediche votive archaiche* (Rome 1999; unpublished dissertation; *non vidimus*), identifies the second letter of the last word as a Φ (not Ϙ). A.C.Cassio in *Philokypros* 103-107, endorses the reading of this letter (cf. *SEG* XIV 33; XXXVII 994) and suggests reading ὀφομίλō (= ὁ 'Εφομίλου). The name 'Εφόμιλος was hitherto unattested, but C. points to the verb ἐφομιλέω ('live with/among'), the name "Ομιλος and composita of the type 'Επίξενος, 'Επίκτητος, 'Επαμείνων et sim.

AMORGOS

818. Amorgos. Christian inscriptions, 5th/6th cent. A.D. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 31-42 nos. 1-3 (ph.; French translation), republishes the Christian inscriptions of Amorgos with detailed commentaries: 1) exorcism (1; Grégoire, *Recueil* 210ter); cf. M.-Y.Perrin, *AntTard* 10 (2002) 485; 2) invocation of the ἀκτουάριος Κυριάκος (2a; Grégoire, *Recueil* 211); 3) second invocation of the ἀκτουάριος Κυριάκος (2b; G.Radet - P.Paris, *BCH* 15, 1891, 598 no. 26). For an ineditum see our lemma no. 819.

819. Amorgos. Biblical quotation, 5th/6th cent. A.D. Marble plinth. Mentioned by K.Kalokyris, *PAAH* 1960, 271/272 (ph.). Ed.pr. G.Kiourtzian, *Recueil* -- (our lemma no. 1737) 42 no. 3 (ph.), who observes that this is a quotation of *Psalm* 25.8: Κ(ύρι)ε ἠ̣γ̣ά̣π̣ησα | ε̣ὐ̣π̣ρ̣έπια | οἴκο̣υ̣ σο̣υ̣ κ(αὶ) τό|π̣ο̣υ̣ σ̣κ(η)νό|μ(ατος)

820. Minoa. Boundary stone of a house, 3rd/2nd cent. B.C. Block found re-used in a building. Ed.pr. L.Marangou, *Ergon* (1999) [2000] 75 (ph.); ead., *PAAH* 154 (1999) [2002] 222-224 (ph.): "Ορος | οἰκίης | 'Ιθυδίκης

3. ΙΟΥΔΙΚΗΣ, *Ergon*; corrected by C.Kritzas (*PAAH*).

821. Minoa. Fragment, Classical period. Stone fragment. Ed.pr. L.Marangou, *PAAH* 154 (1999) [2002] 226 (ph.; dr.) [dated on the basis of the letter forms, Chaniotis]: [---]εος

822. Minoa. Fragment, Hellenistic period. Stone fragment. Ed.pr. L.Marangou, *PAAH* 154 (1999) [2002] 226 (ph.; dr.): Διοσ[---]

[Διός or the beginning of a name; undated by ed.pr., dated on the basis of the letter forms, Chaniotis].

823. Minoa. Fragment, Hellenistic period. Stone fragment. Mentioned by L.Marangou, *PAAH* 154 (1999) [2002] 226 (ph.) [read from the photo; dated on the basis of the letter forms, Chaniotis]: [--]ΟΡΙΩΝ

LEMNOS

824. Lemnos. The inscriptions of the Kabeirion. L.Beschi, *ASAA* 74/75 (1996/97) [2000] 9-145 (ph.; dr.), presents a collection of the literary testimonia on the Kabeirion (13-34), a list of the stone inscriptions published by S.Accame, *ASAA* 19-21 (1941-1943) 75-105 nos. 1-22 (38-40 nos. 1-22; bibliographical additions), a new edition of a letter of Philip V (40-42 no. 23 = our lemma no. 825), and the ed.pr. of stone inscriptions and inscriptions on pottery. They include 13 stone inscriptions (42-68 nos. 23-35 = our lemmata nos. 826-834, but without the small fragments nos. 31 and 34/35), 116 non-Greek Archaic graffiti (68-100), 94 graffiti and dipinti on pottery (100-122 nos. 1-55 and 56-95 = our lemmata nos. 835/836 and 862), an inscribed disc (114 no. 56 = our lemma no. 835), tiles (123/124 nos. 96-101 = our lemma no.

838), stamped vases (124/125 nos. 102-105 = our lemma no. 839), stamped amphoras (125-131 nos. 106-123 = our lemmata nos. 840-861), and three forgeries (131/132 nos. 124-128).

825. Hephaistia (Kabeirion). Letter of king Philip V to the Athenians of Hephaistia, ca. 200. B.C. *SEG* XII 399. L.Beschi, *art.cit.* (our lemma no. 824) 40-42 no. 22 (ph.), republishes this document with new restorations. In LL. 11/12 B. restores ἵνα κομιζόμ[ε]|νος [τὸ] θ[ε]ῖον [δε]ηθ[ῶ] (not [μυ]ηθ[ῶ]); for LL. 16-18 B. tentatively suggests restoring ἀν[έστησα ἐς] | τὸ ἱερὸν ἀνα[θήματα οὐχὶ μόνον | τὰ] ἐξ ἐμοῦ [ἀλλὰ καὶ ---]. With this letter Philip may have awarded privileges to the sanctuary.

826. Hephaistia (Kabeirion). Honorary decree of the demos of Hephaistia, late 4th cent. B.C. Marble stele with moulding found in the Kabeirion in 1939; now lost. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 42-45 no. 23, presents the (often inaccurate) transcription of the text made by G.Libertini with an app.cr., which is for the most part based on suggestions made by A.Matthaiou. The reference to ἐλευθερία and αὐτονομία (L. 13) may refer to the independence of Lemnos, awarded by Antigonos Monophthalmos in 315 B.C.; the statues in L. 6 may be those of Antigonos and Demetrios (ed.pr.).

[Ἐπὶ] Στησίππου ἄρχοντος, Αἰαντίδος πρώτης
[πρ]υτανείας, Ἑκατομβαιῶνος ἑβδόμει, σύνλογος τῶν
[τε]τελεσμένων· ἔδοξεν τῶι δήμωι· Σωκράτης Σατύ-
ρου Ἀλωπεκῆθεν εἶπεν· ἐπειδὴ ΜΑΡΧΑΤΑΘΟΥ ἀξίαν
αὐτοῦ τ(ῶ)ι δήμ(ω)[ι -------------------------] δοῦναι στῆ-
σαι τὰς εἰκόνας τῶν [-----------------------]ΑΝΙΣΩΝ[----]
[--] καιρὸν Τ[--] στάν-
των τὴν [--] δῆμος ἔχει
[--] ἐπὶ [--]ΥΠΟΣ[---]
ΛΑ[---] πάντα πρά-
ξας καὶ εἰπὼν (?) τὰς [--------------------------] καλὰς καὶ
συμφερο(ύσ)ας τῶι δήμωι [------------] καθισταμένου δή-
μου τὴν ἐλευθερίαν καὶ αὐτονομίαν καθιστάμενο(ς)
εἰς τὸ στρατήγιον παρ' ἐνιαυτὸν βουλευόμενος (μ)ε-
τὰ τῶ[ν] νέ(ω)ν ἀρχόντων συνα(ί)τιος ἐγένετο τοῦ δήμου
ῥηθῆναι τὰ καθεστηκότα· καὶ ἐπιτρεψάντων τῶν
ἀμφισβητούντων τῶν χωρίων τῶν ὁμορούντων ΤΑ
[-------------------------- ἐν] τῶι αὐτ(ῶ)ι· (χει)ροτονηθεὶς
[--]

1. Στησίππου in L.'s transcription, Κτησίππου in L.'s excavations notebook; he was the archon in Hephaistia, ed.pr. || 2. the same date appears in another honorary decree (S.Accame, *ASAA* 19-21, 1941-1943, 76-79 no. 2); it may have been the date of the festival Ὡραῖα, ed.pr. || 2-3. συνλογιστῶν | [τε]τελεσμένων, L. (transcription);

σύνδοτος, L. (notebook) || 3-4. both Σάτυρος and Σωκράτης are attested for the demos of Ἀλωπεκή; Sokrates may be the son of Satyros mentioned by Dem. 49.45.47, ed.pr. || 4. Ἀλοκεκέθεν, L.; ΜΑΡΧΑΤΑΘΟΥ, L.; probably a short name followed by the patronymic Ἀρχαγάθου, ed.pr. || 5. αὐτῶι τὸν δημο[---], L.; corrected by ed.pr. || 5-6. 'con il verbo δοῦναι doveva connettersi, come oggetto immediato, il sostantivo τόπον', ed.pr. [but δοῦναι can also have the meaning 'allow, grant permission', Chaniotis] || 10-11. πράλ|ξας καὶ θήροντος, L.; corrected by ed.pr. || 12. συμφέροντας, L.; in fine, probably κομισαμένου, ed.pr. || 13. καθισταμένου, L. || 14-16. εἰς τὸ στρατίγιον παρενυατὸν βουλευόμενος νείτατω νευν ἀρχόντων συνάτος | ῥηθῆναι, L.; corrected by ed.pr. [in fine, perhaps ἐγένετο τοῦ τῶι δήμωι [τη]|ρηθῆναι τὰ καθεστηκότα; for συναίτιος/αἴτιος τοῦ/τῷ + infinitive cf. *Syll.*³ 386, 497 and 603, Chaniotis] || 18. τωι αὐται κεροτονη..θης, L.; corrected by ed.pr.

827. Hephaistia (Kabeirion). Building instructions, 3rd cent. B.C. Two joining fragments of the upper part of a plaque of Pentelic marble found in the Hellenistic Telesterion (A) and in the Roman Telesterion (B). A: S.Accame, *ASAA* 19-21 (1941-1943) 100 no. 18 (ph.). A+B: Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 45/46 no. 24 (ph.), observes that the two fragments join and presents a new text which is similar in nature to the building documents of Eleusis (*IG* II² 1668, 1671/1672 and 1682), Epidauros (*IG* IV² 1 102-120), Mytilene (*IG* XII 2 10/11), and Lebadeia (*IG* VII 3073). Cf. our lemma no. 828.

[--------------------------]ΝΕ[-----------------]
[--------------------------]ΝΑ πρὸς [----------]
[---------------- -]σα πᾶσιν πε[- --------------]
[---- -]ν θεμένης τῆς εὐ[θυντηρίας --------]
[------------]δε παλαστοῦ τῆς δε[- ----------]
[------------]τους ἐνδεσμοὺς καὶ? [----------]
[---------- -]ρούμενος συμβαίνηι οι[- ------]
[---------- -]τα ταῦτα τῆι ἔμπροσθε[ν -----]
[-----------] οἰκοδομήσει καὶ τὸ π[- ---------]
[---------- -]ος ἄχρι τοῦ στερ[εοῦ? ----------]
[----------- εὐθ]υντηρίαν δίπο[υν ---]σα [---]-
[----------- -]σει τὸν ὀρθ[οσ]τάτη[ν ----------]
[----------- ἐκ]ατέροθ[ε]ν τομει[- ------------]
[------------]ηχρ[ι] ἐν τετάρ[- ----------------]
[---------- -]ρας παχ[- ------------------------]
[----------- -]τοχον ἐπτ[- ----------------------]
[-------------]ΠΡΟ.Α...Δ[-----------------------]
[-------------]ΧΑΠΟΡ[---------------------------]
[--]

4. For εὐθυντηρία cf. *IG* II² 1668 L. 16; *IG* IV² 1 106 I LL. 34 and 64, ed.pr. || 5. παλαστός, unit of measurment (a palm), ed.pr. || 6. for ἔνδεσμος cf. *Syll.*³ 587 || 9. π[ρόστοον?], ed.pr. || 10. or στε[ρεώματος] or στε[ρίφου] (cf. *IG* II² 1672 L. 47), ed.pr. || 11. the εὐθυντηρία of the Hellenistic telesterion has a height of two

feet, ed.pr. || 12. for ὀρθοστάτης cf. *IG* I^2 372; *IG* II^2 1668 L. 19; *IG* IV^2 1 103 L. 74, ed.pr.

828. Hephaistia (Kabeirion). Building instructions?, 3rd cent. B.C. Lower part of a marble stele. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 68 no. 33, on the basis of the notes of G.Libertini. The text may be similar in character to our lemma no. 827 (ed.pr.).

[-----------] παλαιστής [---]
[-----------] γραφήν [-------]
[--------- -]ων χρη[- ---------]
4 [--------- -]ες αἰτ[- ---------]

[2. or [συγ]γραφήν || 3. [τ]ῶν χρη[μάτων?], Chaniotis].

829. Hephaistia (Kabeirion). Manumission records, 2nd-early 1st cent. B.C. Pedimental stele of Pentelic marble tapering towards the top, broken on the bottom; decorated with acroteria and a rosette in the pediment; found east of the Roman telesterion in 1939; found again in 1962 near the church of Kaminia; inscribed on all four sides at different times and by different scribes. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 46-66 no. 25 (ph.), with commentary on the names, the terminology used for slaves (θρεπτός, παῖς, θεράπων, θεράπαινα, οἰκέτης, ὑπηρέτης, παιδίσκη, παιδάριον), and the clauses. We summarize his observations. 24 manumissions include a παραμονή-clause (I, III-XI, XII-XIV, XVI, XVIII-XXII, XXVI/XXVII, and XXIX/XXX); the παραμονή could be limited to 8 or 15 years (nos. XIX and XXVI); the manumitted person could release himself from this obligation by paying 300 drachmai (XV, XXI). The hitherto unattested formula ξένη μετὰ ξένων equated the manumitted slave with the metics (III, VIII, XXIV and XXIX). Three manumission records from the Kabeirion were published by S.Accame, *ASAA* 19-21 (1941-1943) 94-99 nos. 14-16 (see also our lemma no. 832); one of them (no. 16) shows that the records were sent to Athens; in the Kabeirion they were proclaimed during the festival of the Ὡραῖα. Most manumissions on the new stele were also made by Athenians - including two persons known from Delian inscriptions (XII and XIX), but among the slave-owners there are also two women from Miletos (VI, XII), a man from Priene (XVII), a man from Nikomedeia (XXII), and a woman from Thrace (XXI). 11 manumissions were made by women, 17 by men, and three by couples; in five cases the agreement (συνευδοκέω) of another person was necessary (III, V, XVIII, XX, and XXIV). The slaves include 16 men, 15 women, and two person of unknown sex.

Front

I: Δαμᾶς Δημη-
τρίου Ἁλιμούσιος ἀφί-
ησι ἐλεύθερον τὸν ἑαυτοῦ
4 θρεπτὸν Εὐμένην, παραμείναν-
τα ἑαυτῶι ἕως ἂν ζῇ,
ἀπιέναι γῆς οὗ ἂν βούληται μηθενὶ μηθὲν προσήκ-
οντα

II: Κλεόδαμος Ἀπολλοδώ-
ρου Λαμπτρεὺς ἀφίη-
σιν ἐλεύθερον τὸν ἑατ(οῦ) οἰκ-
4 έτην Διῆν, ἀπιέναι γῆς οὗ ἂν αὐ-
τὸς βούληται μηθενὶ μηθὲν
προσήκοντα

III: Ἡρόδοτος Ἀγασίου
Κρωπίδης ἀφηίεσιν (sic)
ἐλευθέραν τὴν
4 ἑαυτοῦ θεράπαιναν
Δόξαν, συνευδοκοῦντος
καὶ Ἱέρωνος, παραμείνασαν
ἕως ἂν ζῇ Ἡρόδοτος, ἀπιέναι
8 γῆς οὗ ἂν βούληται, ξένην
μετὰ ξένων, προσήκου-
σαν μηθενὶ μηθέν

IV: Ἀγάθυλλα Μνησιθείδου Ἀθμονέως
θυγάτηρ μετὰ κυρίου Ἡγησίου Προβαλ-
ισίου ἀφίησιν ἐλεύθερον τὸν ἡαυτῆ-
4 ς θρεπτὸν Κτησίβιον, παραμείναντα
ἑαυτῇ ἕως ἂν ζῇ, ἀπιέναι γῆς οὗ ἂν
βούληται, μηθενὶ μηθὲν προσήκοντα

V: Ἑρμόφιλος Ἀθηνοδώρου Ἁλιμούσιος
καὶ Μητροδώρα Μηνοφάντου Φηγουσίου θυ-
γάτηρ μετὰ κυρίου Ἑρμοφίλου ἀφιέασιν ἐλευ-
4 θέραν τὴν ἑαυτῶν θρεπτὴν Ἀθηναήδα (sic),
παραμείνασαν ἑαυτοῖς ἕως ἂν ζῶσιν,
ἀπιέναι οὗ ἂν βούληται, συνευδοκούν-
των Ἀθηνογένου(ς) καὶ Μηνοφάντου
8 Ἁλιμουσίων

VIII: Χαίριον Κοιράνου
Ἀζηνιέως θυγάτηρ
μετὰ κυρίου Δημο-
κράτους Παιανιέως
ἀφίησιν ἐλευθέραν
τὴν ἑαυτῆς θερά[παι]-
ναν Κλεο[πά]τραν,
παραμείνασαν ἑαυ-
τῆι, ἀπιέναι ξένην μετὰ
ξένων γῆς ὅπου ἂν
βούληται

IX: Αἴσων Ε(ὐ)φροσύ-
νου ἀφίησιν ἐλευ-
θέραν τὴν ἑαυ-
[τοῦ] θεράπαιναν [---]
[--- παρα]μείνασαν ἑ-
[αυτῶι] ἕως ἂν ζῇ, ἀπιέναι [γῆς]
ὅπου ἂν βούληται
μηθενὶ μηθὲν προσ-
ήκουσα[ν]

VI: Ἀγὼ Διονυσίου Μιλησία μετὰ κυρίου
Τιμοθέου Ἀφιδναίου ἀφίησιν ἐλευ-
θέραν Ἀριστάνδραν, παραμείνασαν
ἑαυτῆι τε καὶ τῶι ἀνδρὶ ἑαυτῆς
Τιμοθέωι, ἀπιέναι οὗ ἂν βούληται
μηθενὶ μηθὲν προσήκουσαν
κατὰ μηθένα τρόπον

VII: Δαμᾶς Δημητρίου Ἁλιμούσιος ἀ-
φίησιν ἐλεύθερον Πρωτογένην τὸν
ἑαυτοῦ παῖδα, παραμίναντα ἑατ-
ῶι ἕως ἂν ζῆι, ἀπιέναι γῆς οὗ ἂν
βούληται μηθενὶ μηθὲν προσήκο-
ντα· Δαμᾶς Δημητρίου Ἁλιμούσιος
ἀφίησιν ἐλεύθερον τὸν ἡαυτοῦ
θρεπτὸν Νουμήνιον, παραμεί-
ναντα ἑαυτῶι [ἕως ἂν ζῆι]

X: Λεώθεμις Ἀρχίου
Φηγαιέως θυγάτηρ
μετὰ κυρίου Ξενοκρά-
του (sic) τοῦ Βακχίου Ἑρμεί-
ου, ἐφιέντος τοῦ πατρός,
ἀφίησιν ἐλεύθερον
τὸν ἑαυτῆς θρεπτὸν
Ἀπολλώνιον, παραμεί-
ναντα ἑαυτεῖ τε καὶ
τῶι ἀνδρὶ αὐτῆς
ὑγιαίνοντι, ἀπιέν-
αι οὗ ἂν βούληται μη-
θενὶ μηθὲν προσή-
κοντα κατὰ μη-
θένα τρόπον

VII: ἀπιέναι γῆς οὗ ἂν
βούληται μηθενὶ
μηθὲν προσή-
[κον]τα

Left side

XI: Λυσιμ-
άχη Χα-
ρισάν-
δρου
ἐκ Κο-
λωνο[ῦ]
θυγά-
τηρ
μετὰ
κυρίο[υ]
Θεοδ[ώ]-
ρου τ[οῦ]
Ἀγαθ-
οῦ Προ[σ]-
π[αλτί-
ου ἀφ-
ίησιν
ἐλευθ-
[έ]ραν τὴ-
ν ἑαυτῆς
παιδίσ-
κην Εἰ-
ρήνην,
παρα-
μείνα
σαν ἑαυ-
τῆι, ἀπιέ-
ναι γῆς
οὗ ἂν βού-
ληται

XII: Ἀρχικ-
λῆς Ἀρ-
χικλέ-
ους Λα-
κιάδης
ἀφίησ-
ιν ἐλε-
ύθερο-
ν τὸν ἐ-
αυτοῦ
οἰκέτ-
[η]ν Διό-
δωρο-
ν, ἀπι-
έναι
οὗ ἂν
αὐτὸς
βούλη-
ται

Right side

XIII: Φιλου-
μένη Φίλωνος
Μιλησί[α]
μετὰ κ[υ]-
ρίου Ζω-
πύρου
τοῦ Θ-
εοκρίτ[ου]
Αἰγιλι[έ]-
ως {ἀφί]-
ησιν ἐλευ-
θέρα[ν]
τὴν ἑα[υ]-
τῆς θρε-
πτὴν
Ἀριστό-
κλεια-
ν παρα-
μείνα-
σαν ἑ-
αυτῆι

XIV: Ἀσκληπιά-
δης Σωσ-
άνδρου Θ-
οραιεὺς
καὶ Εἰσιδί-
κη Ποσειδ-
ωνίου Σου-
νιέως [θυ]-
γάτηρ με-
τὰ κυρ[ί]-
ου Ἀσκλη-
πιάδου
Θοραιέ[ως]
ἀφιέασ[ιν ἐ]-
λευθέραν
τὴν ἑαυτ[ῶν]
θρεπτὴ[ν]
Ζωσί[μην],
παρα[μείνα]-
σαν ἑα[υ]τ[οῖς]
ἕως ζῶ-
σιν, ἀπι[έναι]
οὗ ἂν αὐ[τὴ]
βούληται
γῆ[ς? ...]
{γης} ...

XV: Εὐφροσύν-
η· ποσὰ ἀπὸ τ[ῶν]
ἄλλ[ω]-
ν καταβο-
λέων Δ(ρ)
ΗΗΗ

Front

XVI: Μελίττα Εὐνίκου Ἀ-
χερδουσίου θυγάτ[ηρ]
μετὰ κυρίου Ζω[π]ύ-
[ρ]ου [---------------]
[.]ων[..] Φηγαιέω[ς]
[ἀ]φίησιν ἐλευθέραν
[Ἐλ]πίδα τὴν ἑαυτῆς,
παραμείνα-
σαν ἑαυτεῖ καὶ τῶι υἱῶι κατὰ
τὴν ὡμολογίαν (sic) τὴν κειμέ-
νην ἐν τῶι ἱερῶι τοῦ Σαρά-
πιδος

XVII: Ἑρμήιος Παυσανίου Πρι-
ηνεὺς ἀφίησιν τὸν ἑαυτοῦ οἰκέτην
Ν[------------------------------------]
[--------------------------] βούληται
μηθενὶ μηθὲν προ[σ]ήκοντα

XXV: Εὐκοσμίδης Ἀπολλοδώρου
Λαμπτρεὺς ἀφίη[σιν ἐλεύθε]-
ρον τὸν ἑ[αυ]τοῦ ὑπηρ[έ]την Θε-
[---]ιον, ἀπιέναι [γῆς ὅπο]-
υ ἂν βούλη[ται μηθενὶ μη]-
θὲν πρ[οσή]κον[τα]

XXVI: Ποσειδώνιος Π[οσ]ειδω-
νίου Ἀζηνεὺς ἀφίησιν [--]
ΤΗΝ[------------------------]
[---------------------- ἐλεύ]-
θερον τὸν ἑαυτοῦ οἰκέ-
την Εὔπορον, παραμεί-
ναντα ἑαυτῶι ἔτη ΠΙΙΙΙ
ἀπιέναι γῆς οὗ ἂν βού-
ληται

XXVII: Ἡδίστη [------]Ο[-----]
που Οἰν[οιέως] θυγάτηρ με-
τὰ κυρίου Μ[η]νεστράτου
Λαμπτρέως ἀφίησι
ἐλευθέραν τὴν ἑαυ-
τῆς θρεπτὴν Ἀτα-
λά[ν]την, παραμεί-
νασαν ἑαυτῆι ὡς
ἂν ζῆι

XVIII: [Μ]ηνοφῶν Δημητρίου
Σουνιεὺς
συνευδοκοῦντος
[..]πο[..]ίου Δη-
μητρίου ἀφίησιν
τὴν ἑαυτῶν
θεράπαιναν
Βακχίδα, παρα-
[μείνα]σαν ἑαυτῶι
[....]ΟΔΙΚΗ
[....]ΑΚΑ[.]ΠΙΔΗ
ὡς ἂν ζῶσιν,
ἀπιέναι γῆς ἂν βούληται

XIX: Θεόδωρος
Θεοδώρου Αἰθαλίδης
ἀφίησιν ἐλεύθε-
ρον τὸν ἑαυτοῦ οἰκέτην [..]
[....]ωνα, παραμεί-
νοντα ἑαυτῶι ἔτη ΔΠ, ἀ-
πιέναι γῆς ὅπου ἂν βούληται

XX: Διοκλῆς Ἀπολλω-
νίου Ἁγνούσιος καὶ Διονυσία
Εὐκράτου Λαμπτρέως θυγά-
τηρ μετὰ κυρίου Ζωτιχοῦ
Ἁγνουσίου, συνευδοκοῦν-
τος καὶ τοῦ ὑοῦ Ζωτιχοῦ
τοῦ Διοκλέους Ἁγνουσί-
ου, ἀφιέασιν τὴν ἑ-
αυτῶν θρεπτὴν
ἐλευθέραν
[.......]διον
παραμ-
είνασαν
ἑαυτοῖς
κατὰ τὴν
ὁμολογία-
ν τὴν ἐκ-
θεισομένην
ἐν τῶι ἱερ-
ῶι τοῦ Σαρ-
άπιδος, ἀπι-
έναι γῆς οὗ
ἂν βούληται

XXII: Μηνόδωρος Μηνοδώ-
ρου Νικομηδεὺς ἀφί-
ησιν ἐλεύθερον τὸν
ἑαυτοῦ οἰκέτην Ζή-
νωνα, παραμείναν-
τα ἑαυτῶι ἕως ἂν
ἀπιέναι γῆς

XXIII: Σωκράτης Μνη-
σαγόρου Προσ-
πάλτιος ἀφίη-
σιν τὸν ἑαυτοῦ
οἰκέτην Ἄνδρω-
να ἐλεύθερον
ἀπιέναι γῆς
ἂν αὐτὸς βούλη-
ται μηθενὶ μηθ(ὲν)
προσήκοντα

XXIV: Ἱεροκλῆς Λυσιμάχου
Εὐωνυμεὺς συνευδοκο-
ύσης τῆς μητρ[ὸ]ς Ἡδίσ-
της ἀφίησιν ἐλεύθερον
ξένον μετὰ ξένων
τὸν ἑαυτοῦ παιδά-
ριον [-------------]
[----------------]
[----------------]

XXVIII: Φίλων Διο(ν)υσίου
Ἁλαιεὺς ἀφίη[σιν]
[--------]ΝΟ[------]
[---------]ΤΗ[------]

XXIX: Ὀλυμπικὸς Ἀσκλη-
πιοδώρου Φαληρ[εὺς]
ἀφίησιν ἐλεύθερον
Ἀπατούριον, παραμείν[αντα]
ἑαυτῶι, ἀπιέναι
ξένον μετὰ ξένων
γῆς ὅπου ἂν βούληται
μη[θε]νὶ μηθὲν προ-
[σή]κοντα

XXX: Φιλίτιον Θαύμω-
νος Παλληνέως
θυγάτηρ μετὰ
κυρίου [-]ομίλου
Παλληνέως
ἀφίησιν ἐλευθέραν
Ἀφροδισίαν
τὴν ἑαυτῆς θε-
ραπαίναν, παρα-
μείνασαν ἑαυ-
τῆι κατὰ [----]

XXI a: Σύρον τὸν καλούμενον ΗΗΗ δρα. Traces of the text no. XXXI

b Διοβούλα Ταυροσίνου
θυγάτηρ Ἀδρηνίτης μετὰ
κυρίου Νίκωνος τοῦ Λυσα-
νίου Φρεαρρίου ἀφίησιν ἐ-
λευθέραν τὴν ἑαυτῆς θε-
ράπαιναν Ἰσιδώραν γένους
Θράτα, παραμείνασαν ἑ-
αυτῇ, ἀπιέναι οὗ ἂν βού-
ληται μηθενὶ μηθὲν προσ-
ήκουσα· ἐὰν δὲ βούληται
Ἰσιδώρα πρότερον ἀπούσ-
ιν, κατεβαλέτω Διοβούλ-
αι δραχμὰς ΙΙΙ· Διοβούλα Ταυροσίνου θυγάτηρ Ἀδρηνίτης
μετὰ κυρίου Νίκωνος τοῦ Λυσανίου Φρεαρρίου ἀφίησιν ἐλευ-
θέραν τὴν ἑαυτῆς θεράπαιναν Εὐφροσύνην εἴπερ
παραμείνασαν ἑαυτῆι, ἀπιέναι οὗ ἂν βούληται
μηθενὶ μηθὲν προσήκουσαν· ἐὰν δὲ βούλη-
ται

I-X are written on the front side, no. I on the pediment, nos. II/III and VI-X on two colums, nos. IV-V occupy the entire width of the stele; nos. XI-XII are written on the left narrow side, nos. XIII-XV on the left, nos. XVI-XXIV, XXVI-XXXI on the back side, in two or three columns; no. XXV is written on the top of the stele (on the tympanon), where also the texts nos. XVI and XXVI start [we correct the division of lines, omitted in ed.pr., in III 8/9, XIV 35-36, XV 49/50, 52/53 (?), and XX 9/10, 15/16, 19/20, Chaniotis] || I 1. Δαμᾶς reappears in no. VII, ed.pr. || II 3. ΕΑΤ, on the stone || V 7. Ἀθηνογένου, on the stone || VI 1-2. mixed marriage of a Milesian woman with an Athenian (cf. no. XXI b), ed.pr. || VII 10-13. these lines are written on the right column || XII 1-5. Ἀρχικλῆς is known from *I.Délos* 1898 (ca. 159-147 B.C.), ed.pr. || 46-47. it seems that the word γῆς was erroneously written twice, ed.pr. || XV. Euphrosyna was manumitted with no. XXI with the obligation of παραμονή; she paid the amount of 300 drachmai in order to be released from this obligation (cf. XXI a and b), ed.pr. || XVI 10-12. a written agreement (ὁμολογία) concerning the conditions of manumission was deposited in the sanctuary of Sarapis (cf. no. XX), possibly the one in Athens (in Plaka; cf. Paus. 1.18.4-5), ed.pr. || XIX 1-2. Theodoros was priest of Aphrodite on Delos in 112/111 B.C. (*I.Délos* 2229 and 2248 LL. 6/7), ed.pr. || 4-5. possibly [Εὐκλέ]ωνα; Eukleon served as κλειδοῦχος during the priesthood of Theodoros (*I.Délos* 2248 L. 12), ed.pr. || XX 15-19. cf. XVI || XXI. cf. XV || b 2 and 13. Ἀδρηνίτης, from Ἄδρηνα in Thrace (for another mixed marriage see V), ed.pr. || XXVI 1-2. Poseidonios possibly is identical with an ephebe in 106/105 B.C. (*F.Delphes* III 2 25 L. 4), ed.pr. || XXVII 1-2. [Θεοπρ]όλπου?, [Ἐπιτρ]όλπου?, ed.pr.

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830. Hephaistia (Kabeirion). Fragment (honorary inscription or dedication?), 4th/3rd cent. B.C. Upper right part of a base. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824)

67 no. 29 (ph.): [--- Προ]βαλίσιος

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831. Hephaistia (Kabeirion). Fragment (honorary inscription or dedication?), 3rd/2nd cent. B.C. Fragment of a marble plaque found in 1988 in the Hellenistic Telesterion. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 67 no. 30 (ph.).

[-----------]τιμε[----------------]
[------ ἐκ τ?]ῶν ἰδίω[ν ---------]
[-----------] τῶι οπω[-----------]
4 [-----------] τοῖς Κα[βείροις ---]
[----------------]ΕΙ[------------]

2. - - ῶν ἰδίω[ν - -], ed.pr. [[ἐκ τ?]ῶν ἰδίω[ν]; possibly a reference to a dedication or a building funded by an individual || 3. perhaps [--]τωι· ὅπω[ς δέ --], Chaniotis].

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832. Hephaistia (Kabeirion). Fragment, undated. Fragment (no further description) found in 1939; now lost. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 68 no. 32, on the basis of the notes of G.Libertini.

[------]ΟΙ[------------]
[------] δεσπ[---------]
[------]ΥΙΕΥΣ[--------]
4 [------ θρε]πτόν [-----]

[2. A form of δεσπότης; cf. L. 4; this text may refer to a manumission, Chaniotis] || 3. υἱεύς, ed.pr. [or the end of an ethnic, Chaniotis] || 4. - - θρε)πτόν, ed.pr. [whatever this may mean; (θρε)πτόν?, [θρε]πτόν?, Chaniotis].

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833. Hephaistia (Kabeirion). Fragments mentioning hieromnemones, undated. Two fragments of cornices (?) with Ionic kymation, found in 1937-39, probably in the Telesterion. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 66 nos. 26 (I) und 27 (II; ph.): **I:** ἱερομνήμω[ν] **II:** ἱερομνήμ[ων]

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834. Hephaistia (Kabeirion). Inscribed basin, late 4th cent. B.C. Two fragments of a marble basin, inscribed on the top of the rim. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 66/67 no. 28 (ph.): **A:** [---]Σ[--] **B:** [---]ΓΑΛ[---]

B. Possibly a personal name, e.g., Γαλαῖος, Γαλέστης, etc., ed.pr.

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835. Hephaistia (Kabeirion). Bronze disc, Hellenistic. Bronze disc with a cylindrical attachment (ψῆφος) found in the Hellenistic Telesterion. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 114 no. 56 (ph.): [ἱ]ερά

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836. Hephaistia (Kabeirion). Graffiti on pottery, 5th-2nd cent. B.C. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 100-116 nos. 1-55 and 56-63 (ph.), (re)publishes the graffiti on pottery and other clay objects found in the Kabeirion (cf. *SEG* XLV 1194 and XLVII 1328). Some of them had already been published by S.Accame, *ASAA* 19-21 (1941-1943) 105 nos. 23-25 (1/2, 18). The texts were inscribed after firing on pithoi (1-5), 'salt-sprinklers' ('saliere', κυλιχνίδες; 6-13), dishes (14-26), kantharoi (27-37, 58?), skyphoi (38-40), lekanai (41-44), cups (45-47), amphoras (48-53), a lamp (54), a krater (57), a terracotta figurine of a horse (55), and other vases (59, 61/62). Except for undeterminable fragments (3, 24, 33-37, 51/52, 54/55, 57, 62) and individual letters (23, 25/26, 39/40, 47, 59, 61), the graffiti often have the inscriptions τῶν Καβείρων (1/2, 5), Καβείρων (19), θεῶν (20/21), ἱερά (6-11, 29-32), ἱερόν (12/13, 42, 45/46), and ἱερός (14-17, 38). Two graffiti on amphoras consist of the letters λευ., possibly λευ(κός) with reference to wine (48 and 50, possibly 49). The date of most of the graffiti is difficult to determine (late 5th cent. B.C.: 42; mid-4th cent. B.C.: 6-13, 14-17; 4th cent. B.C.: 38-40; late 4th-early 2nd cent. B.C.: 18-26; 4th/3rd cent. B.C.: 27-37, 45-47; 3rd cent. B.C.: 5, 41, 43). We present a small selection of these texts; see also our lemma no. 837.

A:	[----]ένης Παλληνεὺς Κ[αβείροις]	(106 no. 18 = S.Accame, *art.cit.* 105 no. 25; dish; early 3rd cent. B.C.)
B:	[---]κλέης 'Αθ[μονεύς?]	(106/107 no. 22; dish)
C:	ἱερὰ Κ[αβείροις]	(108 no. 27; kantharos)
D:	'Αλέξιλ[λος] Ι [Καβείρο]ις	(108 no. 28; kantharos; 4th/3rd cent. B.C.)
E:	[--- τοῖ]ς Καβεί[ροις]	(111 no. 41; lekane; Hellenistic)
F:	Νικώ	(111/112 no. 43; lekane; early 3rd cent. B.C.)
G:	[---] 'Ερατὼ Ο[-----] [--------]ΑΙΚΩΝ[---]	(112 no. 44; lekane; 3rd cent. B.C.)
H:	Κορυδί(ου) δ'	(114 no. 53; amphora; undated)

D. The name is rare; attested on Lesbos (*IG* XII Suppl. 114), ed.pr. || H. Κορύδιος is a month in Mytilene; for similar dates on wine amphoras cf. *Agora* XXI, group Hc, nos. 5, 9, 11, 17/18, 23, C.Kritzas apud ed.pr.

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837. Hephaistia (Kabeirion). Dipinti on pottery, 4th-2nd cent. B.C. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 116-122 nos. 64-95 (ph.), (re)publishes the dipinti on pottery and other clay objects found in the Kabeirion. The inscriptions were painted with brown (64-67), red (68-71), and white color (72-95) on cups (64-67), amphoras (68-70), kantharoi (72-77), skyphoi (78-94), and a lamp (95). Besides an undeterminable fragment (70) and individual letters (68/69, 71, 95), the dipinti usually have the inscriptions ἱερόν (64-67; 65 = *SEG* XLVII 1328) and ἱεραί (72-77). The only longer text is the dedication of Andron, which is preserved on 17 sherds of skyphoi; the text is best preserved on no. 78: "Ανδρων 'Εν[μ--- Ι ἐκ Κερα]μέων Καβεί[ροις] (ca. 350 B.C.); the patronymic is best preserved on no. 83 ('Ενμ[---]); cf. Cargill, *Athenian Settlements* 435 notes 1508 and 1511.

838. Hephaistia (Kabeirion). Inscribed and stamped tiles, Hellenistic. Six fragments of tiles with graffiti (A) and stamps (B-G) found in the Telesterion. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 115 no. 60 and 123/124 nos. 96-101 (ph.): A: [---]ΚΑΛΗ | [---]ΠΟ | [---]ΥΝ[---] (115 no. 60) B: δη[μοσία] (123 no. 96) C: τὰ Ἡφ[αιστείας] (123 no. 97) D: [δ]ημοσί(α) (123 no. 98) E: [δη]μοσί(α) (124 no. 99) F: δημ[οσία] (124 no. 100) G: δη[μοσία] (124 no. 101)

C. τὰ Ἡφ[αιστείας], sc. κέραμα; this shows that the Kabeirion was built by the city of Hephaisteia, M.Sève, *BE* (2002) no. 50.

839. Hephaistia (Kabeirion). Stamped pottery, Hellenistic. Four vases with stamped inscriptions. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 124/125 nos. 102-105 (ph.): A: Γλαῦκος (124 no. 60; rim of open vase) B/C: Διο. (125 nos. 103/104; kantharoi) C: ἱερός (125 no. 105; dish)

A-C. The names or abbreviated names of potters, ed.pr.

840-861. Hephaistia (Kabeirion). Amphora stamps, 4th-3rd cent. B.C. 18 stamped amphora handles. Ed.pr. L.Beschi, *art.cit.* (our lemma no. 824) 125-131 nos. 106-123 (ph.).

840: 125 no. 106. **Thasian amphora, ca. 350 B.C.**: Θασίων | ΝΟΣΙΚΑΔΟΥ vase

841: 126 no. 107. **Thasian amphora, ca. 325-310 B.C.**: Θασίω[ν] | Κρινομένης helmet

842: 126 no. 108. **Thasian amphora, ca. 325-310 B.C.**: Θασί[ων] | Ἡρόδοτος sword

843: 126 no. 109. **Thasian amphora, ca. 325-310 B.C.**: Θασίων | Ἀριστομένης helmet

844: 127 no. 110. **Thasian amphora, undated**: [Θασ]ίων vase

845: 127 no. 111. **Thasian (?) amphora, ca. 325-310 B.C.**: Νικο.

846: 127 no. 112. **Thasian amphora, 4th cent. B.C.**: ΚΑ dolphin

847: 127 no. 113. **Thasian amphora, undated**: A

848: 128 no. 114. **Thasian (?) amphora, undated**: A

849: 128 no. 115. **Thasian amphora, undated**: N

850: 128 no. 116. **Thasian amphora, undated**: ATB

851: 128 no. 117. **Knidian amphora, ca. 200-150 B.C.**: Κνίδιον Ἀρ[ι]|στοκλεῦς

852: 129 no. 118. **Knidian amphora, ca. 150 B.C.**: ἐπὶ Διογέ|νευς Δημ|ητρίου Κνί(διον) caduceus or trident

853: 129 no. 119. **Knidian amphora, ca. 150-100 B.C.**: [ἐπὶ] Καλλιδάμα Κ[νίδιον]

854: 129/130 no. 120. **Amphora stamp, 3rd cent. B.C.** Amphora handle of the 'Parmeniskos group' [cf. our lemmata nos. 613-615 and 860, Chaniotis]: Μικίωνος

855: 130 no. 121. **Koan amphora, undated**: Δημο|νόμου

856-859: Vacant.

860: 130 no. 122. **Amphora stamp, 3rd cent. B.C.** Amphora handle of the 'Parmeniskos group' [cf. our lemma no. 854, Chaniotis]: Ἡγησίνου

861: 130/131 no. 123. **Amphora of Hephaistia.** See *SEG* XLVII 1329.

862. Hephaistia (Kabeirion). Ostracon with an inventory of vases belonging to Dekm(n)os, 3rd cent. A.D. *SEG* XLVII 1330. L.Beschi, *art.cit.* (our lemma no. 824) 116 no. 63 (dr.), presents a new edition.

ἔχι Δέκμ{ν}ος κ[-----------]
τρῖς (σ)τάμνους με[γάλους],
τρῖ(ς) κοτύλα(ς) Η[---]
4 προχύματα
δέκα κύθρ[ας]
τρῖς κυάθ̣[ους]

2. The scribe originally wrote ΔΥΟΤΑΜΝΟΥΣ and then corrected the number to τρῖς, B. || 3. ΤΡΙΚΟΤΥΛΑΤΕ; the scribe replaced the last two letters (τέ[σσαρα?]) with the letter H (8?), B. || 5. originally ἑπτά, later corrected to δέκα, B.

IMBROS

863. Imbros. Christian inscriptions, 4th-6th cent. A.D. C.Asdracha, *AD* 53 A (1998) [2002] 508-512 nos. 241-243 (ph.; dr.; French translation), re-edits three early Christian dedicatory inscriptions: *CIG* 8868 (242); A.Conze, *Reise auf den Inseln des Thrakischen Meeres* (Hannover 1860) 92 (243), 102 (241).

THASOS

864. Thasos. Amphora stamps. In his general introduction to the study of amphora stamps Y.Garlan, *op.cit.* (our lemma no. 1684), often focuses on the production and distribution of Thasian amphoras and on their stamps; we single out the discussion of local pottery workshops (33-65), the engraving of the seals (93-112) [cf. *SEG* XLIX 1175]. M.Debidour in *L'artisanat* -- (our lemma no. 523) 165-175, points to the difficulties in determining a relation between individual production sites of Thasian amphoras and the places to which amphoras were exported. For Thasian amphora stamps see our lemmata nos. 567, 614/615, 840-850.

865. Thasos. Prosopography. A.J.Graham, *art.cit.* (our lemma no. 866) 324-327, compiles a list of 49 persons mentioned in the Hippocratic *Epidemics* and known from public Thasian inscriptions of the 5th cent. B.C.

866. Thasos. Regulations concerning the upkeep and cleaning of streets, ca. 470-460 B.C. *SEG* XLII 785; XLVIII 1166 (*Nomima* II 95). The topographical questions that this inscription raises are discussed in detail by A.J.Graham, *ABSA* 95 (2000) 301-324. G. interprets the ὄχθη (L. 1) as a 'quay' (cf. *I.Ephesos* 23 LL. 13/14) and identifies it with the mole on the north side of the commercial harbour (303-305). The location of the sanctuary of the Χάριτες (LL. 2/3 and 41) is unknown; it cannot be the Passage of the Theoroi (as suggested by H.Duchêne; see *SEG* XLII 785), which G. regards as a propylon (306-311). In LL. 41-44 the sanctuary of the Charites is mentioned in connection with buildings where money exchange and banqueting took place (τῶν οἰκημάτων ἔνθα τὸ ἀργυραμοιβήιον καὶ ἔνθα τὸ συμπόσιον) and with a street which ran alongside the prytaneion (ἡ ὁδὸς παρὰ πρυτανήιον), marking the confines of a specific area (ἐν τῶι μέσωι τούτων). Since the word ἀγορά is not used in this context, it follows that this central, public space comprised more areas than the agora. The word οἰκήματα can designate the separate units in a stoa (e.g., *SEG* XXVIII 953 LL. 64-66; Y.Béquignon, *BCH* 59, 1935, 514-519 = N.I.Giannopoulos, *AE* 1934/35, 140-150); therefore, the οἰκήματα which housed the ἀργυραμοιβήιον and the συμπόσιον must be a single group of buildings. The συμπόσιον, a banqueting place, was possibly a prytaneion annex or was used for rituals other than the public meals of the prytaneion; the exact location of the πρυτανεῖον, in the close vicinity of the agora, remains unknown (311-318). All in all, the regulations deal with a long and important road, which linked the two ends of the city and ran close to its center; they then turn to another important and fairly long road, from the Herakleion to the sea; both these roads pass through residential areas; finally special arrangements were made for the central public area. In connection with the topographical information in the *Epidemics*, one can identify several areas in which the elite lived: near the sanctuaries of Herakles, Artemis, and Dionysos, παρὰ τὸ τεῖχος, παρὰ τὸ καινὸν τεῖχος, and ἐν ἀκτῇ. The street from the Herakleion to the sea included the 'red light' district (cf. *SEG* XLVIII 1166) [cf. A.Henry, *ABSA* 97 (2002) 217-221, to be presented in *SEG* LII, Chaniotis].

H. Duchêne, *Topoi* 10 (2000) 42-47, summarizes the recent publications on this inscription, discussing in detail the interpretation of LL. 30-33 by A.J.Graham (*SEG* XLVIII 1166) as a reference to prostitutes. D. observes that there are no parallels for the use of the expression κατοικίαι δημόσιοι in the meaning 'brothels'; these houses are 'des maisons appartenant au domaine public'. Women were not allowed to look out of windows in these houses, because this activity was associated with prostitution, but possibly also in order to prevent them from watching the spectacle which took place on the street (cf. prohibitions against the participation of women in the cult of Herakles in Thasos).

On the designation of streets in this text see also E.Greco in M. Castoldi (ed.), *Koina. Miscellanea di studi archeologici in onore di Piero Orlandini* (Milan 1999) 223-229; *non vidimus.*

867. Thasos. Sacred regulation concerning the cult of Herakles, early 5th cent. B.C. *IG* XII Suppl. 414 (*LSCG Suppl.* 63). S.Scullion, *ZPE* 132 (2000) 166/167, reprints the text (English translation) and interprets the prohibition on ninth-sacrifice (L. 5: οὐ[δ'] ἐνατεύεται) as the obligation to perform a holocaust sacrifice. The expression οὐδ' ἀθλεῖται refers to the prohibition on using portions of sacrificial meat as prizes in contests (for this practice cf. *IG* XII 7 515 = *LSCG Suppl.* 61 LL. 79-81; *Syll.*[3] 958 = *LSCG* 98 LL. 32-36).

868. Thasos. Law regulating the wine trade, 411/410 B.C.? *IG* XII Suppl. 347 I LL. 5/6; *SEG* XXXVI 791; *XXXVIII 1944, 1949; XLVIII 2134. M.L.Lawall, *Hesperia* 69 (2000) 79, in a discussion of commercial graffiti on wine amphoras in Athens (see our lemma no. 130), argues that the law stipulates that decanted quantities of wine must be indicated on the storage vessels. 'The pithoi belong to the seller, not the buyer.... The wine being sold is "in the pithoi"; it is neither being sold into another's pithos, nor does the purchase necessarily involve the pithos itself.'

EUBOIA

869. Chalkis. Honorary decree for Archenous, 2nd/1st cent. B.C. *IG* XII 9 899. F.Canali de Rossi, *Selezione* -- (our lemma no. 1685) 32-34 no. 144, republishes this text (Italian translation), restoring in L. 1 (initio) [ἀποδο]χῆς ἐκοινώνησεν (ἀρχῆς, *IG*).

870. Chalkis. Epitaphs. *SEG* XLV 1215/1216. A.Martin, *AC* 69 (2000) 438, points out that these texts had already been presented in *SEG* XXXV 968.

871. Eretria. Onomastics: Ὠρωπόδωρος. The evidence for the name Ὠρωπόδωρος, as D.Knoepfler in *Greek Personal Names* 81-98, shows, is limited to only two cities: Oropos (two instances) and Eretria, where this name and the related names Ὠρωποκλῆς, Ὠρωπιάδης, Ὠρώπιχος, and Ὠρωπίνης are limited to the city and its immediate neighbourhood facing the territory of Oropos. In composite names consisting of a proper name and -δωρος the first component is the name of a god, a divine epiklesis, the name of a hero (never a city founder), and a toponym (mountain or river). In the case of Ὠρωπόδωρος the first component is the name of a hero associated with a homonymous river [for names deriving from river-gods see R.Parker, *art.cit.* (our lemma no. 25) 59-61; P. (55) associates Ὠροπόδωρος with Amphiaraos' shrine, which is less probable, Chaniotis]; the hydronym Ὠρωπός is attested by Philostratos (*Imag.* 1.27.3; for similar hydronyms cf. Ἴνωπος, Εὔρωπος and Αἴσηπος). The river Ὠρωπός is none other than Ἀσωπός (93-98), the name Ὠρωπός resulting from the Eretrian rhotacism and an alteration of the initial vowel caused by krasis (παρὰ τὠσωπῶι = παρὰ τὠρωπῶι) [in the same sense, L.Del Barrio Vega in *Κατὰ Διάλεκτον. Atti del III colloquio internazionale di Dialettologia greca* (Napoli 1997) [1999] 553-573, mentioned by K. in a post scriptum on p. 98; L.Dubois, *BE* (2001) no. 140, objects: "je ne connais pas d'autre exemple de toponymes grecs issus d'une mécoupure après crase. Je préfèrerais admettre l'hypothèse d'une assimilation vocalique que l'on retrouve par exemple dans Ἐρχομενός > Ὀρχομενός"]. The composita of Ὠρωπ- were probably created in Eretria, possibly in the context of struggles for the defence or recovery of Oropos, the market-place which the Eretrians had established close to the mouth of Ἀσωπός/Ὠρωπός and lost to Athens in 457 B.C. (93-98). In this context K. remarks that there was only one city by the name of Ὠρωπός (90/91) and that a river Ὠρωπός, believed to have existed in Thesprotia, is the product of a wrong reading of the relevant inscription (91/92 and postscriptum on p. 98) [see *SEG* XLVIII 678]. See also our lemmata nos. 488 and 877.

872. Eretria (territory of: Aliveri). Inscriptions. A.Chatzidimitriou, *Ἀλιβέρι. Συμβολὴ στὴν ἀρχαιολογικὴ ἔρευνα τῆς περιοχῆς* (Athens 2000) 30-34, presents the epigraphic finds from Aliveri (ancient Tamynai?): *IG* XII 9 90-91, 96-109, 101, 109, 111-123, 237, *IG* XII Supl. 540-543; ; *SEG* XXVI 1042; XLVIII 1176/1177; *AAA* 2 (1969) 28; *BCH* 76 (1952) 223 (cf. D.Knoepfler, *CRAI* 1988, 411 note 115); *BCH* 77 (1953) 218; *AD* 23 A (1968) 103 no. 12. C. points out that the relief in *IG* XII 9 101 dates to the 4th cent. B.C., the

inscription to the 1st cent. B.C/A.D. (33/34).

873. Eretria. Religion: Cult of Poseidon. The worship of Poseidon is well attested in Euboia, but it seems absent in Eretria. D.Knoepfler in *Μύρτος* 335-349, corrects this impression by pointing out the existence in Eretria of the month Ἱππιών, which derives its name from the cult of Poseidon; the personal names Πετραῖος and Πετραίων are possibly related to Poseidon Petraios; also Poseidon's son Ὀρίων was worshipped in Eretria (Diod. 4.85). More evidence for Poseidon's presence in the pantheon of Eretria is offered by the boundary stone of the sanctuary of Ναύστολος (*IG* XII 9 256; *IG* XII Suppl. p. 184) probably a maritime hero, and two new inscriptions (see our lemmata nos. 874 and 876). Although this evidence shows that Poseidon played an important part in the cults of Eretria, it does not prove that his cult was introduced to Mende (Chalkidike) from Eretria. The cult of Poseidon on cape Ποσείδιον near Mende is now epigraphically attested (*SEG* XLII 617; XLIII 428/429; XLV 776; XLVI 769; XLVII 939). See also our lemma no. 478.

874. Eretria. Altar of Amphitrite, Hellenistic period. Two joining fragments of the upper part of a marble plaque, part of an altar (?); found re-used in the sanctuary of Apollo Daphnephoros. Ed.pr. D.Knoepfler, *art.cit.* (our lemma no. 873) 343-345 (ph.): Ἀμφιτρίτης

The cult of Amphitrite was probably practiced in the sanctuary of Poseidon; this plaque may have been part of a multiple altar like the one described by Pausanias (1.34.3) in the Amphiaraion of Oropos, ed.pr.

875. Eretria (area of: Amarynthos). Epitaph, 4th cent. B.C. Stele with anthemion found by D.Knoepfler in 1971. D.Knoepfler, *art.cit.* (cf. our lemma no. 871) 83 note 9, provides the information that the stele preserves the names Φιλῖνος and [Ὠ]ρωπίνης.

876. Eretria. Epitaph of Zoilos erected by the association of the ὀγδοϊσταί, ca. 150 B.C. Marble stele with triangular top. Ed.pr. P.Knoepfler, *art.cit.* (our lemma no. 873) 345-349 (ph.).

.ΩΝΑΝΩ
τὸ κοινὸν
τῶν ὀγδοϊστῶν

4 Ζωΐλον
Θεοφίλου

For epitaphs erected by associations cf. *IG* XII 9 260 (κοινὸν τῶν βουκόλων); *SEG* XXXI 807, on the contrary, was a statue dedicated by the κοινὸν τῶν Ἀμφιαστῶν; cf. also the honorary inscriptions set up by the κοινὸν τῶν μελανοφόρων καὶ ὑποστόλων (*IG* XII Suppl. 571) and the νουμηνιασταί (*IG* XII 9 1151), ed.pr. || 1. [τ]ῶν ἄνω, i.e., 'of the living', ed.pr. || 2-3. a cult association which held its celebrations on the eighth day of each month,

i.e., probably on Poseidon's sacred day (birthday), ed.pr.

877. Eretria. Fragment, undated. Fragment of a stele found in the gymnasion. Mentioned by D.Knoepfler, *art.cit.* (our lemma no. 871) 83 note 9: 'Ωρωπ[---]

CRETE

878. Crete. Economy. A.Martínez Fernández in M.Martínez Hernández et alii (edd.), *Cien años de investigación semántica: de Michel Bréal a la actualidad. Actas del Congreso Internacional de Semántica. Universidad de La Laguna, 27-31 de octubre de 1997* II (Madrid 2000) 1139-1150, collects the vocabulary related to economic activities in Cretan inscriptions; discussion inter alia of the words ἀντάτας, ἐνεχυράζω, ἐπινομία, ἐπιπόλαιον, θνατόν/ἀθάνατον, καρταίποδον, κατακείμενος, κατατίθημι, οἰκία, πράττω, πρόβατον, στέγα, φυταλιά, χρέος, χρήματα, χρημάτιξις, and τὰ χρήϊα.

879. Crete. Epigrams. V.P.Vertoudakis, *Epigrammata Cretica. Λογοτεχνικοὶ τόποι καὶ μύθοι τῆς Κρήτης στὸ ἀρχαῖο ἑλληνικὸ ἐπίγραμμα* (Herakleion 2000), studies the literary topoi referring to Crete, Cretan life, Cretan myths, and the Cretans in ancient poetry, making ample use of Cretan epigrams (primarily funerary epigrams). The motifs which appear most common in the inscriptions are related to the activities of the Cretans as warriors and mercenaries (27-61), hunters (61-87), shepherds (87-99), and pirates (101-106); cf. *IG* IV 1117 (50-53); *IG* XII 3 47 (45/46); *SEG* VIII 269 (41-43); *I.Cret.* I VIII 33 (55-57); *I.Cret.* I XXII 59 (83-85); *I.Cret.* II XXIII 22 (57-60); *I.Cret.* III IV 36/37, and 39 (79-83); *I.Cret.* IV 243 (53-55); *GV* 1076 (44/45). Another popular subject is the mythological figure of Minos (135-166); cf. *IG* XII 6 2 740 (144/145); *I.Cret.* III IV 37 (158-160), 38 (161/162); *GV* 699, 709, 943, 1693 (137-139, 160/161). For a summary see id. in *Πεπραγμένα* -- A1 (our lemma no. 734) 83-90 (with particular focus on Hellenistic poetry).

After discussing the language of two epigrams (see our lemmata nos. 910 and 931) M.Bile in *Philokypros* 57-60, argues that epigrams appear in Cretan epigraphy after the use of the dialect had become less common; the individuals expressed themselves as soon as the civic communities, which used the dialect, stopped being living institutions. The clear Homeric influence reflects the lack of a local poetic tradition and of creative originality.

For the portrayal of women in the Cretan epigrams see M.W.Baldwin Bowsky, *art.cit.* (our lemma no. 886) 60-62.

880. Crete. Federalism in West Crete. On the basis of a comparison of the numismatic material from Polyrhen, Kantanos and the confederation of the Oreioi in the second half of the 3rd cent. B.C., M.I.Stefanakis in *Πεπραγμένα* -- A3 (our lemma no. 734) 249-262, argues that Polyrhen sought an economic and political cooperation with the Oreioi, to whose federal state Kantanos may have belonged. For the Oreioi see also our lemma no. 883.

881. Crete. History of epigraphic research. A.Magnelli, *Creta Antica* 1 (2000) 217-223, summarizes the epigraphic research of F.Halbherr on Crete (1882-1928). A.Johnston in D.Huxley (ed.), *Cretan Quests. British Explorers, Excavators, and Historians* (London 2000) 182-187, presents an overview of the epigraphical studies of British archaeologists in Knossos, Phaistos, and Palaikastro. See our lemma no. 929.

882. Crete. Law: Adoption. G.Capdeville in *Πεπραγμένα* -- A1 (our lemma no. 734) 175-204, discusses in detail the regulations concerning adoption in Crete (especially in Gortyn); discussion of *SEG* XXXII 908; XXXIII 727 [which is not Roman, but Hellenistic; cf. *SEG* XLIII 604, Chaniotis]; *I.Cret.* IV 15, 20/21, 72 col. X 33-XI 23 (text; French translation).

883. Political history: the Chremonidean War. E.I.Mikroyannakis in *Πεπραγμένα* -- A2 (our lemma no. 734) 299-312, attempts to determine the cities which supported the alliance of Athens, Sparta, and Antigonos Gonatas in the Chremonidean War. To the cities which are traditionally regarded as members of this alliance (Aptera, Gortyn, Itanos, Olous, Phalasarna, Polyrhen, Rhithymna, and perhaps Lyttos) [see Chaniotis, *Verträge* pp. 32/33 with notes 147/148], M. adds the confederation of the Ὄρειοι, recognizing in a Cretan from this federal state who was buried in Lakonia (*IG* V 1 723) a victim of this War (301/302). He also speculates that the men who were honored in Olous during the Chremonidean War (*I.Cret.* I XXII 4 A) were envoys who participated in 'a conference like Yalta, trying to face some problems of the Chremonidean War' [Πάτροκλος and Καλλικράτης were Ptolemaic officers, and there is no indication that the other men were envoys and not soldiers, Chaniotis]. M. regards Praisos (cf. *I.Cret.* III VI 9), Eleutherna, and Hierapytna as allies of Antigonos Gonatas, supporting the view that the king Antigonos, who concluded treaties with Hierapytna and Eleutherna (*I.Cret.* II XII 20 = *Staatsverträge* 501; *I.Cret.* III III 1 = *Staatsverträge* 502), was Gonatas and not Doson; he bases this view on the mention of ἔκγονοι of the Macedonian king in these treaties and on the assumption that the phrase Ἀντίγονος καὶ Μακεδόνες (*Staatsverträge* 501) was not officially used by Doson (see our lemma no. 727).

884. Crete. Relations with Egypt. N.Papadakis in A. Karetsou (ed.), *Κρήτη - Αἴγυπτος. Πολιτισμικοί δεσμοί τριών χιλιετιών* (Athens 2000) 188-194, summarizes the political relations between Ptolemaic Egypt and Crete (reference to *IG* XII 3 466; *I.Cret.* I XXII 4; III IV 2-4, 9, 18; IV 176, 181, 208) and discusses briefly the introduction of Egyptian cults in Crete. The role played by Cretan mercenaries for the introduction of these cults is stressed by A.Chaniotis,

ibid. 211/212 (cf. our lemma no. 1550); for the archaeological evidence for the cult of Egyptian deities in Roman Gortyn see A.Di Vita, *ibid.* 232-243.

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885. Crete. Wine-trade. A.Marangou in A.Karetsou (ed.), *op.cit.* (our lemma no. 884) 250-253, discusses the evidence for wine-trade between Crete and Egypt in the Hellenistic and Roman Imperial period and presents photos of four Hierapytnian amphoras with the name Σῶσος (cf. *SEG* XLV 1244 and our lemma no. 976).

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886. Crete. Women in Roman Crete. M.W.Baldwin Bowsky in *Πεπραγμένα* -- A1 (our lemma no. 734) 51-70, identifies local traditions and Roman influence with regard to the position of women in Roman Crete. Local traditions are recognized in the right of women to own property (*I.Cret.* IV 72), in mobility and migration (on 62, examples of Cretan women known from other areas through inscriptions and papyri); Roman influence is evident in the onomastic material, in personal, official, and imperial patronage, and possibly in economic activities.

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886 bis. Amnisos (territory of Knossos). Lamps, 3rd/4th cent. A.D. *I.Cret.* I II 2. Republished by N.Poulou-Papadimitriou, *AE* 139 (2000) [2001] 216-218 nos. 108/109 (ph.), who reads the signature as Ευ[.]υ. and attributes it to a local worksop of Εὔπορος. [Ευ[.]υ can hardly be an abbreviation for Εὐ[π](όρο)υ; probably Εὐ[τ]υ(χῆδος), Εὐ[τ]ύ(χους) or Εὐ[τ]ύ(χητος); see A.Chaniotis in J.Schäfer (ed.), *Amnisos* (Berlin 1992) 320 nos. I 16 a/b, Chaniotis].

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887. Diktynnaion. Treaty between Polyrhen and Phalasarna, early 3rd cent. B.C. *I.Cret.* II XI 1; *Staatsverträge* 471; Chaniotis, *Verträge* no. 1. The discovery of another copy of this treaty (our lemma no. 936) permits a new restoration of this inscription.

Θεοί·
[τάδε συ]ν̣έθεντο Πολυρήνιοι καὶ Φαλασάρνιοι ἐναντ̣ί̣ο̣ν̣ Κλεωνύμου [καὶ]
[τῶν ἄλλ]ω̣ν Λακεδαιμονίων οὓς ἀπέστειλε̣ ἁ̣ [π]ό[λι]ς, Ἰσοδάμου̣ Κ̣ε̣[ρβίδα, Ἀ]-
[ναδέο]ς· φίλον καὶ ἐχθρὸν τὸν αὐτὸν ἦμεν ἀπὸ [τᾶς πρώτας ἁμέρας νῦν τε καὶ εἰς]
[τὸν ἀεὶ χρόνον τὰ κατὰ Κρήταν, πόλι]ν καὶ [γᾶν ἔχοντες] τὰν αὐτῶν ἑκατ[έ]-
[ρους] κατὰ [τὰ ἀρχαῖα, νόμοις χρωμένους τοῖς ἑαυτῶ]ν ἑκατέρο[υς· ὅφφ]α̣ ἂν ἐκ τῶν
[πολεμίων λανβάνωμεν καλούντων] τῶ̣ν Πολυρηνίων ἂν (?) παργένωνται μέ[στε]
[εἴκοσι ἄνδρες λανχανόντων τὸ τέταρτον μ]έρ̣[ος οἱ] Φαλασάρνιοι τῶ̣ν [λα]-
[φύρων καὶ τῶν χρημάτων --]

[Restored on the basis of our lemma no. 936; we do not record earlier restorations (see Chaniotis, *Verträge* no. 1) || 7. καὶ παργένωνται, *I.Cret.*; ἂν παραγένωνται in our lemma no. 936; perhaps ἂν κα παργένωνται, Chaniotis].

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888. Eleutherna. Christian inscriptions. Y.Z.Tzifopoulos in P. Themelis (ed.) *Πρωτοβυζαντινὴ Ἐλεύθερνα, Τομέας Ι. Δεύτερος τόμος* (Rethymno 2000) 237-261 (English translation; ph.), (re)publishes the early Christian inscriptions found in the area of the bishop's palace. Cf. id., *Νέα Χριστιανικὴ Κρήτη* 20 (2001) 47-55, for a Greek summary. We present a comparatio numerorum with *SEG* and *An.Ép.* For the new texts see our lemmata nos. 889-896. See also our lemma no. 888 bis.

SEG XLIV	Tzifopoulos	*SEG* XLV	Tzifopoulos	*An.Ép.*	
721	3	1267	1	(1996) no. 1662	1
		1269	10	(2000) no. 1582	1
SEG XLV		1270	4		
1265	3	1271	5		
1266	12				

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888 bis. Eleutherna. Dedication for an emperor, late Imperial period. *SEG* XLIV 721; XLV 1265. Republished by Y.Z.Tzifopoulos in *op.cit.* (our lemma no. 888) 244/245 no. 3 (ph.), who suggests restoring [Χρ]ιστοῦ τύ[χωμε]ν̣ νείκης καὶ αἰωνίου δ[ιαμονῆς] or δ[όξης] or [ὑπὲρ τῆς τοῦ Χρ]ιστοῦ τύ[χης κα]ὶ̣ νείκης καὶ αἰωνίου δ[ιαμονῆς] or δ[όξης], and dates the text to the 5th or 6th cent. A.D. S.Follet and O.Salomies, *An.Ép.* (2000) [2003] no. 1583, recognise here the titulature of an emperor of the late Imperial period [cf. already *SEG* XLV 1265] and suggest restoring [ἀρχιερέως or Παρθικοῦ μεγ]ίστου.

889-896. Eleutherna. Christian inscriptions, 5th-7th cent. A.D. Eight inscriptions in the area of the bishop's palace. Ed.pr. Y.Z.Tzifopoulos in *op.cit.* (our lemma no. 888) 244-254 (ph.).

889: 244 no 2. Cf. P.Themelis, *Κρητικὴ Ἑστία* 5 (1994/1996) 273. **Mosaic inscription, ca. 430-450** A.D. Mosaic panel in the narthex of the early Christian basilica; blue pebbles were used for the inscription.

[--- ca. 5-7 ---]
[..ὁ]δόν
[μ]ου εἰς
[τ]όπον
[τ]οῦτον
ὃν ἔκτι-
σας· πόλ-
ιν ΗΜΙΑΤΩ
.Ο.ΤΟΥ.Α
ΝΟΝΕΙΣΩ
Σ̣ΤΡΣ̣[..]

The text is an exhortation to the faithful for reverence as they enter into the narthex, Th. || 1-2. [δεῖξον or κατεύθυνον or ὁδήγησον εὐθείαν τὴν ὁ]δόν, ed.pr. || 9-10. ἄν|(θρωπ)ον?, ed.pr. || 11. σ(ω)τ(η)ρί(α)ς ?, ed. pr.

890: 248 nos. 6-7. **Epitaph, ca. 500-650** A.D. Fragment of a limestone plaque.

A	B
[† ἀν]επαύσατο	†ἀνεπ[αύσατ]-
[....]ρίας ο̣[-] ʹ	ο Ζα[χαρίας ?]
[....]Ρ̣Ι̣[----]	[---------------]

A 2. [Ζαχα]ρίας?, ed.pr.

891: 250 no. 8-9. **Epitaph, 500-650** A.D. Three joining fragments of the lower part of a limestone plaque.

A	B
[------------------]	[----------------]
v μα[καρ?--------]	[------]ανα v
v μ(η)ν(ὶ) v ΙΕ̣[--]	[------]ιενου v
v ἰνδ(ικτιῶνι) vv ςʹ	[------]ι̣ου γʹvvv
bird	[ἰ]νδι(κτιῶνι) ςʹvvvv

892: 251 no. 11. **Prayer?, ca. 450-650** A.D. Fragment of ■ limestone plaque found in the basilica: [------]ΑΝΑΓΙΓΝΩΚ̣ΟΝ̣Λ̣[------]

1. ἀναγιγνώ(σ)κον(τ)[ες?], ed.pr.

893: 253 no. 13. **Christian acclamation, ca. 450-650** A.D. Fragment of a limestone plaque found to the south of the basilica: [Ἰ](ησοῦ)ς Χ(ριστὸς) | Χ(ριστὸ)ς | νηκ[ᾶ]

894: 253 no. 14. **Incertum, ca. 500-650** A.D. Upper part of a limestone parapet found in the basilica: Ω | vacat | C

895: 254 no. 15. **Christian symbol, 500-650** A.D. Small limestone plaque found in a cistern; two crosses and the letters A and Ω are arranged around the four corners of a cross.

896: 254 no. 16. **Fragment, 500-650** A.D. Lower left part of a limestone plaque

[-------------]	ΦΛΕ̣Λ̣[-------]
Λ̣Ο̣[-----------]	ΝΑΞΖΡ̣[------]

897. Gortyn. History. In a reconstruction of the early history of Gortyn (ca. 1200-500 B.C.), P.Perlman in *Polis & Politics* 59-89, exploits in a thorough manner the epigraphic and archaeological evidence; the subjects discussed include settlement history, the emergence of the

polis and the Gortynian expansion in the plain of Mesara, the diverse origin of the population and the ethnic diversity in the elite, the connections with Arkadia and Lakonia, the inscription of laws on the walls of the temple of Apollo Pythios from the late 7th cent. B.C. onwards, the topography of the city (*I.Cret.* IV 6: ναοί; *I.Cret.* IV 9: ἀγρεῖον; *I.Cret.* IV 43 Bb: ἀγορά), the Gortynian tribes (with the suggestion that Αὐτολῆται may be connected with the Arkadian figure Αὐτόλαος), the possible introduction of new φυλαί after the end of the 5th cent. B.C., the community of the Ἀμυκλαῖοι and the early history of the cult of Ἀπόλλων Ἀμυκλαῖος (*I.Cret.* IV 172) [cf. *SEG* XLVI 1213 and XLVII 1381, Chaniotis].

897 bis. Gortyn. Inscriptions in the 'praetorium'. G.De Tommaso in A.Di Vita (ed.), *op.cit.* (our lemma no. 903bis) 343-347 and 384-387, lists the inscriptions found in the 'praetorium' and discusses them in connection with the building activities in the late 4th cent. A.D.: *SEG* XLV 1292; *I.Cret.* IV 275, 284 a, 284 b, 312-322, 324, 336 a/b.

898. Gortyn. Law: codification. H.van Effenterre - M.van Effenterre in E.Lévy (ed.), *op.cit.* (our lemma no. 899) 175-184, endorse the view that no real law code exists in Gortyn, but they also observe a progress towards the creation of a code or codes between ca. 550 and 450 B.C. (cf. *I.Cret.* IV 41, 45, 48/49, 72, 75 B). Signs of this progress are theoretical reflexions in legal documents, references to preexisting laws and to penal tarifs, the degree of literacy, and the arrangement of related laws on inscriptions.

899. Gortyn. Law, 5th cent. B.C. *I.Cret.* IV 41 (Koerner, *Gesetzestexte* no. 127; *Nomima* II 65). After a detailed discussion of all passages of this text in which the verb ἐπιδίομαι occurs (col. I LL. 7-10, II LL. 3-6, 12-15, III LL. 45/46, 49-52, 53/54, VII LL. 1-4), M.Bile in E.Lévy (ed.), *La codification des lois dans l'antiquité. Actes du Colloque de Strasbourg, 27-29 novembre 1997* (Paris 2000) 141-159, argues that this verb is used in the meaning 'to bring' (an animal or an object). In col. IV LL. 1-17, the verb is used in the meaning 'to bring unlawfully'; according to this interpretation, this passage deals with theft committed by an ϝοικεύς or by a κατακείμενος.

900. Gortyn. 'Law Code', 5th cent. B.C. *I.Cret.* IV 72. Based on the observation that cross-references are very frequent in the 'law code' (col. III 20/21, 29/30, VI 12-16, IX 15-17, 20/21, X 44/45, XI 19-23, 26-29, 29-31, XII 1-5, 6-9, 13/14), E.Lévy in id. (ed.), *op.cit.* (our lemma no. 899) 185-214, convincingly argues that the entire document was conceived as a unit. The use of various symbols, vacats, and asyndeta allow L. to recognize an arrangement of the content in seven chapters: 1) prohibitions against seizure and regulations concerning the status and ownership of slaves (col. I 2-II 2 + XI 24/25); 2) sexual offences (col. II 2-45); 3) divorce and widowhood (col. II 45-IV 23 + XI 46-55); 4) inheritance (col. IV 23-VI 2 + XI 31-45); 5) separate ownership of goods within the family (col. VI 2-46); 6) the πατροιῶκος (col. VII 15-IX

24 + col. XII 6-19); 7) adoption (col. X 33-XI 23). Certain passages (especially those concerning the πατροιῶκος and adoption) may be regarded as 'petits codes', but other sections are less systematic. Despite the tendency of the 'code' to treat the subjects exhaustively, the document remains elliptical. On 204-214, a new translation of the entire text in French.

I.Malagardi - I.Kontos in *Πεπραγμένα* -- A2 (our lemma no. 734) 199-232, present a report on an electronic analysis of the text of the 'Law Code' [of its modern Greek translation!, Chaniotis]; this work has primarily focused on the syntactical structure of the text.

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901. Gortyn. Decree concerning Gortyn's relations to Samos, ca. 250-200 B.C. For a new fragmentary decree of Gortyn concerning its relations to Samos see *IG* XII 6 1 144 (cf. our lemma no. 810).

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902. Gortyn. Building inscription, 2nd cent. B.C. *I.Cret.* IV 251. A.Chaniotis, *Eulimene* 1 (2000) 57/58, republishes this inscription, and suggests identifying Ζηνᾶς with the dedicator of a building in Asklepios' sanctuary at Lasaia (our lemma no. 932).

'Επὶ Κύδαντος vacat τῶ Κ[ύδαντος? ---]
Ζηνᾶς 'Απελλωνίω /[------------------]
τᾶς ἐπισκευᾶς τῶ.[--------------------]
4 μνάμων vacat ἀγορανομ[- --------------]
τας vac. 'Ιάσων vacat Καν[- -----------]

1. Κ[ύδαντος Κρητάρχα?], *I.Cret.* identifying Κύδας with the Κρητάρχας Κύδας Κύδαντος in *I.Cret.* IV 250 (ca. 50 B.C.); however, the name Κύδας is so common in Gortyn that no such identification is possible; the letter forms suggest an earlier date for *I.Cret.* 251 (2nd cent. B.C.), C. ‖ 2. ἀ̣[γορανομήσας ἐπεμελήθη?], *I.Cret.*; Ζηνᾶς may have been secretary (μνάμων) of the three agoranomoi, whose names seem to be recorded in LL. 4/5, C. ‖ 3. τῶν̣ [σηκωμάτων], *I.Cret.* ‖ 4. μνάμων ἀγορανόμ[ων] or μνάμων, ἀγορανόμ[οι ---], *I.Cet.*. ‖ 4-5. possibly ['Αντιφά]|τας, very common in Gortyn (cf. *LGPN* I, s.v.), C. ‖ 5. in fine, Κάν[αχος?], attested in Gortyn (cf. *LGPN*, I, s.v.), C.

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903. Gortyn. Dedication to Theos Hypsistos, late 1st/early 2nd cent. A.D. Limestone altar found near a built altar. Mentioned by A.Di Vita, *ASAA* 76-78 (1998-2000) [2001] 428-434 (ph.; dr.); cf. id. in id. (ed.), *op.cit.* (our lemma no. 903bis) xxxvi-xl (ph.). D. associates the dedicant with the group of the θεοσεβεῖς and ὑψιστάριοι (cf. *SEG* XLIX 2495) [the relationship between the small limestone altar and the bigger built altar is not certain, Chaniotis]: Θεῶι 'Υψίστ[ῳ] | εὐχὴ[ν] | Τι(βέριος) Κλαύδι[ος] | Κατάπλο[υς]

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903 bis. Gortyn. Stamped tiles, 2nd cent. A.D. G.Rocco in A.Di Vita (ed.), *Gortina V.1. Lo scavo del pretorio (1989-1995)* (Padova 2000) 31 (ph.), mentions the discovery of

stamped clay tiles in the 'praetorium'. The stamps are inscribed with single letters (K and Σ).

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904. Gortyn (area of: Metropolis). Christian mosaic inscription, 6th cent. A.D. Mosaic of an early Christian basilica with representation of a kantharos and floral motives; a circular inscription around the kantharos. Ed.pr. A.Di Vita, *ASAA* 76-78 (1998-2000) [2001] 440-442 with note 97 (ph.), who also mentions the discovery in 2000 of a second mosaic inscription mentioning the ἀρχιεπίσκοπος Θεόδωρος (?): 'Επὶ Βετρανίου τοῦ ἁγιωτάτου καὶ μακαριωτάτου ἡμῶν | ἀρχιεπισκόπου ἀνεκαινίσθη τὸ ἔργον τῆς ψηφώσεως

905-907. Gortyn. Stamps on North Syrian pottery, late 3rd/early 4th cent. A.D. Three stamps on fragments of rims of clay vases (*pelvis*, sometimes interpreted as *mortuaria*) found in Gortyn in 1987 and 2000 in strata of the 5th/6th cent. A.D. Ed.pr. G.Marginesu, *ASAA* 76-78 (1998-2000) [2001] 273-279 (ph.; dr.), who points out that this pottery was probably produced at Poseideion/Bassit (North Syria).

905: 276/277 (ph.) = *SEG* XLIII 609. **Potter's stamp of Hermogenes, late 3rd/early 4th cent. A.D.** Fragment of a rim: 'Ερμογ|[έν]ους

Pottery with the same stamp has been found mostly in Poseideion/Bassit, but also in Athens, Tenos, Daphne, Seleukeia in Pieria, Miriandum, Cyprus (Salamis and Paphos), Der el Qual'na, Caesarea, Anthedon, Athibis, Sheik Zuweya, and Alexandria (e.g., *SEG* XXVI 1485; *IGLS* III 709, 1055, 1207), ed.pr.

906: 277/278 (dr.). **Potter's stamp of Domnos, late 3rd/early 4th cent. A.D.** Fragment of a rim: Δόμ|νου

Similar stamps are known mainly from Poseideion/Bassit, but also from Constantinople, Caesarea, Anthedon, Sheik Zuweyd, Ibn Hani, and Alexandria; Δόμνος is a theophoric name deriving from the Semitic root *d'm*, ed.pr. [for Δόμνος cf. *SEG* XLI 1524, Chaniotis]

907: 278/279 (dr.). **Benediction, late 3rd/early 4th cent. A.D.** Fragment of a rim: Εὐτυχία, | εἰρίνη̣

2. Εἰρίν[ι], ed.pr. [corrected on the basis of the dr., Chaniotis].

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908. Hierapytna (area of). Inscription recording the restoration of streets, ca. 41-54 A.D. *SEG* XLIX 1231. In L. 8 Κ(οΐντου) instead of Κ(αΐου) should be read, as pointed out per ep. by M.Heil (PIR, Berlin-Brandenburgische Akademie der Wissenschaften) [see also our lemma no. 1630 app.cr., Tybout].

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909. Hierapytna. Treaty between Hierapytna and Priansos. *I.Cret.* III III 4 (Chaniotis, *Verträge* no. 28). The private economic activities (cultivation of land, circulation of stored goods, pasturing of flocks) attested in this treaty are discussed by F.Guizzi in *Πεπραγμένα* -- A1 (our lemma no. 734) 521-530 [cf. *SEG* XLIX 1207, on 350/351].

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910. Kantanos. Funerary epigram for Sophrona, 2nd cent. B.C. *I.Cret.* II VI 10 (*GV* 1261). M.Bile in *Philokypros* 50-53, republishes the text (French translation; app.cr.) and discusses its linguistic features. The final -ν in the participle εὐθανατοῦσα ἄνοσον (L. 9) has been omitted either by mistake (because of the following AN) or in accordance with a practice one observes in some inscriptions of this period. B. also points to the use of -η instead of -α (e.g., ἐρατήν), the parallel use of εἰς and ἐς, the dative forms in -οισι, the form θουμαρῆ for θυμαρῆ, and numerous 'Homerisms'. Σωφρόνα was a native of the village Καρά (not of Karia; L. 2/3: πατρίδος ἐκ Καἰρᾶς). Cf. our lemma no. 879.

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911. Kisamos. Proxeny decrees for an unknown man and for T.Flavius Q.f., early 2nd cent. B.C. Lower part of a limestone column found at Kastelli Kisamou in 1995. The stone was inscribed twice in antiquity; the remains of the earlier text (A) are still visible on the margin of the later text. Edd.pr. A.Martínez Fernández , S.Markoulaki, *ZPE* 133 (2000) 103-108 (ph.; Spanish translation), who observe that this must be a decree of Polyrhen; Kisamos was its harbor.

A
'Επὶ κόσμω
Φ[-- τῶ ---- ἔδο]-
ξε [τοῖς κόσμοις]
4 καὶ [τᾶι πόλι]
Τ[-----------------]
Κ[---------- πρό]-
ξε[νον ἦμεν αὐτὸν καὶ ἔγ]-
8 γ[ονα]

B
['Επὶ κόσμων τῶν με]-
[τὰ ------ τῶ ------]
μω ἔδο[ξε τοῖς κόσ]-
4 μοις καὶ [τᾶι πόλι]
Τίτον Φλά[ουιον]
Κοΐντου 'Ρω[μαῖον πρό]-
ξενον ἦμεν αὐτ[ὸν]
8 καὶ ἔγγονα· μετέ[χε]ν
δὲ αὐτο[ὺ]ς θίνων [τ]ε
καὶ ἀνθ[ρ]ωπίνων ὧν
καὶ οἱ λοιποὶ πολῖται με-
12 τέχοντι ⟦αὐτοί⟧

B 12. in fine, AYTOI is written by a different hand and with larger letters.

912-928. Kisamos. Christian epitaphs, late 4th-early 6th cent. A.D. 16 marble plaques of irregular shape found in an early Byzantine cemetery at Kisamos; these plaques are spolia from earlier buildings; with the exception of no. 923, they were found in situ, incorporated into the mosaic floors that covered the graves (cf. no. 928). Ed.pr. N.Diamantis, *AD* 53 A (1998) [2002] 313-329 nos. 1-5 and 7-18 (ph.; dr.), with a detailed discussion of the letter forms, the Christian symbols used in the texts, the use of ligatures, and the names. D. observes that 14 of the persons buried in the 44 graves of the cemetery were children (cf. nos. 913, 919, 926/927; 315/316).

912: 316 no. 1 (ph.; dr.). **Epitaph of Zosime, late 4th/early 5th cent.** A.D.

☧ 'Η τῇ σῇ βουλῇ προσλημ-
φθῖσα, Κ(ύρι)ε, Ζωσίμη, ἡ σὴ δού-
λη ἐνθάδε κῖτε, ἥντινα κατά-
4 ταξον εἰς τόπον, Κ(ύρι)ε, ἀνα-
παύσεως, ἥτις φιλόπιστος
ἦν, φίλανδρος, φιλότε-
κνος κὲ πρὸς σὲ κατέφυ-
8 γεν, Κ(ύρι)ε, τὸν μόνον ἐλεήμο-
να· ἀνεπαύσατο ἐν Χ(ριστ)ῷ τῇ ὑπ-
ομνήσι τοῦ 'Αγίου 'Ιωάννου

9-10. Ζωσίμη died on the festival (ὑπόμνησις) of St. John; cf. S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) no. 20: τῇ ἑορτῇ τῆς κυρίας μου Λουκίας, ed.pr.

913: 317 no. 2 (ph.; dr.). **Epitaph of Kosmiane, late 5th/early 6th cent.** A.D.

☧
☧ Κοσμιανὴ ⟨ἡ⟩ κοσ-☧
μήσα(σα) ἐν τῷ κόσ-
μῳ τούτῳ πέντε ἔτη
4 ἀναπαύγετε ἐν Χριστῷ
καὶ ἐνθάδε κῖτε

1-3. Figura etymologica (Κοσμιανή, κοσμήσασα, κόσμος). ed.pr. ['Kosmiane, who was a jewel in this world for five years'] || 1-2. ΚΟΣΜΗΣΑ, lapis; κοσ|μήσα(σα), ed.pr. || 4. ἀναπαύγεται, ed.pr. [ἀναπαύγετε on the photo, Chaniotis]; the insertion of -γ between two vowels for euphonic reasons (ἀναπαύγετε = ἀναπαύεται) is attested in the modern Cretan dialect, ed.pr.

914: 317/318 no. 3 (dr.). **Epitaph of Onesimos, ca. 5th cent.** A.D. The lower right corner is missing: † 'Ονήσιμος ἐνθά|δε κῖτε ἀνὴρ ☧| Χριστοῦ φιλόπισ|τος ἐτῶν | δπ'

915: 318 /319 no. 4 (ph.; dr.). **Epitaph of the priest Paulos, 5th cent.** A.D. Cf. our lemma no. 916.

† 'Ως ἀληθῶς εὐλαβ(ὴς) κ(αὶ) θεόφιλ(ος)
Παῦλος πρεσβ(ύτερος) τῆς ἐντάθα 'Αγί(ας)
τοῦ Θ(εοῦ) ἐκκλ(ησίας), σεμνῶς τὸν βίον τε-
4 λέσας κ(αὶ) καλὴν πολιτίαν πολιτευ-
σάμεν(ος), καταλιπὼν τὰ ἐπίγ(εια), ἐκολ-

λήθης τῷ οὐρανοδρόμῳ Χ(ριστ)ῷ, ὅσιε
πατήρ, ζητῶν παρ' αὐτ(οῦ) ἔλεος
κ(αὶ) ἄφεσιν ἁμαρτ(ιῶν) παρασχεθῆνε
μοι· ἐν ἰρήνῃ ἐτελιώθης· ἐτελεύτ(ησεν)
μη(νὶ) Ὀκτωβρ(ίου) γʹ, ἰνδ(ικτιῶνι) στʹ, ἐτῶν πεʹ †

The abbreviation sign s marks the end of the abbreviated words in LL. 1-3, 5, 7-10 || 2. ἐντάθα = ἐνταῦθα; ἐντα(ῦ)θα, ed.pr.; 'Αγ(ίας), ed.pr. ['Αγί(ας), on the dr., Chaniotis || 5-6. for ἐκολλήθης ('you joined Christ, who runs along the sky'), cf. Act.Ap. 5.13; Christ is assimiliated with Helios, Chaniotis; for οὐρανοδρόμος cf. Audollent, *DefixTab* 41 B L. 5, Sverkos].

916: 319/320 no. 5 (ph.; dr.). **Epitaph of Persis, 5th cent. A.D.** This plaque covered a grave built next to the grave of the priest Παῦλος (our lemma no. 915); Περσίς may have been his wife (see LL. 4-5; ed.pr.).

⳨ Ἐνθάδε κατάκιτε ❦
Περσὶς Ε ΝΑ Χ(ριστο)ῦ δούλη
τῷ γένει εὐγενὴς
καὶ τρόποις ἐλευθέ-
ρα, σεμνῶς πληρώσασα
τὸν μάτεον βίον·
ἀνεπαύσετο μηνὶ
Μαΐῳ αιʹ, ἰνδ(ικτιῶνι) βιʹ †

2. The letter Ε is used as the Christian symbol of the word Σωτήρ; the compendium ΝΑ is found among the graffiti in St. Peter's cathedral in Rome and corresponds to the word Νικᾷ, ed.pr. || 4-5. τρόποις ἐλευθέ|ρα = 'married', ed.pr. (cf. Athen. 13.28, Sverkos) || 6. μάτεον = μάταιον || 8. in fine, the cross was omitted by ed.pr.

917: 321/322 no. 7 (ph.; dr.). **Epitaph of Gerasimos, 6th cent. A.D.**

† † †
Ἑβδομηκοστὸ
τρίτον ἔτος ζῶν
θαλεὰν γῆν ἐπάτησα {Ν}
καὶ νῦν ἐνθάδαι κῖμαι ὁ πᾶ-
σιν ἀρέσας ἀνὴρ Γηράσιμος, μηδε-
νὶ χρεοστῶν· καὶ νῦν προσ-
έφυγα {Ι} πρὸς Κύριον, δοῦλος ὢν
Χριστοῦ †

4. ἐνθάδαι = ἐνθάδε || 5-6. Cf. *Rom.* 13.8: μηδενὶ μηδὲν ὀφείλετε, ed.pr. || 6-7. προσιέφυγα {ι}, ed.pr. [or possibly προσιέφυγαι = προσέφυγε, Chaniotis].

918: 322/323 no. 8 (ph.; dr.). **Epitaph of Sambatios, 5th/6th cent. A.D.**

Πὲς μὲν ἐγώ, Κ(ύρι)ε, τέ-
θνηκα καὶ σῶμα μου
Κρήτῃ κατέσχεν,
Σαμβάτιος τοὔνομα,
Χρ(ιστο)ῦ δοῦλος ὑπάρχων·
σώζεσθε καὶ εὔχεσ-
θε Θ(εο)ῦ Τριάδα κε-
λαδοῦντες
⳨

1. πές = παῖς, ed.pr. || 4. Σαμβάτιος may be a relative of Σαμβατίς in no. 922, ed.pr. || 6-7. part of a psalm or a prayer (cf. our lemma no. 922), ed.pr. || 7-8. κελαδέω (praise aloud) is found in Greek poetry (*Od.* 2.421; Eurip., *Iphig. Taur.* 1093; Aristoph., *Ran.* 1527), ed.pr.

919: 323 no. 9 (ph.; dr.). **Epitaph of Eutropia, 5th/6th cent. A.D.**

Ἐνναετὴς χρι-
στοφόρος ἐνθά-
δε κῖτε · Εὐτροπία
ἡ γλυκερὰ ἠείθαι-
ος παρθένος ἁ-
γνή · ΧΜΓϞΘʹ

4-5. ἠείθαιος = ἠίθεος, ed.pr. || 6. ΧΜΓ = Χ(ριστὸν) Μ(αρία) γ(εννᾷ), ed.pr. [on this abbreviation see *SEG* XLVI 1955 and XLVII 2344, Chaniotis]; ϞΘʹ = 99, the isopsephic number for ἀμήν and βοήθει, ed.pr.

920: 323/324 no. 10 (ph.; dr.). **Funerary epigram for Petronia, 5th/6th cent.** A.D. Republished by A.Chaniotis, *Tekmeria* 7 (2003) [2004] 157-8 no. 1 (German translation).

Α ⳨ Ω Ἰ(ησοῦ) Χ(ριστέ), μνήσθητι τῆς ἐνθάδε
κιμένης·
Πετρωνίαν ὅδε τύμβος ἀγακλιτὴν
ΓΕ[..]καν vacat ἀμφιχανὼν ἐκά-
[λυψε]ν ὁμὴν ἐπὶ γέαν ἐρύσσας Α ⳨ Ω

2-4. These lines consist of two hexameters, ed.pr., who gives a list of the Christian funerary epigrams from Crete || 2. punctuation omitted by ed.pr., added by Ch. || 3. ἀγακλιτήν = ἀγακλειτήν; cf. *Ilias* 2.564; *GV* 482, Ch. || 4. initio, perhaps γυ̣[νέ]κ̣αν = γυναῖκαν, with pleonastic -ν, common in New Testament Greek, Ch. || 4-5. εκαι[....]νομην, ed.pr.; ἐκά|[λυψε]ν ὁμὴν ἐπὶ γέαν ἐρύσσας = ὠμὴν ἐπὶ γαῖαν ('this grave opened wide and covered Petronia, the glorious woman, pulling her to the cruel earth'), Ch.

921: 324/325 no. 11 (ph.; dr.). **Epitaph of Theotimos, 5th/6th cent. A.D.:** ⳨ | Ἐνθάδε κεῖ|τε Θεότιμος | υἱὸς Γεννέου | ἐπαρχικοῦ καὶ || Θεοτίμας

[3. Γεννέου = Γενναίου, Chaniotis] || 4. ἐπαρχικός = official in the staff of the provincial governor, ed.pr. [cf. *SEG* XLV 651, Chaniotis].

922: 325/326 no. 12 (ph.; dr.). **Epitaph of Sambatis, 5th/6th cent. A.D.**

Δόξα Α ☧ Ω τῷ Χρ(ιστ)ῷ
Κ(ύρι)ε Ἰ(ησο)ῦ Χρ(ιστ)έ, μνήσθητι τῆς δού-
λης σου Σαμβατίδος·
ζήσασα ἀνδρὶ καλῷ ἐπαυ-
σάμην κ(αὶ) ἐνθάδε κῖμι
πάντα καλῶς βένουσα,

Χρ(ιστο)ῦ
γραφὰς ἐν̣ χ̣ῷ λαβοῦσα,
ὅς μοι τέκνα δέδωκεν, ἐγὼ
δὲ ταῦτ(α) ὑμῆ̣ν̣ ἔασα·
σώζεσθε καὶ εὔχεσθε Θ(εὸ)ν
ἵλεον πάντοτ' ἔχοντες

3. Σαμβατίς may be a relative of Σαμβάτιος in no. 918, ed.pr. || 5. κῖμι = κεῖμαι || 6. βένουσα = βαίνουσα || 7. ἐν νῷ λαβοῦσα, cf. Feissel, *Recueil* no. 191, ed.pr. || 9. ΤΑΥΤ, on the stone; ὑμῆν = ὑμῖν || 10-11. cf. our lemma no. 918, ed.pr.

923: 326/327 no. 13 (ph.; dr.). **Epitaph of Zosime, 5th/6th cent.** A.D.: Α ☧ Ω Ἐ̣[ν]|θάδε̣ [κῖ]τε | ἡ ☧ δο̣[ύ]λη | Ζωσίμ̣η μό|ναν̣δρος, αἰ|τῶν τριάκο|τα ὀκτώ | ❦

5-7. αἰτῶν τριάκοτα = ἐτῶν τριάκοντα.

924: 327 no. 14 (ph.; dr.). **Epitaph of Romana, 5th/6th cent.** A.D.

☧ Τὴν κοσμιω̣τ̣(άτην) φίλαν-
δρον καὶ φιλότεκνον
Ῥωμάναν, τὴν ἐπ(ί)-
τιμον, ζήσασαν
καλῶς ἔτη εἴκοσι
νῦν γύη ἐνθά-
δε καλύπτι

3-4. ΕΠΙΤΙΜΟΝ, on the stone.

925: 327/328 no. 15 (ph.; dr.). **Epitaph of Patroeinos, 5th/6th cent.** A.D.: Πατρω☧εινὸς πι|στὸς Χριστοῦ δοῦλος | ἐνθάδε κεῖτε | ἐτῶν εἴκοσι πέντε

926: 327/328 no. 16 (ph.; dr.). **Epitaph of Euphemia, 5th/6th cent.** A.D.

☧ Εὐφημία [------]
ἥσυχον ἐν[άγουσα? ------]
ΣΟΥΣΑ κατ[αλιποῦσα τὰ ἐπίγεια ---]
Υ̣ΟΙ ἐπορεύ[θη ------------------------]
ζητοῦσα ἄφ[εσιν ἁμαρτιῶν]·
τελιοῦτε δ(ὲ) μη(νὶ) Ἀ[πριλίῳ? ---]
οὖσα ε΄ ἐτῶν [------------------------]
κῖτε (ἐν)θάδε

Restored by ed.pr. || 1. [Χ(ριστο)ῦ δούλη τὸν βίον?], ed.pr. || 4. [τῷ οὐρανοδρόμῳ Χ(ριστ)ῷ] (cf. our no. 915), ed.pr. || 6. in fine, [ἰνδ.?], ed.pr. || 7. [ἀναπαύεται ἐν Χ(ριστ)ῷ καὶ], ed.pr. || ΚΙΤΕΘΑΔΕ, on the stone.

927: 328 no. 17 (dr.). **Epitaph of Hilarios, 5th/6th cent.** A.D.

☧ ☧ ☧
Σοὶ μοῦνος ὑπάρχων, Κ(ύρι)ε,
σωτὴρ σωμάτων κ(αὶ) ψυχῶν, αὐτὸς
ἐν τοῖς Ἀβρὰμ κόλποις ψυχὴν νη-
πίαν βουλήσι σῇ μεταμῶν πρόσ-
δεξε Ἱλάριον, τὸν τρία ἔτη ἐν τῷ κό-
σμῳ τούτῳ πάροικον γενάμενον·
φίλαξον· εἰς χῖρας σου γάρ, φιλάν-

θρωπε, τὸ πν(ε)ῦμα παρέθετο

The epitaph uses many expressions known from the New Testament and from the messa funebris of the Eastern Church (σωτὴρ σωμάτων καὶ ψυχῶν, εἰς χεῖράς Σου παρατίθεμαι τὸ πνεῦμα, ἐν τοῖς Ἀβραὰμ κόλποις), ed.pr. || 1. σοὶ = σύ || 8. ΠΝΥΜΑ, lapis.

928: 329 no. 18 (ph.). **Mosaic, ca. 4th-6th cent.** A.D. Mosaic covering a grave: Α ☧ Ω

928 bis. Kisamos. Fragment, 4th cent. A.D. **(or later).** Fragment of a marble disc found in an early Christian cemetery. Ed.pr. N.Diamantis, *art.cit.* (our lemma nos. 912-928) 321 no. 6 (dr.): † | [---]ΝΟ[---] | [---].[---]

[3. The rest of a letter (P?) on the drawing, Chaniotis].

929. Knossos. Epitaph of C.Canpanius Philephebos and Canpania Kledo, 2nd/3rd cent. A.D. A.Johnston, *art.cit.* (our lemma no. 881) 186 (ph.), mentions an unpublished epitaph from Knossos and comments on the names [this inscription and the names are mentioned in *SEG* XLIX 1207; we read the text from the photo, Chaniotis]: Γ(αΐου) Κανπανίου | Φιλεφήβου καὶ | [Κ]ανπαν[ία]ς Κλη]δόνος ❦

[For Κληδώ cf. Κλειδώ in Athens (*IG* II² 4858), Chaniotis].

930. Knossos. Love defixio, 1st cent. A.D. Splinter of green steatite found in 1966 in a grave of the 1st cent. B.C./A.D. in Knossos. Edd.pr. E.Grammatikaki - N.Litinas, *Eulimene* 1 (2000) 61-69 (ph.), who observe that this is a unique case of a defixio inscribed on stone. The defigens asks a demon (LL. 1-3) to separate Preimogenes and Daphne. This is the first defixio found on Crete, where magical texts are only represented by apotropaic amulets (*I.Cret.* I v 3 and 46; I xii 8; II xvi 32; II xix 7 = *SEG* XLIII 615; R.Kotansky, *Greek Magical Amulets*, Opladen 1994, nos. 43/44; cf. *I.Cret.* II xxiv 25) and a funerary imprecation (*I.Cret.* II xvi 28) [the reference to *I.Cret.* II XXI 28 should be corrected].

a ΗΡΗΓΥC vacat CΩΒΕΡ
ΧΩΧΑΡΕΒΕΡΕΓ
ΦΑΡΚΑΜΑΑCΨΩ
χώρισον
b τὸν Πρειμο-
γένην, ὃν
ἔτεκαιν
c+e ἡ Ἄρ̣τ̣εμεις,
ἀπὸ τ̣ῆ̣ς Δά̣-
d φνης ἧ̣ς ἔ̣-
τεκ(ε)ν
f ἡ Δ-
άφ-
νη

Inscribed on all four long (a-d) and on the two narrow sides (e/f) || 1-2. HPHΓ corresponds to EPEΓ (L. 2); in fine, possibly the Aramaic šbr ('separate, break'), edd.pr. || 2. the frequent vox magica χωχα ('darkness') and a palindromic vox magica (PEBEP), edd.pr. || 3. ΦΑΡΚΑΜΑ = φάρμακα; the letters AC are written betweeen LL. 2/3, edd.pr. || 5-6. Πρειμογένης was hitherto unattested on Crete, edd.pr. || 7. ἔτεκαιν = ἔτεκεν [on the ph. I read ETEKN, Chaniotis] || 10. ἧς = ἦν, edd.pr. || 10-11. ETEKN, lapis.

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931. Kydonia. Funerary epigram for Mattia, 1st cent. A.D. *I.Cret.* II x 20 (*GV* 958). M.Bile in *Philokypros* 53-57, republishes the text (French translation; app.cr.) and discusses its linguistic features, especially the use of -α for -η (e.g., θνάσκω), the adjective δωδεχέτης, the form Φερσεφόνα, and the influence of Homeric vocabulary and syntax. M.Sève, *An.Ép.* (2000) [2003] no. 1588, remarks that Ματτία was the daughter of a Roman citizen (Λούκιος Μάττιος) and a woman without Roman citizenship (Εὐτυχία); the nomen Mattius is rare in the Greek world. Cf. our lemma no. 879.

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932. Lasaia. Roof tile, late 2nd cent. B.C. *SEG* XLII 804. A.Chaniotis, *Eulimene* 1 (2000) 55-60, corrects the reading of this inscription (on 57): Ζηνᾶς Ἀπελλωνίω Ἀσκληπιῷ ('Zenas, son of Apellonios [i.e., Apollonios], for Asklepios'; Ἀπελλωνίῳ, *SEG*). Ζηνᾶς Ἀπελλωνίω is known from a building inscription of Gortyn (*I.Cret.* IV 251 = our lemma no. 902) as a Gortynian magistrate (or donor). The building activities of a Gortynian magistrate (or donor) in Asklepios' sanctuary at Lasaia suggests that by the late 2nd cent. B.C. Lasaia had become a dependent community of Gortyn; the Asklepieion of Lasaia, exactly like the Asklepieion of Lebena, was in Gortynian territory.

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932 bis. Lebena. Healing miracles. The content of the healing miracles narrated in the inscriptions of Lebena (*I.Cret.* I xvii 9, 12, 14, 17-21, 24, and 26) is summarized by M.E.Detorakis in *Πεπραγμένα* -- A1 (our lemma no. 734) 409-422, who also discusses the healing properties of plants mentioned in these texts.

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933. Lyttos. Building inscription, Roman Imperial Period. *I.Cret.* I xviii 13. C.Kritzas, *art.cit.* (our lemma no. 937) 95, restores in LL. 1/2 [ἐπὶ τῶν | Λ]ασυνθίων ([Ὑ]α⟨κ⟩υνθίων, *I.Cret.*).

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933 bis. Phaistos. *I.Cret.* I xxiii 3; *SEG* XLIV 731 bis. M.Tortorelli Ghidini, *art.cit.* (our lemma no. 1748) 40/41, discusses briefly the epigram from the temple of Megale Meter in Phaistos [associated by N. Cucuzza with Leto; see *SEG* XLIV 731bis, Chaniotis], pointing to the analogy between the expression οἳ γον[εὰν ὑπέχονται] ('those conscious of their origin') and the formula 'I am the son of the Earth and the Sky'. She tentatively suggests the existence of a Cretan initiatory ritual in which a Great Mother sprinkles the initiates with water.

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934. Phaistos. Inscribed loom weights, Hellenistic. Four inscribed clay loom weights in disc form found in Hellenistic houses west of 'Piazzale I'. Ed.pr. E.C.Portale, *ASAA* 74/75 (1996/1997) [2000] 347/348 nos. 161a-c and 169b. Two of them had already been published by D.Levi, *ASAA* 43/44 (1965/1966) 583 note 2 (161a) and 579 (347 no. 161b): **A:** ΥΕ (347 no. 161a) **B:** Α (347 no. 161b) **C:** Α (347 no. 161 c) **D:** Τ((348 no. 169b)

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934 bis. Phaistos. Inscripted loom weight, Hellenistic. Guarducci, *EG* III 541 (D.Levi, *ASAA* 43/44, 1965/1966, 586). G.Manganaro, *ZPE* 133 (2000) 124 (cf. our lemma no. 988), interprets Θαρως as the genitive of the female name Θαρώ rather than as a male nominative Θάρως (so Guarducci: variant of Θάρ(ρ)ων or Θάρσων). He adduces Βιβίας on other weights from Phaistos as a parallel (D.Levi, *art.cit.*) [for Βιβίας see also *I.Cret.* I XXIII 27, with *SEG* XLIII 614; cf. M.W.Baldwin Bowsky in A.Chaniotis (ed.), *From Minoan Farmers to Roman Traders. Sidelights on the Economy of Ancient Crete* (Stuttgart 1999) 323; cf. also *I.Cret.* I XXIII 28, where Τιλῶς is a genitive of Τιλώ (see *SEG* XXXIX 981), Tybout]).

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935. Phaistos. Inscribed Rhodian amphora, ca. 240-210 B.C. Stamped amphora handle found in a Hellenistic house west of 'Piazzale I'. D.Levi, *ASAA* 43/44 (1965/1966) 574 no. 3; cf. P.Perlman in V.Gabrielsen et alii (edd.), *Hellenistic Rhodes: Politics, Culture, and Society* (Aarhus 1999) 156 no. 29 [cf. *SEG* XLIX 1213]. Republished by E.C.Portale, *ASAA* 74/75 (1996/1997) [2000] 336 no. 146 (ph.) [for the potter Θεύδωρος (period II), see now G.Finkielsztejn, *op.cit.* (our lemma no. 612) 95-96, Chaniotis]: Θεύδωρος | Πανάμου

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936. Phalasarna (territory of: Tyliphos). Treaty of alliance between Polyrhen and Phalasarna, early 3rd cent. B.C. (earlier than 275 B.C.). Pedimental limestone stele found in a sanctuary at Tyliphos; in the pediment representation of a trident flanked by two dolphins. Ed.pr. S.Markoulaki in *Πεπραγμένα* -- A2 (our lemma no. 734) 239-258 (ph.; dr.), who recognizes in this text a second copy of a treaty hitherto known from a very fragmentary inscription found in the Diktynnaion (our lemma no. 887). The treaty includes clauses concerning alliance (LL. 3-20) and the mutual award of economic privileges (LL. 21-24).

Θεοί·

Τάδε συνέθεντο Πολυρήνιοι καὶ Φαλασάρνιοι ἐναντίον Κλεωνύμου καὶ τῶ[ν]
ἄλλων Λακεδαιμονίων οὓς ἀπέστειλε ἁ πόλις, Ἰσοδάμου, Κερβίδα, Ἀναδέος· φί-
λον καὶ ἐχθρὸν τὸν αὐτὸν ἦμεν ἀπὸ τᾶς πρώτας ἁμέρας νῦν τε καὶ εἰς τὸν ἀεὶ χρόνον
τὰ κατὰ Κρήταν, πόλιν καὶ γᾶν ἔχοντας αὐτοὺς τὰν αὐτῶν ἑκατέρους κατὰ

τὰ ἀρχαῖα,
νόμοις χρωμένους τοῖς αὐτῶν ἑκατέρους· ὅφ̣φ̣α ἂν ἐκ τῶν πολεμίων λανβά-
νωμεν
[κ]αλούντ̣ων τῶν Πολυρηνίω̣ν ἂν παραγένωνται μέστε εἴκοσι ἄνδρες λανχα-
νόν-
των τὸ τέταρτον μέρος οἱ Φαλασάρνιοι τῶν λαφύρων καὶ τῶν χρημάτων.
ἐξελέσθω⟨ν⟩ δὲ
τῶι θεῶι τὰ νομιζόμενα οἱ Πολυρήνιοι· ἂν δὲ οἱ Φαλασάρνιοι τοὺς Πολυρηνίους
πα-
ρακαλῶσι καὶ παραγένωνται μέστε εἰς τεσσαράκοντα ἄνδρες λανχανόντων
τὸ τέταρτον μέρος τῶν λαφύρων καὶ τῶν χρημάτων οἱ Πολυρήνιοι· ἐξελέ-
σθων δὲ τῶι θεῶι τὰ νομιζόμενα οἱ Φαλασάρνιοι· οἱ δὲ Πολυρήνιοι τοῖς Φαλα-
σαρνίοις παρεχόντων τὰ ἐπιτάδεια ἐν τᾶι Πολυρηνίαι καὶ οἱ Φαλασάρνιοι τοῖς
Πολυρηνίοις ἐν τᾶι Φαλασαρνίαι· ἂν δὲ εἰς τὰν ἀλλοτρίαν στρατεύωνται
π̣αρεχέσθων τὰ ἐπιτάδεια αὐτοὶ αὑτοῖς ἑκάτεροι· ἀγείσθων δὲ τῶν κατὰ γᾶν
οἱ Πολυρήνιοι τῶν δὲ κατὰ θάλασσαν οἱ Φαλασάρνιοι· ἂν δέ τις ἄρχηι τοὺς
Φαλασαρνίους πολέμου βοαθοε̃ν τοὺς Πολυρηνίους παντὶ σθένει εἰς τὸ δυν[α]-
τὸν καὶ τοὺς Φαλασαρνίους τοῖς Πολυρηνίοις κατὰ ταὐτά· μηδὲ πρεσβευόντων
οἱ
Φαλασάρνιοι ἄνευ τῶν Πολυρηνίων μηδὲ οἱ Πολυρήνιοι ἄνευ τῶν Φαλασαρνί-
ων τὰ κατὰ Κρήταν περὶ πολέμου καὶ ἰράνας· ἁ δὲ γᾶ ἁ Πολυρηνία εἰς
Πολυρ̣ήν[α]
.εν F̣ΙΣΙΟ., ἁ δὲ Φαλασαρνία εἰς Φαλάσαρναν· ἐνωνὰ δὲ γᾶς ἔστω τῶι
Φαλασαρν[ί]-
[ω]ι ἐν τᾶι Πολυρηνίαι· τὰν δὲ Πολυρηνίαν ἐργαζέσθω ὁ βουλόμενος καὶ
τελείτω
[εἰς] Πολυρήνα· τὸν δὲ ΑỊΑΚΟΝ μ̣ε̣γ̣άρου [------] ΑΔΕΛΦ̣Ỵ(?) [--]νομᾶι καὶ θήραι
χρήσθω
[-------]Λ̣ΥΡΗ̣.ΙΑΝ ..Ị̣ΦΑΛ̣Α̣[-----------------]Μ̣ΟΧ̣[--------]Λ̣Α̣Σ̣[----------]Ω[--]

2-3. The treaty was concluded in the presence of Kleonymos, son of the Spartan king Kleonymos, and another three Spartans; the names Κερβίδας and Ἀνάδευς are attested for the first time; for Ἀνάδευς cf. Ἐπιτάδευς, ed.pr. || 6-11. for the distribution of booty cf. *SEG* XXVI 1049 = Chaniotis, *Verträge* no. 59 LL. 24/25, ed.pr. || 20-21. a clause concerning the territorial status of Polyrhen and Phalasarna, ed.pr. [on the dr. one reads ΕΝΣΙΤΙΟΣ (ἐνσίτιος?; cf. ἐνσιτέομαι?); since the territorial status is settled in L. 5, this clause refers to a different matter; it is to be connected with the following lines, which refer to the exploitation of land, Chaniotis] || 21-22. the clause allows citizens of Phalasarna to purchase land in Polyrhen; the word ἐνωνά was hitherto unattested [it is attested in Boiotia: *IG* VII 3287, Chaniotis]; the text shows that the name of the city was Πολυρήν, ed.pr. [interestingly, there is no reciprocity in the exploitation of land; only the Phalasarnians have the right to purchase or lease land on the territory of Polyrhen; this lack of reciprocity can be observed in other Cretan treaties and is probably related to an economic crisis in the Hellenistic period (Chaniotis, *Verträge* pp. 104 and 109-113), Chaniotis] || 23/24. probably this clause awards the right of pasture and hunting in the territory of the partner city, ed.pr. || [24. [Πο]λ̣υρη[ν]ίαν [τὸ]ν̣ Φαλ̣α̣[σάρνιονν?], Chaniotis].

936 bis. Rhithymna. Epitaph of Antonina, 5th/6th cent. A.D. A.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) 102/103 no. 75. On the basis of *SEG* XLV 1270 = Y.Z.Tzifopoulos in *op.cit.* (our lemma no. 888) no. 4, D.Feissel, *BE* (2000) no. 805, suggests a new restoration of the epitaph of Antonina: Ἐνθά[δε κατάκειται] Ἀντωνῖ[να ἀπεγ]δεχομένη τὰς ἀψευδ̣[εῖς ἐ]π̣αγγελίας τοῦ Θ(εοῦ)· [ἀνεπαύσατο μη(νὶ) Μ]α̣ΐου βι´

δεχομένη, ἀνγελίας and [μηνὶ Ἀπρι?]λ̣ίου, B.

937. Simi Viannou (Hieron Oros). Building inscription, ca. 200-150 B.C. **(A) and ca. 150-100** B.C. **(B).** Left part of a limestone stele built up-side-down into a Hellenistic shrine in the sanctuary of Hermes Kedrites and Aphrodite in Simi Viannou. Ed.pr. C.Kritzas in *Πεπραγμένα* -- A2 (our lemma no. 734) 88-97 (ph.).

A Οἱ σὺν Λιβύρν[ῳ̣ ---]
ἀνέσαξα[ν ----------]·
B ἐπὶ Λασυνθίων [----]
ιται κοσμων π[------]
ἀνέσαξε vacat

The two texts were written by two different scribes, ed.pr. || 1. in fine, [κόσμοι τὸν ναόν?]; the rare name Λίβυρνος was already attested for Lyttos (*I.Cret.* I XIII 122); Libyrnos was presiding a board of kosmoi, certainly that of Lyttos (cf. L. 3); this shows that in this period Lyttos had the responsibility for this sanctuary, ed.pr. || 2. here, the verb ἀνασάττω (cf. L. 5) refers to repairs (cf. ἀνασάξιμον μέταλλον in Laurion), ed.pr. || 3. the Lyttian tribe of the Λασύνθιοι (cf. our lemma no. 933) derives its name from Λάσυνθος, the ancient name of the Lasithi plateau (cf. ra-su-ti-jo in the Linear B-texts), ed.pr. || 3-4. [τῶν σὺν ---]ίται κόσμων, Π[---- τὸν ναόν] or [κοσμόντων a name Ἑρμᾶι Κεδρ]ίται κοσμῶν π[άλιν? τὸν ναόν], ed.pr.

938-983. Trypitos. Amphora stamps, 3rd-2nd cent. B.C. 63 stamped amphora handles found in a Hellenistic settlement at Trypitos (near Seteia), possibly an epineion of Praisos. Ed.pr. P.N.Papadakis, *Tekmeria* 5 (2000) 113-126 (ph.). We present only 46 handles which have inscriptions. Nos. 938-969 are from Rhodes [undated by ed.pr.; the dates of the Rhodian amphoras are given on the basis of the low chronology suggested by G.Finkielszteijn, *op.cit.* (our lemma no. 612) 188 (Δαμοκράτης I), 191 (Ἀρχοκράτης I, Θευφάνης II, Κλέαρχος), 192 (Ἀρχοκράτης II, Δαμόθεμις, Δορκυλίδας, Θαρσίπολις, Κλευκράτης I, Κλεώνυμος, Κρατίδας, Τιμασαγόρας), 193 (Ἡραγόρας), Chaniotis].

938: 115 no. 5. **Rhodian amphora stamp, ca. 191** B.C.: [ἐπὶ Δ]αμ[ο]θέμ(ιδος) rose

[Δ]αμ[ό]θεμ(ις), ed.pr. [[ἐπὶ Δ]αμ[ο]θέμ(ιδος), Chaniotis].

939: 116 no. 6. **Rhodian amphora stamp, undated:** [----]ΣΟΣΙΟ[----] rose

940: 116 no. 7. **Rhodian amphora stamp, ca. 245-235:** [ἐπὶ Δα]μοκράτευς rose

941: 116 no. 8. **Rhodian amphora stamp, ca. 240-220 B.C.:** Μέ[νω]νος, Δαλίου rose

942: 116 no. 9. **Rhodian amphora stamp, undated:** ἐπὶ [------ Πανά]μου rose

943: 116 no. 10. **Rhodian amphora stamp, ca. 187 B.C.:** ἐπὶ Κρατίδα, Ὑακινθίου rose

944: 116 no. 11. **Rhodian amphora stamp, undated:** [---]Ν[---]ΑΣ rose

945: 117 no. 15. **Rhodian amphora stamp, undated:** ἐπὶ [------] rose

946: 117 no. 19. **Rhodian amphora stamp, ca. 182 B.C.:** ἐπ[ὶ Κλεω]νύμου | Ἀγ[ρια]νίου

[Probably Κλεώνυμος II; Κλεώνυμος I (ca. 263 B.C.) seems too early in this context, Chaniotis].

947: 117 no. 20. **Rhodian amphora stamp, ca. 182 B.C.:** ἐπὶ Κλεωνύ|μου | Ἀγριανίου

948: 117 no. 21. **Rhodian amphora stamp, ca. 196 B.C.:** ἐπὶ Θαρσιπόλι[ος] | Ἀγριανίου

949: 118 no. 22. **Rhodian amphora stamp, late 3rd cent. B.C.:** Ἀγορά[νακ(τος)] | Παν[άμο]υ | Δευτέρ[ο]υ

950: 118 no. 23. **Rhodian amphora stamp, ca. 205-185 B.C.:** ἐπὶ Ἀρχ(ο)κρά|τευς | Πανάμου

[Ἀρχοκράτης I (ca. 205 B.C.) or II (ca. 185 B.C.), Chaniotis].

951: 118 no. 24. **Rhodian amphora stamp, undated:** ἐπ[ὶ ---] | [-----] | Δ[αλίο]υ,

952: 118 no. 25. **Rhodian amphora stamp, ca. 160-155 B.C.:** ἐπὶ Ἡραγόρα | Πανάμου

953: 118 no. 26. **Rhodian amphora stamp, ca. 198 B.C.:** ἐπὶ Δορ|[κυ]λίδα head of Helios

954: 119 no. 27. **Rhodian amphora stamp, ca. 200 B.C.:** ἐπὶ Κλ[ε]|άρχου

955: 119 no. 28. **Rhodian amphora stamp, ca. 200-150 B.C.:** Ἀριστίωνος

956: 119 no. 29. **Rhodian amphora stamp, ca. 200-150 B.C.:** Ἀριστίωνος

957: 119 no. 30. **Rhodian amphora stamp, ca. 200-150 B.C.:** Δω[ρο]θέου

958: 119 no. 31. **Rhodian amphora stamp, ca. 200-150 B.C.:** Μενεκράτε(υς)

959: 119 no. 32. **Rhodian amphora stamp, ca. 200-150 B.C.:** Σωκράτευς

960: 119 no. 33. **Rhodian amphora stamp, late 3rd cent. B.C.:** Ἀριστολά(ου)

Ἀριστόλα(ος?), ed.pr. [Ἀριστολά(ου); see *LGPN* I, s.v., Chaniotis].

961: 120 no. 34. **Rhodian amphora stamp, ca. 175-150 B.C.:** Ἀνδρι|κοῦ

962: 120 no. 35. **Rhodian amphora stamp, ca. 174 B.C.:** ἐπὶ Κλ[ευ]κρά|τευς | Δαλίου

963: 120 no. 36. **Rhodian amphora stamp, ca. 187 B.C.:** ἐπὶ Κρατίδα | Ἀρταμιτίου

964: 120 no. 37. **Rhodian amphora stamp, ca. 200 B.C.?:** ἐπὶ ἱερέως Θευ[φ]άνευς

965: 120 no. 38. **Rhodian amphora stamp, ca. 184 B.C.:** ἐπὶ Τιμα|σαγόρα star

966: 120 no. 39. **Rhodian amphora stamp, undated:** Υ[------]Μ | Ἀ[γα]θόκλε(υς)

967: 121 nos. 40/41. **Rhodian amphora stamp, undated.** Stamps on two handles: A) Σ[------] B) ἐπ[ὶ ------]ευς | [------]ου

B. Ἐπ[------]ευς, ed.pr. [ἐπ[ὶ ---], Chaniotis].

968: 121 no. 42. **Rhodian amphora stamp, undated:** ἐπὶ [------]ΚΡ|[------]

969: 121 no. 43. **Rhodian amphora stamp, undated:** ἐπ[ὶ ---]ΑΙ[------] sun

Ἐπ[------], ed.pr. [ἐπ[ὶ ---], Chaniotis].

970: 121 no. 44. **Knidian amphora stamp, undated:** Ζή(νωνος)

971: 122 no. 45. **Knidian amphora stamp, undated:** MINN

972: 122 no. 47. **Knidian amphora stamp, undated:** ΕΣ or M

973: 122 no. 48. **Koan amphora stamp, 2nd cent.** B.C.: Κέρδω[ν]

Κερδῶ[ι] or Κερδῶ[ν], ed.pr. [for Κέρδων see *LGPN* I, s.v. (2nd/1st cent. B.C.), Chaniotis].

974: 122 no. 49. **Koan amphora stamp, undated:** ΔΩΡ

975: 122 no. 50. **Koan amphora stamp, undated:** MAH

976: 123 no. 51 = *SEG* XVLII 1410. **Hierapytnian amphora stamp, 3rd cent.** B.C.: Ἱεραπυτνίων | Σώσου

977: 123 no. 52. **Amphora stamp, undated:** [------]ΛΟΣ | ΘΕΙ[------]ΕΥΣ

978: 123 no. 53. **Amphora stamp, undated:** Α[------] | Α[------]

Perhaps Ἀ[γοράνακτος] Ἀ[ρταμιτίου], a Rhodian stamp, ed.pr.

979: 124 no. 54. **Amphora stamp, undated:** E or Θ

980: 124 no. 55. **Amphora stamp, undated:** ΛΥ

981: 124 no. 56. **Amphora stamp, undated:** EP

982: 124 nos. 57/58. **Amphora stamp, undated:** Stamp repeated on two handles of a Koan (?) amphora: A) K B) K

983: 124 no. 62. **Amphora stamp, undated:** Δ[------]

984. Trypitos. Graffito on amphora, Hellenistic. Amphora handle found at Trypitos; engraved after firing. Ed.pr. N.P.Papadakis, *art.cit.* (our lemmata nos. 938-983) 124 no. 62 (ph.): N or Z

985. Unknown provenance. Inscribed loom weight, undated. G.Manganaro, *ZPE* 133 (2000) 125 note 21 (cf. our lemma no. 988), reports that he saw a circular terracotta loom weight ('oscillum') in the Museum of Iraklion [in the Historical Museum, Chaniotis]; inscription incised before firing: Νεικῶς (genitive of Νεικώ).

SICILY

986. Sicily. Greek identity in the late Roman Empire. K.Lomas, *'Between Greece and Italy: an external perspective on culture in Roman Sicily'* in C.Smith - J.Serrati (edd.), *Sicily from Aeneas to Augustus. New Approaches in Archaeology and History* (Edinburgh 2000) 161-173, on 169-172 adduces Greek public elite inscriptions as evidence of a revival of Greek civic identity on Sicily in the late Roman period (*IG* XIV 273, 276/277, 296, and 1091; 4th cent. A.D.). Manifestations of Hellenism coexist with Roman features: *IG* XIV 1091 is a Greek honorary inscription erected by Tauromenion in Rome, and consequently an 'example of making a very striking and specific cultural choice, and consequently a very public statement of renewed Greek identity' (170); on 171/172 L. comments on the mixed (Roman/Greek) conventions in nomenclature, equally reflecting a deliberate cultural choice [See also the studies mentioned in *SEG* XXXVIII 919 and XLVIII 1234].

987. Sicily. Inscriptions on bronze and lead tablets. G.Manganaro in C.C. Mattusch - A.Brauer - S.E.Knudsen (edd.), *From the Parts to the Whole* I. *Acta of the 13th International Bronze Congress, held at Cambridge, Massachusetts, May 28-June 1, 1996* (Portsmouth, R.I. 2000) 272-275, presents a brief survey of the numerous texts inscribed on bronze, lead and occasionally gold or silver leaves ('lamine') and tablets ('tavole') found in Sicily: public documents, epitaphs, dedications, 'Orphic' tablets, phylakteria, *defixiones*, and *tesserae*. Photographs and texts of *SEG* XLV 1369 (the only inscription not on a tablet *vel sim.*: small bronze altar) and XLIX 1341. There is one ineditum: see our lemme no. 999.

988. Sicily. Inscriptions on loom weights. G.Manganaro, *ZPE* 133 (2000) 124/125, briefly discusses some terracotta loom weights bearing names. Most are female (female weavers); male (patrons or craftsmen?) are Κλεόδαμος (F.Ferrandini Troisi, *art.cit.* in *SEG* XXXVI 1538, 106 no. 11) and Θεότιμος (*IGDS* 156). Female rather than male is Σιναρος (*SEG* XLII 878; genitive of Σιναρῶ); apart from the inscription Κυκυõς ἠμί (*IGDS* 175 (a)), the other (complete) inscriptions on weights from Terravecchia di Cuti (*IGDS* 175 (b)-(d); *SEG* XLII 876/877 and 879/880) are female; Χαρι (879) should probably be read Χάρι(τος). On 125 note 19, M. suggests reading Χάριτος rather than Χάριτες on a terracotta weight in the Museum of Messina (A.Ferrua, *Epigraphica* 3, 1941, 256/257 no. 10 [however, the photograph in I.Bitto, *Le iscrizioni greche e latine di Messina* I, Messina 2001, 137 no. 60, shows that Χάριτες should be read, Lazzarini]); cf. also our lemmata nos. 934 bis and 985.

Id., *ZPE* 135 (2001) 65/66, interprets Χαρίτας | γέρραι in *SEG* XLIV 755 as the genitive of the female name Χαρίτα and the dative of γέρρα (obscene term for *vulva*; added by another hand making a 'skomma' out of the owner's inscription): 'for Charita's' cunt', male fantasy transforming the disk-shaped weight into a tap fitting on this female weaver's private parts. In this context M. also discusses *SEG* XXXIV 973, combining the female name Φαδίς with a Phoenician inscription probably meaning 'love' [G.Garbini (see *SEG*) supposed that Phadis was the name

of a deceased woman]. Reflections on representations of male (cf. *SEG* XLVI 1248/1249) and female genitals found on Sicily (both served as *ex voto*; phalloi were also appreciated for their apotropaic force). See also our lemma no. 1029 for four new weights.

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989. Sicily. Inscriptions and metrology. L.Del Monaco, *AIIN* 47 (2000) 157-168, points to the importance of epigraphical documents from Sicily and Magna Graecia for the study of numismatic metrology: inscriptions on weights and commercial graffiti on vases, but also accounts and inventories. Starting from Pollux 4.173-175 and 9.79-82, D.M. comments on the system of the λίτρα used in Sicily: the σικελικὸν τάλαντον, consisting of 12 (later 6) νόμοι of 10 (later 20) λίτραι each. Brief discussions of the *lex sacra* from Megara Hyblaia *IGDS* 20 (Arena I[2] 13; *SEG* XXVI 1084; XLVI 1263*; 550-500 B.C.); the law on homicide from Caltagirone *IGDS* 15 (*LSAG* 247 no. 2; *SEG* IV 64; XXXVI 824; late 6th cent. B.C.; τάλαντον was interpreted by F.Cordano (cf. *SEG* XXXVI) as the Euboic talent, but the σικελικὸν τάλαντον is a clear alternative); contracts from Kamarina (inter alia *SEG* XLVII 1433; 550-500 B.C.; certainly the Sicilian talent); the lead tesserae from Kamarina (*SEG* XLII 846; see our lemma no. 1007; ca. 450 B.C.; on no. 64 recto and no. 69 δεκάλιτρον and δέκα λίτραι, respectively; not necessarily the Corinthian stater); the Selinuntian dedication *IG* XIV 268 (*Syll.*[3] 1122; *SEG* XLIX 1328*; ca. 450 B.C.; τάλαντον, referring to a gold object, either expressing its weight or the equivalence of the gold in silver talents); the financial accounts of Tauromenion (*IG* XIV 423-430; *SEG* XLIX 1334*; 3rd (?)-1st cent. B.C.). The metrological system of Sicily was introduced in Magna Graecia, as shown by the archive of the Olympieion in Lokroi Epizephyrioi (*SEG* XLVIII 1270*; early 4th-late 3rd cent. B.C.). Other epigraphical data concerning southern Italy are rare: from *F.Delphes* III 5 6 B LL. 2-9 (before 335 B.C.), it can be deduced that Herakleia used the 'Italian-Tarentine' system, and there are some inscribed weights (e.g. *SEG* XXXVI 946); among the inscribed weights from Sicily, *IGDS* 108 and 152 (*SEG* XVI 547) stand out.

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990. Sicily. Inscriptions on sling bullets, Hellenistic period. G.Manganaro, *ZPE* 133 (2000) 125-134 (ph. of nearly all objects), presents a survey of inscribed terracotta and lead sling bullets found in Sicily. Those of terracotta (with names and indications of phratry/phyle and/or military subdivision: λόχος), have been found in three areas: Troina-Assoros (*SEG* XLIX 1335; *IG* XIV 2407 (10-19); (16) has λαβέ, otherwise attested on lead bullets only: cf. A.Ferrua, *Epigraphica* 3, 1941, 265/266 no. 32), Iaitas (*SEG* XLIV 754; XLIX 1290) and Herbessos (*SEG* XLIX 1287). The inscriptions on lead bullets, fewer in number, belong to three categories: 1) names (full or abbreviated) in the genitive, probably of military commanders: Δάμυος, Εὐβού(λου), Εὐηθίδα, Εὐχαρ(ίδα) and Νικάνδρου (for these names M. refers to *LGPN* III A s.v.); cf. also our lemma no. 1028 sub 1-3). Εὐηθίδας, also attested on a bullet from Saguntum (A.Schulten, *RhM* 85, 1936, 338 no. 13), was probably a Greek mercenary in Carthaginian service first involved in the siege of Saguntum of 219 B.C. and subsequently transferred to Sicily (cf. also *SEG* XLVI 1371 for the presence of Aitolians in Spain); under this category M. also mentions *IG* XIV 2407 (21): καινά ('new', *IG*; cf. other ironic expressions on

bullets like κύε, τρωγάλιον, ζαθεῖον, M.); 2) names of cities in the genitive: Ἀγ(υριναίων?), Καταναί(ων), Ταυρομενιτᾶν) (cf. M., *Chiron* 12, 1982, 241; for new examples see our lemma no. 1028 sub 5-8); 3) Νίκη/Νίκα and the genitive of an anthroponym or theonym: *IG* XIV 2407 (1/2, 4/5, and 7-9); *SEG* XXXII 915, to which we refer for M.'s argument, repeated and elaborated in the present article, on the use of Sicilian bullets in the second slave revolt (104-101 B.C.) [cf., however, *SEG* XLV 1345 for a contrary view]; as to 'Σῶς/Salvius' naming himself King Τρύφων (both attested on bullets), M. suggests that he may have thought of Diodotos-Tryphon of Apamea, who usurped the Seleukid Kingdom from 142 to 139 B.C.; that a sling bullet inscribed with the latter's name was found in Dora (*SEG* XXXII 1500; XLII 1417) is a coïncidence. Reflections on the expression νίκη + genitive in general, and on the Greek tradition of assigning divine names to batallions (according to M. adopted by slaves in our case).

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991. Sicily. Isis and her cults. Heavily drawing on her monograph *I culti orientali in Sicilia* (Leiden 1973), G.Sfameni Gasparro in L.Bricault (ed.), *op.cit.* (cf. our lemma no. 211) 35-62, presents a survey of the Isis cults in Sicily. She uses mainly numismatic, also archaeological, and some Greek and Latin epigraphical evidence. On 38/39 a brief discussion of *IG* XIV 433 = SIRIS 513 (Tauromenion; dedication in the temple of Σάραπις to Ἑστία, probably to be identified with Isis; ca. 200 B.C.; 38/39) and the Latin dedication to Serapis and Isis SIRIS 514. She relates the presence of the Egyptian cults (mainly the couple Isis-Sarapis) on the eastern part of the island to economic, political and cultural relations with Ptolemaic Egypt, especially intensive during the reign of Hieron II. On 37 note 7, S.G. adds *SEG* XLII 852 (dedication to Isis from Lipara) to the epigraphical documentation of *I culti orientali* -- [a new reading of this text makes it a dedication to Artemis. This reading, however, is problematic: see our lemma no. 1011, Tybout].

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992. Sicily. Linguistics and script. F.Ghinatti, *Sileno* 26 (2000) 13-94, presents a highly detailed study on aspiration signs (1-43), the article (aspired and non-aspired; 43-49), complementary signs (ksi, chi, psi; 49-84) and long vowels (84-94) in inscriptions from Sicily. See also our lemma no. 1032.

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993. Sicily. Onomastics. F.Cordano in *Terze giornate internazionali di studi sull'area elima (Gibellina - Erice - Contessa Entellina, 23-26 ottobre 1997* (Pisa-Gibellina 2000) 311-316, studies numerous anthroponyms on record in inscriptions from Western Sicily, especially Lilybaeum, Soluntum and Iaitas. We mention the names in inscriptions which are briefly discussed: Ἀρταφαν (Libyan name [cf. *SEG* XXXIII 1390, 1396, and 1399; XXXVII 1660]; *SEG* XXVI 1077 (cf. XXXIV 950); the restoration of this name in *SEG* XXVI 1076 (cf. XXXIV 950) L. 3 ('Αρτ[--]) is arbitrary; in 1076 Ῥουμα[--] is probably related to the Semitic root *RM*); Ἰθι[..]ασία (M.P.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo*, Palermo 1973, no. 23; C. suggests reading Ἰθι[.κ]ασία (cf. Ἰθακήσιος; for the prefix cf. Homeric Ἰθαι- and Ἰφι-), referring to A.Brugnone, who (*art.cit.* in *SEG* XLVII 1443, on 117) proposed Ἰθι[...κ]ασία); Διόγνητος (same person in *IG* XIV 273 and 277, who, however, cannot be identified on suffi-

cient grounds with the homonym in *SEG* XXXIV 951, though they belong to the same family; another Διόγνητος in *IG* XIV 279, also recording Ιμυλχ Ιμιλχωνος Ινιβαλος Χλωρός, for whom see *SEG* XXVI 1079; yet another Δ. in *IG* XIV 276); Ἄνταλλος (*IG* XIV 311, with Ὀρνιχᾶς as the third name; *SEG* XLI 836; cf. *SEG* XLVII 1412 sub 1 B); Ἄττος (*SEG* XLIV 754 no. 12 on p. 227); Nᾶνος (*SEG* XLVII 1420; C. hesitates relating N. to Ναννελαῖος on record in Selinous).

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994. Sicily. Review of studies on Sicilian inscriptions. G.Manganaro, *Epigraphica* 62 (2000) 311-317, reviews the 11 contributions collected by G.Pugliese Carratelli under the title *Società e cultura nella Sicilia antica* in *PP* 52 (1997) 241-439. M. often defends his own previous readings and interpretations and adds bibliographical references. The principal texts discussed are *SEG* **XLVII 1427** (M. 313/314; discussion and support of M.'s own readings, all recorded in the app.cr. of *SEG*; M. points out that *Syll.*[3] 141 (*SEG* XLIII 348*) provides parallels to some formulas; see now also id. in *op.cit.* (cf. our lemma no. 993) 748-753 and sub 'Errata corrige'), **1433** (M. 315; Cordano's restoration of L. 1 'lascia perplessi'; ματερα in L. 2 may be the genitive of the hypokoristikon Ματερᾶς; cf. the female names Μάτερις/Ματερώ), **1436/1437** (M. 314/315), **1457*** (*SEG* XII 411; *IGDS* 54; Arena I 39; M. 316/317: summary of his interpretation recorded in *SEG* XLVI 1272), **1458** (M. 317: L.Dubois' suggestion [Νε]νδα is impossible for lack of space), and **1464*** (*SEG* XXVI 1123; M. 311-313: role of Hieron II in the rise of gymnasia; link between libraries and gymnasia also in other parts of the Greek world, e.g. on Rhodes and Kos).

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995. Sicily. Tabellae defixionis. D.Jordan, *art.cit.* (cf. our lemma no. 1739) 35/36, presents a concordance of the Sicilian *defixiones* in his lists (see *SEG* XXXV 1813, and the present article) with the catalogue of J.Curbera (see *SEG* XLIX 1264).

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996. Agrigentum. Inscriptions on vases, ca. 550-400 B.C. E.De Miro (et alii), *Agrigento* I. *I santuari urbani. L'area sacra tra il tempio di Zeus e porta V* (Rome 2000), (re)publishes the following graffiti, dipinti and stamps on (fragments of) vases found during excavations in the 1950s/1960s and in 1995/ 1996 in or near the 'chthonic sanctuary' [C. = V.Calì: catalogue entries apud D.M.]: 1) KA (locally made vase support; incised before firing; 136 no. 101; 5th cent. B.C.; ph.); 2) Φρα[--] (eastern ware; fragment with painting in dark tones of a woman holding a sceptre; the dipinto at right probably labels this figure; ΩPA, C.; on 85 D.M. interprets this as Ὡρα[ία] and identifies the woman as Demeter (cf. below sub nos. 12 and 16) [however, the photo seems to show ΦPA: beginning of a name (Φρασικλεία?), Tybout]; 550-500 B.C.; 141 no. 152; ph.; dr.); 3) Αἴας (Attic black figured fragment with painting of part of a male torso; dipinto; 550-500 B.C.; 143 no. 185; ph.); 4) E or F T E I (rectangular stamp on the handle of a Graeco-Italian amphora; 4th cent. B.C.; 150 no. 260; dr. [initio E, on the basis of the dr., Lazzarini]); 5) ϝ (black glazed kylix; graffito under the foot; 5th cent. B.C.; 176 no. 537; dr.); 6) KT (black glazed kylix; graffito under the foot; 5th cent. B.C.; 176 no. 538); 7) ΔΙΑΣ (cup; graffito on the bottom [the dr. shows something like ᐅ⊠ϵ]; late 6th cent. B.C.; 177 no. 549; dr.); 8) ἰαρ(-) ǀ τᾶς Δαμ[--] (fragment; graffito incised after firing; 6th/5th cent. B.C.; 178 no. 556; cf. 85: 'sacro di Demetra'; dr.); 9) Tι[--] (mortar; graffito incised on the rim: tau followed by the beginning of another letter; 5th cent. B.C.; 178 no. 557; dr.); 10) ⊕ (cooking pot; theta incised near the handle; 5th/4th cent. B.C.; 179 no. 566; dr.); 11) ΛA or M (support of a louterion in the shape of a fluted column; graffito incised on one of the flutes; 5th cent. B.C.; 181 no. 588); 12) ΔA O (?) and X (black glazed fragment, presumably of an Attic red figured vase; graffiti incised after firing on the inside and on the outside (X); on 85 D.M. interprets the graffito on the outside as an abbreviation of Δαμάτηρ Ὡραία (cf. above sub no. 2 and below sub no. 16); 5th cent. B.C.; 203 no. 955; dr. [the dr. shows some entangled lines written over one another; the reading ΔA O is highly uncertain, the interpretation fanciful, Tybout]); 13) [Δάμα]τρι (Attic black glazed skyphos; graffito incised after firing under the base; 470-440 B.C.; 203 no. 958; dr.); 14) ⋷ and ┼┼┼ (black glazed kylix; graffiti incised under the base: epsilon and another letter; 5th cent. B.C.; 215 no. 1098; dr.); 15) ΔH (black glazed fragment; graffito incised under the base; 5th cent. B.C.?; 215 no. 1099; dr. [the reading seems uncertain; the dr. shows ΛΗ, Tybout]); 16) OPA[--] (fragment; graffito incised after firing; on 85 D.M. interprets it as Ὡρα[ία] (cf. above sub nos. 2 and 12); 6th/5th cent. B.C.; 230 no. 1291; ph.; dr. [the reading seems uncertain; the ph. shows ☐ΓA/, Tybout]); 17) [--]ΣΟΦΑΤ[--] (louterion; graffito incised before firing; *SEG* XLIX 1266 (3); on 86 D.M. interprets it as [Περ]σοφάτ[α]: Persephone, to whom a small temple near the main Demeter temple would have been dedicated; G.Manganaro read Σοφα (cf. *SEG* for his interpretations [the ph. does not show any trace of a final tau, Tybout]); 259 no. 1607; ph.; dr.).

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997. Entella. Decrees by the people of Entella and Nakona, 254-241 B.C.? *SEG* XXX 1117-1123; XLIX 1277* (*IGDS* 204-212). G.Nenci in *op.cit.* (cf. our lemma no. 993) 813/814, briefly discusses tablets nos. 6/7 (ph.; *SEG* XXX 1122 and XXXII 914 on p. 252 = *IGDS* 209/210; formerly in Harvard, now in the Archaeological Museum of Palermo). N. points out that no. 7 is very clearly a forgery based on no. 8 = *SEG* XXX 1123 = *IGDS* 211. See also *SEG* XLIV 749, and G.Nenci, *Kalòs* 9, 4 (1997) 12-17 (ph.).

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998. Entella (area of: Petraro?). 'Orphic' gold leaf, 5th/4th cent. B.C.? *SEG* XLIV 750 (XLVIII 1236 bis). G.Nenci in *op.cit.* (cf. our lemma no. 993) 814/815, points out that a locality called 'Petro', indicated by J.Frel as the alleged provenance of this object (evidently a clandestine find), does not exist. Probably 'Petro' stands for Petraro, where the Archaic nekropolis of Entella is located (cf. *SEG* XLVII 1420 for one of the oldest epitaphs from Entella found *ibid.*). N. argues that the tablet should be dated to the 5th/4th rather than the 3rd cent. B.C.; possibly it was deposited in a 3rd cent. B.C. burial.

A.Bernabé, *art.cit.* (cf. our lemma no. 1748) 45-49, repeats his edition of this text (cf. *SEG* XLVIII 1236 bis) and points to similarities with other 'Orphic' texts. He suggests interpreting the expression [μ]εμνημένος ἥρως (L. 2) as a reference to the initiate's memory of his initiation.

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999. Gela? List of names on a gold leaf, undated. Inscription claimed to have been read on a gold leaf by an 'antiquario gelese'. Published on the basis of a majuscule copy by ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 987) 273 note 13.

Ἀρχίας | καὶ Ἔνθυ|μος καὶ Ἄλπελος Πυ||ρίνō

2. ΕΝΟΙ, copy || typical Sicilian names, ed.pr.

1000. Himera. Graffito on a vase: Teisikles extolls Krimno's beauty, late 6th/early 5th cent. B.C. Attic black glazed kylix; graffito incised after firing under the foot in a circle along the rim; found in the eastern nekropolis (area of Pestavecchia). Ed.pr. A.Brugnone, *ASNP* 3 (1998) [2000] 324-326 (ph.; dr.); see also S.Vassallo, *ibid.* 323/324, for the find circumstances and the type of kylix.

Κριμνὸ καλὲ Τεισικλε͂{λ}ι δοκεῖ

Chalkidian alphabet, ed.pr. || iambic metron followed by an hypodochmius (⏑–⏑– | –⏑–⏑–), ed.pr. [ed.pr. erroneously speaks of a 'digiambo' - one wonders, however, whether this text is intended to be metrical at all, Tybout] || Κριμνώ: previously unattested (probably derived from κρίμνον: 'coarse barley meal', 'coarse loaf'; that barley was included in the local diet appears from an unpublished graffito ἀλφιτηρ(ό)ν, incised after firing on a cylindrical container found in the sacred area of the Plain of Himera), ed.pr. || the graffito belongs to a symposiastic context, ed.pr., who adduces many parallels, inter alia *IGDS* 87 (on a late 6th cent. B.C. Attic kylix from Syracuse): Ϝια(ν)θὶς καλὰ Μιτάλōνι δοκ[ε](ῖ) ἔμεν.

1001. Himera. Lead tablet with protective charm, 5th cent. B.C. Fragmentary lead tablet inscribed on two sides. M.T.Manni Piraino in N.Allegro et alii, *Himera* II. *Campagne di scavo 1966-1973* (Rome 1976) 697/698 (dr.; no transcription). Read from M.P.'s dr. by ed.pr. D.Jordan, *ZPE* 130 (2000) 104-107 (dr.), who points out that this tablet belongs to the category of 4th cent. B.C. incantations known from Selinous (unpublished), Phalasarna (*I.Cret.* II XIX 7; *SEG* XLII 818; XLVI 1235*), and Lokroi Epizephyrioi (*SEG* XLIX 1360), and presents a tabular survey of the common elements in these four texts. The text from Himera is a 'garbled version' of that from Lokroi, with obvious mistakes, which, however, may also be due to inaccuracies in M.P.'s dr. Similar mistakes in the parallel documents suggest a common, corrupt source: the original text was apparently older and had become widely disseminated. We give ed.pr.'s '"corrected" version', and note in the app.cr. what he saw on the dr. The reader may compare this text with those presented in *SEG* XLIX 1360 (main text and app.cr.).

A: Ασκι κ[ατ]ασ{ι}κι v[acat? - max. 5 -]
υσ[κ?]ι ασα ε⟨ν⟩ δ[.ca. 2.]Ο ἀμολ[γο͂ι vacat?]
ΟCΔ[.1-2.]ΠΑ ἐ⟨κ⟩ κά[π]ο ἐ⟨λα⟩ύ[νετε]·
4 τοὶ δ' ὄνο⟨μ⟩α Τε⟨τ⟩ρα[γος],

ἀ⟨ν⟩εμό⟨λ⟩ιο⟨ς⟩ ἀκτ/ά·
Ο[.?]Ο ὄλ⟨β⟩ιο⟨ς⟩
⟨οἱ κα⟩τὰ
B: δὲ σκε⟨δ⟩αθε͂⟨ι⟩ κα[τ'] ΑΜΟΔΑ[---]

West Greek dialect; spelling and lettering suggest a 5th cent. B.C. date (1st half of that cent., M.P.); the Carthaginian destruction of the city in 409 B.C. gives a *terminus ante quem*; this makes the tablet the earliest in its series, ed.pr. || A. 2. υσ[κ?]ι (cf. also *SEG* XLIX 1360 L. 1: [--]υσσκι) lends some support to the second κατασκι in L. 6 of the Phalasarna tablet, bracketed as being a dittography by earlier editors; retained, the line could be read as a hexameter, ed.pr.; ΕΔΑ, tablet || 3. or perhaps OC (lectional note?) ⟨α⟩[ἶ]⟨γ⟩α?, ed.pr.; ΕΚΑ, ΟΝΛΥ, tablet || 4. ΟΝΟΑΤΕΓΡΑ, tablet || 5. ΑΛΙΕΜΟΛΙΟΑ, tablet || 6. ΟΛΙΟΑ, tablet || 7. CAKTA, tablet || B. 2-3. upside down in relation to L. 1 and perhaps not part of the same text, ed.pr., who reads [--]ρρννει[.ca. 2.]φο|[--]κεφασ[.1-2.]... ('I have made no sense of what I transcribe').

1002. Iaitas (Monte Iato). Dedicatory inscription of the theatre, late 4th cent. or ca. 200 B.C. *SEG* XXXVII 762 (cf. XXXVI 835 for a provisional text) and *SEG* XLVII 1428. H.P.Isler in *op.cit.* (cf. our lemma no. 993) 724/725 (ph. of XXXVII 762; dr. of XLVII 1428), points out that these two fragments, found in different places, belong to the same inscription. He suggests that the fragment M.P.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo* (Palermo 1973) no. 40 (ph.; found not in San Giuseppe Iato but 'nella zona dei templi', i.e., on Monte Iato; probably from the agora) may also have been part of this text. The inscription consisted of three lines and must have had a considerable length. I. speculates on the order of the fragments and concludes that any restoration is impossible. For *SEG* XLVII 1428, he presents the following text: [--]ΡΑΒΟ[--|--] ΧΙΑΙ [but see *SEG* XLVII for a more prudent rendering of what can be seen on the dr.; I.'s reading of *SEG* XXXVII 762 L. 2 as ΚΑΙΤΟΙ should be corrected into ΚΑΙΤΟΥ].

1003. Iaitas (Monte Iato). Inscriptions on vases, 5th cent. B.C. Ed.pr. H.P.Isler in *op.cit.* (cf. our lemma no. 993) 722 (ph.; dr.), publishes a graffito incised on the exterior of a brown glazed cup (ca. 450 B.C.), found in the annex of the sanctuary northeast of peristyle house I. He wonders whether this text, which is difficult to read, is in Greek (alphabet of Selinous?), Elymian or Sikanian, and hesitatingly reads [--?]ΑΛΟΙ ΕΜΙ: 'I belong to Αλος' or 'to [--]αλος'; the formula in the dative possibly points to Elymian [judging from ph. and dr., any attempt at a reading seems fanciful, Tybout].

On 718/719, I. mentions the two inscribed Attic kylikes mentioned in *SEG* XLVI 1258bis (ph. of Μέντōρ text), interprets Mentor as the 'padrone di casa' (i.e., of the house where both vases were found) and supposes that Mentor had close connections with Athens.

1004. Iaitas (Monte Iato). Inscription on a vase, 325-300 B.C. Fragment of a large vase, probably a colonnette krater, found in 1999; stamped inscription running sinistrorsum along the rim; below stamped ivy tendrils. Ed.pr. M.Bürge, *ZPE* 129 (2000) 84-88 (ph.) [The

Doric dialect and the clay show that the vase was produced on Sicily, presumably in a Greek colony along the coast (e.g. Himera) rather than in Iaitas, ed.pr. (per ep.)].

ΣΑΤΕΥΑΣΚΙΑΣ ΤΕΙΑΣΑΤΕ

The last four letters (new stamping) repeat the first four, so that the complete text reads τειασατευασκιας. If this is actually Greek (an indigenous language cannot be totally excluded), either τε ἰάσατ' εὖ 'Ασκίας ('Askias heilte dich gut') or, preferably, τε ἰάσατ' Εὔας κίας ('Euas heilte dich von Trunkenheit') may be read; both readings yield a catalectic iambic dimeter (⏑–⏑–|–– x); κία is only known from lexica as an equivalent of μέθη: 'drink', 'drunkenness', and has the latter meaning in our inscription. Εὐᾶς is attested in Attica as a personal name; Εὔας is a well-known secondary name of Dionysos, who is also present in the ivy decoration. Inscription and vase probably belong to a symposiastic context. As to Dionysos' healing role, as a deity of ecstasy he may also have been held responsible for the return to normal circumstances ('das Ausnüchtern'); the inscription should be understood as an exhortation to drink much, and as a reassurance that Dionysos brings the inebriate 'back to normal' as he did before, ed.pr. [a more down-to-earth explanation seems more likely: as at least some of our readers may know, renewed consumption of alcohol is an efficacious remedy against hangovers. Understood in this sense, the inscription contains a pun perfectly fitting into a symposiastic context: 'Euas [i.e., wine] heals you from your hangover', with the gnomic aorist indicating the universal validity of this drunkard's wisdom. This interpretation has also the considerable advantage of leaving Dionysos in his characteristic primary role, Tybout].

1005. Iaitas (Monte Iato). Stamps on tiles, 4th cent. B.C.? Rectangular stamps on fragments of two tiles; both stamps are partially preserved, and belong to the same type; found in the agora. H.P.Isler in *op.cit.* (cf. our lemma no. 993) 722/723 (ph.), reconstructs the text of the stamp as follows: in L. 1, probably ΩΦΗΥΗ (possibly to be read sinistrorsum); in L. 2 Η(?)ΑΡΚΟ, for which I. hesitatingly suggests Μάρκου, while also considering the possibility of a name in Elymian.

1006. Kamarina. Defixiones, 5th cent.-4th cent. B.C. / undated. *SEG* XXXVIII 934 (Arena II 145) and XLVII 1439. D.Jordan, *art.cit.* (cf. our lemma no. 1739) 18 no. 57, republishes *SEG* XXXVIII 934, reading in L. 1 Αθα̣[.]ν̣ος (?) instead of 'Αθά̣[ν]ιος (*SEG*) or "Αθλ̣[ō]ν̣ος (Arena). On 19 no. 62, he tentatively suggests reading ἐξόλη σοί instead of ἐξόλης οἵ in *SEG* XLVII 1439 L. 6. On 20 nos. 74-77, J. mentions four new curse tablets found in Kamarina (undated); one (cf. G.Manganaro, *PP* 52, 1997, 334) is still rolled up; the other three will be published by P.Solinos.

1007. Kamarina. Lead tesserae, ca. 450 B.C. *SEG* XLII 846; XLVI 1259*. F.Ghinatti, *Profilo di epigrafia greca* (Catanzaro 1998; cf. *SEG* XLVIII 2124) 92/93 and in *Miscellanea Gasperini* 383 note 1, reads no. 70 as follows: Φάϋλλο[ς] | Φαύλλō / [--] Ματρο|δṓρō (1st text) and [φ]άτρα / hενάτα (2nd text) ([--] Φάϋλλος / hενάτα (1st text) and ΟΔΔΔΔΦ | [-- φρ]άτρα / [--]ς Ματρο|δṓρō (2nd text), *SEG*). The Φάϋλλος Ματρ[--] on record in a more or less contemporary document from Kamarina (*SEG* XXXVIII 935 = Arena II 147) should probably be identified with the man on record on our lead tessera.

1008. Kamarina. Lead weight, 152-192 A.D. Square lead weight (138 gr; 'pentonkion') inscribed on both sides. Text and translation by V.Lavore apud G.Di Stefano, *AIIN* 46 (1999) 268.

A: Ἔτους πδʹ Αὐτο|κράτορος σω(τῆ)ρος ἀθ(ανάτου) | Καίσ(αρος) 'Αντωνίνου | εὐσεβαστοτάτου || κ(αὶ) ἡμμετριαρέου 'Α|ννίο[υ ---|--]μανίκου είς | ἔτος ἀρχιεραῶ, είς | ἔτος πολεμάρχο||[υ, [είς ἔτος] ἀγορ[ανόμο(υ)] | [είς ἔτος ἀρχε?]δάμου | [----]αίου

B: 'Υπότ[υπος πε]ντογ[κίου] | ἐσαγωγεία ἀγορα⟨νό⟩μο(υ) | στατηρεία ἀπ[οθή]κα· | [χώρ]α μετρονόμο(υ) || [- 'Ανν(ίου) 'Αντιστι|[ίου] εὐσεβαστόλο(υ) [εἰ]κόνος τορευτ|οῦ εὐμολίβο(υ) αὐρ|άτο(υ), ἀγοράχο(υ) Κομμο||διανō(υ) ἀγορανομοῦν|τος Αὐρ(ηλίου) 'Εγετιάνο(υ) [-|-------]

A. 6-7 (cf. also 8/9, 10, and 11) εἷς ἔτος, L. [but the male εἷς cannot go with the neuter εἷς ἔτος; εἰς, Lazzarini] || B. 2. ΑΓΟΡΑΜΟ, weight || [the text cannot be accepted as it stands; evidently there are several corruptions].

1009. Katane. Family dedication to Demeter, late 5th cent. B.C. Two fragments of a votive relief representing Demeter and Kore and at least one other person. G.Libertini, *AEph* (1937) II 721-726; G.Güntner, *Göttervereine und Götterversammlungen auf attischen Weihreliefs* (Würzburg 1994) 148 D 2. Republished by C.Löhr, *op.cit.* (cf. our lemma no. 1712) 59/60 no. 54 (German translation). L. suggests that the Attic relief was brought to Sicily during the Sicilian expedition. We present the text which has never been included in *SEG*.

Δάματρι καὶ Κόραι | [----]ων καὶ ἁ γυνὰ αὐτοῦ 'Αρισ[...] καὶ τὰ τέκνα

We give the text of Lib. and Löhr || 2. initio [---]αν; in fine ἄρισ[τοι], G.

1010. Lilybaion. Amphora stamps, 4th-2nd cent. B.C. Cf. *SEG* XXXVII 764. B.Garozzo in *op.cit.* (cf. our lemma no. 993) 547-633 (ph.; ample bibliography), (re)publishes 25 Rhodian (551-568 nos. 1-25; late 3rd-late 2nd cent. B.C.) and six 'Graeco-Italian' amphora stamps (568- 572 nos. 26-29: probably manufactured in Sicily; 573/574 nos. 32/33: unidentified, probably local, products; 4th-2nd cent. B.C. [nos. 30/31 and 34 are in Latin; no. 35 in Punic]) now in the Museum G.Whitaker on the island of Mozia. No new names; numerous references to parallels. Ten Rhodian and four Graeco-Italian stamps have already been published: B.Pace, *NSA* (1915) 438 (G. no. 10; the only stamp of this lot found on Mozia); id., *NSA* (1919) 80-86

(G. nos. 1, 3, 4, 6, 9, 14, 16, 22, 28, and 32); A.Pellegrini, *Archivio Storico Siciliano* 12 (1887) 273 (G. no. 33) and 275 (G. no. 27); M.L.Famà in (various authors), *Mozia* (Rome 1989) 88.

In the commentary *ad* 568/569 no. 26 reading 'Αντά(λλου) (rectangular stamp; 3rd cent. B.C.?) G. argues that the monogram on tiles stamped ΑΤ ἱεραί from Entella (*SEG* XLV 1357*) and Iaitas (*SEG* XXVI 1069; XXIX 922; XXXII 916) may be an abbreviation of the same, typically Sicilian, name; Antallos may have been a manufacturer of both tiles and amphoras, working for a supra-local market; 571/572 no. 29 (Χαρ; rectangular stamp; 3rd cent. B.C.) may be the abbreviation of Χάρης or Χάρμης (other stamps from Sicily read Χάρμε); for 573 no. 32 (= *NSA* 1919, 81 no. 16; rectangular stamp; undated), G. hesitatingly suggests the reading Λακο[--]?, referring to the tiles stamped ἐπὶ Λάκωνος in Entella (*SEG* XLV 1357*) and Iaitas (*SEG* XXVI 1070 (5)); 573/574 no. 33 (= *Archivio Storico Siciliano* 12, 1887, 273 no. 571; rectangular stamp; inscription sinistrorsum; undated) seems to be unparalleled: ΕΙΑ | ΔΡΑ.

1011. Lipara. Dedication to Artemis, late 4th cent.-252/251 B.C. *SEG* XLII 852. Republished by L.Bernabó-Brea † - M.Cavalier, *Meligunìs Lipára X. Scoperte e scavi archeologici nell'area urbana e suburbana di Lipari* (Rome 2000) 41/42 (ph.).

['Αρτέμ]ιδι θεᾶι γῆς

['Ο δεῖνα τοῦ δεῖνος | Εἴ]σιδι θεᾶι | ἐπη[κόωι ἀνέθηκε], *SEG* (G.Manganaro); [--]ος τᾶι θεᾶι 'Αρτέμ[ιδι], G.Manganaro, *PP* 20 (1965) 176/177 [however, the photograph shows traces (two or three horizontal strokes) before ΙΔΙ which seem incompatible with M; moreover, θεᾶι γῆς is a strange, unparalleled expression, which makes little sense; the reading cannot be verified on the photo, which seems to show ΘΕΑΙ[- at least 2 letters -]ΕΙΙ[--], Tybout; perhaps a name, e.g. Θεαγ[ένης], Chaniotis] || the tripartite form of the altar alludes to the tripartite identity of the deity Artemis-Hekate-Selene; our text invokes the terrestrial side of this goddess, whereas Hekate and Selene represent her infernal and celestial sides, respectively. The main sanctuary of this Artemis-Hekate-Selene was probably the nearby Artemision of Mylai, B.-B., C.

1012. Lipara. Epitaphs. Edd.pr. L.Bernabó-Brea † - M.Cavalier, *op.cit.* (cf. our lemma no. 1011) 230-233 (ph.; majuscule texts only), publish the following epitaphs; 231 nos. 1-3 are rectangular stone stelai found during excavations of a late Roman building complex in Via Franza, *in situ* in an older nekropolis under the street (no dates are given): 1) 'Ιέρωνος; 2) 'Αριστύλιος; 3) Θεοδώρου. The other inscriptions (232 nos. 4-7), equally on stone objects, come from the same excavation area (nos. 4/5) or were found nearby; two (nos. 4/5) were built into walls of the complex excavated: 4) Μι[--] | Ζοαρχίδος (lower part of an altar with mouldings below); 5) Καλλίωνος (small parallelepiped cippus); 6) Νικῶς (rectangular stele); 7) [Θεοῖς Κα]ταχθο|[νίοις· Τ]ρυφέρα | [ἔζησε] ἔτεσι · μ' · | [----]ΙΕΠΩΤΙ'[--|----]ΗΡ[---] (dr.; rectangular marble plaque; no transcription [our reading is based on the ph. and dr., Tybout]).

On 402/403 (ph.), B.-B, C. publish three inscribed tombstones from the nekropolis excavated 'in contrada Portinenti'; nos. 8/9 are small parallelepiped stone cippi, dating to the later 4th or perhaps the early 3rd cent. B.C.: 8) Σιμίας; 9) Φιλικώ; the third inscription, engraved on a rectangular stone stele, dates to the early 1st cent. B.C. or later, and was possibly brought from the nekropolis of Contrada Diana after its destruction in the Civil War of 36 B.C. to be reused as building material: 10) ΙΛΑΡΑΧΡΗΙCΤΑΧΑΙΡΕ ['Ιλάρα χρη|στά, χαῖρε; ΙΛΑΡΑC, edd.pr.; evidently a printing error, since the photograph shows a chi, Tybout].

1013. Lipara. Inscriptions on various objects, Hellenistic period. Edd.pr. L.Bernabó-Brea † - M.Cavalier, *op.cit.* (cf. our lemma no. 1011) 42 (ph.), publish the following inscriptions on objects found in the 'santuario suburbano di età greca' (ph.): 1) letters incised on an approximately triangular natural beach **pebble**: ΠΙ; **vase inscriptions:** 2) [δη]μοσία (incised on a fragment of a pot); 3) ΑΙΑ (incised on the foot of a black glazed cup). On 47 (ph.) they report on seven inscribed pyramidal **loom weights**: 4) ΑΙΜ; 5) Α (on three weights); 6) Δ; 7) Ι (iota?; on two weights).

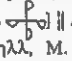
In the same volume, P.Borgard publishes a study on the amphora production in the atelier at Vallon de Portinenti (273-287); on 275 he mentions a circular **amphora stamp** with four letters in ligature on five amphoras: 7) ΦΙΝ or ΦΙΑΙ (dr.; cf. 284: probably abbreviation of the manufacturer's name; 75 B.C.-early Augustan period); on 276/277 four types of **graffiti on amphoras** (incised before firing; total of 12): 8) Γ (one); 9) Κ (six); 10) Ο (three); 11) Φ (two).

On 443-478 L.Campagna publishes 81 amphoras reused in the burials of the nekropolis in Contrada Portinenti. The following, of Greco-Italian type or unidentifiable (below nos. 15/16), bear rectangular **amphora stamps** (ph.; dr.; cf. also 454-456 for a general discussion of the stamps): 12) ΜΑΡΙΟ (468 no. 50; Latin or Greek?; new type of stamp?; late 4th-first third of the 3rd cent. B.C.); 13) [--]ΑΚΛ (468 no. 52; possibly [Μεγ]ακλ(ῆς), previously attested; 300-250 B.C.); 14) ΠΑΓΡ or ΠΑΤΡ (470 no. 56; previously unattested; 300-250 B.C.); 15) Σωτήρ (474 no. 72; new type of stamp?; undated); 16) [--]ΝΤΑΛΛ (474 no. 73; sinistrorsum; probably ["Α]νταλλ(ος) or ['Α]ντάλλ(ου), previously attested; undated). There is one **graffito on an amphora**: 17) ΕΥ (463 no. 19; 350-early 3rd cent. B.C.; dr.), and two **dipinti** (ph.): 18) ΔΙ (468 no. 52: cf. above sub no. 13; dr.); 19) Π (470 no. 55; 300-350 B.C.).

1014. Noto. Christian exorcistic prayer for a vineyard with olive-trees, 5th/6th cent. A.D. G.Manganaro, *RAL* 18 (1963) 57-63 [= M. (1963)] and *RAL* (new series) 5 (1994) 495-497 (*SEG* XLIV 775 [= M. (1994)]). Now in the Museo Archeologico Communale. Republished on the basis of photographs by G.Bevilacqua - S.Giannobile, *ZPE* 133 (2000) 135-137 (dr.; translation); for (B) LL. 1/2 and 9-12, we give the text of D.Jordan, *ibid.* 147/148 (dr.; translation) [See now also the brief discussion of this and similar texts by S.Distefano, '*Il Palmento di Acremonte. Contributo alla storia dei vini dell'*ager Acrensis *tra Tardo Antico e Medioevo*', *Sicilia Archeologica* 35 (2002) [2003] 89-112, especially 101; text from Noto (= M. (1963)) on 106 no. 12, Tybout].

A: magic sign Πρὸς ἐνκαρπία⟨ν⟩ χ-
ορίὸν κὲ ἀνπελὃνα
ἄνγελος τοῦ Θ(εο)ῦ ω Κρα-
4 μαμιλα Φιναὴλ Λουὶλ
Αμεγαωθ Κρεφιὴλ Φατο-
ὲλ Ἀνεμουὴλ Μουκαθὰ-
λ λουηχανδα Εἰσδραμὰ-
8 λ Μεσηὴλ γιάμεν σέ, Ἰε-
σοῦ Χριστέ, δὸς τὸν καρ-
πὸν (κὲ) τὶν ἰσφορὰν ἰς τὸν
ἀνπελὃνα τοῦ Κυριακο-
12 ῦ Ζοσίμου,
οὔπου κῖτε τοῦ φυλακ-
τίριον τοῦτοῦ Μιχαὴλ [Γα]-
βριὰλ Οὐριὴλ Ῥαφαὴλ κὲ ọ
16 Μυσχοῦτον τὸν δυνα-
τὸν δὸς χάριṿ ἰς τὶν σύν-
θεσιν ἀποὺ καρποῦ σί-
του κὲ ὕνου τοῦ Κυριακο[ῦ]
20 ἀπὸ καρποῦ σίτο(υ) κὲ ὕνου (κὲ)
ἐλέ[ου], πλύθυνον, πλύθ-
υνον [..] Κύ(ριε) Ἰεσοῦ Χριστ[έ],
νὲ Ἀμέν
magic sign

B: magic sign Πρὸς χα-
λαζοκου[πί]-
αν· κὲ τιθὶς ἰς τρῖς
4 γονίας τοῦ ἀνπελὃ-
νος [....] Μιχαὴλ Γαβρ-
ιὴλ Οὐριὴλ Ῥαφαὴλ Ἰα-
ωα star το[ῦ Θ(εο)]ῦ τερισαν
8 αὐτοῦ τος [... σ]τερέουμ[α]
τοῦ οὐρανοῦ [..] κειμις ὀρ-
κόζο τὸς νεφ[ελ]ηλάτας κα-
τὰ τοῦ Θ(εο)ῦ· μὶ χαλαζοκου-
12 πίσιτε {σ} τὸν ἀνπελὃνα το-
ῦ Κυριακοῦ Ζ{ζ}οσίμου ῥύσσασ̣-
θε αὐτοῦ ἡμέρας κὲ νυκτ-
ὸς αὐτοῦ ἀποὺ θυμοῦ ὕλ-
16 ης αὐτοῦ
magic sign
Χ(ριστ)έ τε νίκα Χ(ριστ)έ
[τε β]οήθη τοῦ ἀνπέ-
[λὃνος] το[ῦ] Κυρια-
20 κοῦ magic sign

{J. (and previously M. (1963) and (1994)) print a cross (†) for the signs called by B.-G. 'charaktér', i.e., magic sign; the dr. shows } || A. 1. πρὸς καρπία, M. (1963) || 2. ἄνπελον ὁ, M. (1963) || 3. Κραυὶλ, M. (1963) || 4. Μαμιλαφιναηλλ, M. (1963) || 5. Αμεγα magic sign, M. (1963) || 5-6. Φατο | Εδανεμουὴλ, M. (1963) || 6. Μουκαται, M. (1963) || 7-8. λλουηχαμδαειε δραμα | Ἀμεσηὴλ, M. (1963) || 8. γιάμεν: either from ὑγιαίνω (rather than ὑγιάζω) or the (Byzantine) preposition γιά, followed by μέν: 'riguardo a te, o Gesù Cristo, concedi ...', B.-G. || 9-10. Χριστ' ἔμος κα[ρ]|πὸν τὶν ἰσφορὰν, M. (1963); λοστον (= λῷστον) κα[ρ]|πόν, M. (1994); (δ)ὸς τὸν κα[ρ]|πόν, *SEG* || 11-12 (cf. also 19 and B L. 13). κυριακο|ῦ Ζοσίμου, M. (1963): the vineyard of the 'church of Zosimus' (or of a cemetery belonging to that church: M. (1994)); proper name of the owner of the vineyard: Kyriakos, son of Zosimos, B.G. || 16-17. τὸν Λυνά|τον Λοσχοιο, M. (1963) || 17-18. ἰς τὶν συό | Θεὲ ἵν' ἀπού, M. (1963) || 18-19. καρποῦ αὐ|τοῦ κεύνου, M. (1963) || 20-21. ἀπὸ καρποῦ ἀπὸ κεύνου | ἔλε[..], M. (1963); ἐλέ[ου], M. (1994) || 22. Κ(ύρι)ε, M. (1963) || 23. νὲ Ἀμέν = ναὶ ἀμήν || B. 1-3. πρὸς χα|λαζοκου[πί]|αν (= -κοπίαν) 'for damage from hail'; χαλαζοκοπία and χαλαζοκοπεῖν (cf. below LL. 11/12) are on record in Theophrastus, *De Causis Plantarum* 5.8.3 and *Historia Plantarum* 4.14.1, J., who argues that LL. 1/2 'are in fact only one line' [λαζοκου is somewhat lower than προσχα; we retain the line-division in order to facilitate comparison with the earlier editions]; πρὸς χά[λασμα Μιχα]|λαζόκου | ἂν, M. (1963); πρὸς χά[λαζαν Μιχα]|λαζόκοụ | ἂν, M. (1994) and B.-G. (with comment on this alleged demon bringing hail); cf. below ad LL. 15-19 || 3-4. ἰς τρῖς | ὄνους, M. (1963); ἰς τρῖς | γονίας, M. (1994) || 5. θεὸς Μιχαὴλ, M. (1963) || 7. ΤΟ[..]ΥΤΕΡΙCΑΗ, M. (1963); τερισαν: possibly a corrupt form of τηρέω, B.-G. || 8. Λ τοῦτος [..]ΤΕΡΕΟΥΜ, M. (1963), who suggested [αἰ]τέρεουμ (= Latin *aethereum*) || 9-12. 'I adjure the cloud-drivers in the name of God: do not damage the vineyard with hail'; ὀρκόζο = ὀρκίζω; μὶ χαλαζοκουπίσιτε = μὴ χαλαζοκοπήσητε (cf. ad LL. 1-3 above); νεφεληλάτης is previously unattested, J.; κειμισορ | κοζοτος Νεφ[α]ὴλ ἄτας κα|τὰ τοῦ θ(εο)ῦ Μιχαλαζόκου | Πισιτες, B.-G. || 12. or perhaps (εἰ)ς τὸν, J. || 13-14. ῥύσ(σ)ασ|τε, M. (1963) || 15-19. ὕλ|ης αὐτοῦ † νίκᾳ Χ(ριστ)έ, Χ(ριστ)έ τε | [β]οήθη τοῦ ἀνπέ|λο[υ] το[ῦ], M. (1963) || the stone comes from the same atelier as the one from Modica presented in our lemma no. 1017; the texts derive from a common prototype; that from Noto is more elaborate (see the comparative table on 140/141). The 'Angel of God' (A L. 3) and most of the angels mentioned in LL. 4-8 are known from biblical or magical sources. There are also interesting parallels in Byzantine rural prayers from southern Italy known from a 16th cent. manuscript, B.-G.

1015. Panormos (area of). Debts to a sanctuary, 450-400 B.C. *SEG* XXVII 657; *IGDS* 177; Arena II 118. K.J.Rigsby, *art.cit.* (cf. our lemma no. 1528), suggests that this inscription may either be a labor contract or concern a suppliant admitted to the sanctuary on the latter's terms: payment of an amount of money with interest, to be used for statues and furnishings, and a sum of cash for the goddess; the man's wife and children are under obligation until he pays the money and will be 'free'.

1016. Panormos (area of: exact provenance unknown). Bilingual advertising text of a stonecutter's atelier, 1st cent. A.D.? *IG* XIV 297; *SEG* XXXIX 1017; cf. XLIV 1699 (*IGR* I 503; *CIG* 5554; *CIL* X 7296; *ILS* 7680). P.Kruschwitz, *ZPE* 130 (2000) 239/240 (text), comments on the (deliberate?) linguistic anomalies in LL. 5-7: σύν seems to be a latinism based on *cum* used in the sense of *et* (introducing the last element in a listing), and ἐνεργείαις δημοσίαις rather than the expected ἔργοις δημοσίοις may have been chosen to render *opera* in the Latin parallel text, deliberately misinterpreted as a feminine singular ('um einen Stolperstein in den Text einzubauen'). *Cum* (*qum*) + genitive instead of ablative could either be a graecism (σύν goes with the dative) or we have a joke meant to draw attention to the text. Cf. *An.Ép.* (2000) [2003] no. 643: 'C'est peu convaincant'.

1017. Ragusa (area of: Modica). Christian exorcistic prayer for a vineyard with olive-trees, probably 5th cent. A.D. *SEG* XLIV 781. Republished on the basis of photographs by G.Bevilacqua - S.Giannobile, *ZPE* 133 (2000) 138-140 (dr.; translation).

A: magic sign Πρὸς ἐνκαρ-
πήα⟨ν⟩, χουρίον (κὲ) κλα-
ρίον ἄνγελος τοῦ Θ(εο)ῦ
4 ω Κραμαμιλαν Φιναὴλ
Λουὶλ Αμεγαωθ Κρεφι(ὴλ)
Φακτωὲλ Ἀνεμουὴλ Μου
Μουκαθὰλ λουιχανδα
8 Εεισδραμὲλ γιάμεν σε,
Ἰεσοῦ Χ(ριστ)έ τε, δὸς τὸν καρ-
πὸν κὲ τὶν ἰσφορὰν ἰς τὸν
ἀνπελὃναν ἀποὺ καρποῦ
12 σίτου κὲ ὕνου (κὲ) ἐλέου τοῦ
Πέτρο(υ), οὔπου κῖτε τοὺ φυλα-
κτήριον τοῦτου εω[-----]

[-]τητο κτήσαντα Μιχαὴλ
[Γ]αβριὰυλ, Οὐριήλ, Ῥαφαήλ
τὸν Μισχοῦτον, τὸν δυνατὸν
δὸς χάριν ἰς τὴν σύνθε-
σην ἀποὺ καρποῦ
σίτου (κὲ) ὕνου (κὲ) ἐλέ-
ου

B: ἐλεῶνα, τὸν ἀν-
πελῶνα τοῦ Πέτρου
πλίθυνον, πλύθυ-
νον νῦ(ν) Κύ(ριε) Ἰεσοῦ
Χ(ριστ)έ τε, νὲ Ἀμέν
magic sign

A. 1-2. πρὸς ε(ὐ)καρiπήαν, *SEG*; ΠΗΑ, lapis || 2 (also in 12 and 19). (καὶ), *SEG* || 4. ὁ Κρα(υίλ), Μαμιλανφιναηλ, *SEG* || 5. Ἀμεγα ὠ Θ(εὸς), *SEG* || 6. Φακτω Εδανεμουὴλ, *SEG* || 7. μουκαθαλλουιχανδα, *SEG* || 8. εεις δραμελ, *SEG*; for γιάμεν see our lemma no. 1014 app.cr. ad A L. 8 || 9. Χ(ρι)στὲ, (δ)ὸς, *SEG* || 11. ἄνπελον ἄ(μ)α, τοῦ, *SEG* || 13. Πέτρο(ο)υ, ποῦ, *SEG*; Πέτρος: the owner of the vineyard, B.-G. || 14. τοῦτου συνολον ο[--], *SEG* || 17. (δ)υνατὸν, *SEG* || 18-20. της χάριν ἰς τὴν σῦν, Θελέ, ἥν' ἀποῦ καρποῦ (καὶ) ἐλέlιου κὲ ὕνου (no L. 21 belonging to (A)), *SEG* || B. 4. Κ(ύριε), *SEG* || 5. Χ(ρι)στὲ, *SEG* || the stone comes from the same atelier as that presented in our lemma no. 1014; see *ibid.* app.cr. for further comments.

1018. Sabucina. Inscription on a vase, 600-550 B.C. *IGDS* 174. R.Arena in *Miscellanea Gasperini* 43-46 (ph.), suggests reading πυραῖς· ἐποίεσε Κλισυμις Πάβ[ιος] (dr. but no transcription in *IGDS*, which reports the reading of ed.pr. P.Orlandini: Πυραὶς (= Πυρ(ί-α)ς or Πυραῖ(ο)ς) ἐποίεσε καὶ Σύπας παρέβαπσε, with the cautionary remark that 'la fin est de lecture très délicate'). A. interprets πυραῖς as a *dativus finalis*: 'per le pire'; the stamnos served as a container of ashes [but only in secondary use according to the excavator Orlandini]. Κλισυμις is a Sikel name in -μις; the last letter is a beta rather than a rho, which recommends a restoration of the genitive of Πάβις. Sceptical L.Dubois, *BE* (2001) no. 590: 'Aucun parallèle n'étaie ces conjectures: *caveat lector*'.

1019. Segesta. Honorary inscription for Nymphon, 4th/3rd cent. B.C. *SEG* XLI 827 (XLIX 1324). For G.Manganaro's text (*SEG* XLIX) see also id. in *op.cit.* (cf. our lemma no. 993) 748.

1020. Segesta. Building inscription of the bouleuterion, early 3rd cent. B.C. Inscription engraved on four (of five) large stone slabs of the pavement. Ed.pr. G.Nenci, *op.cit.* (cf. our lemma no. 993) 810/811 (ph.).

Ἄσκλαπος Διοδώρου Ταυρέας
vacat ἐπιστάτας, vacat
Βίβακος Τιττέλου Ποσθαῖος
vacat ἀρχιτεκτόνησε vacat

Date: based on the lettering, which is very similar to that of *IG* XIV 291, ed.pr. || 1. Διωδόρου, ed.pr. [however, the photo shows ΔΙΟΔΩΡΟΥ, Tybout]. The first slab was seen by G.Gualtherus, *Siciliae obiacentium insularum et Bruttiorum antiquae tabulae cum animadversionibus* (Messana 1624) 49 no. 323 who read ΑΣΚΛΑΠΟΣ ΕΠΠ; Ταυρέας: previously unattested except perhaps for *SEG* XLII 846 no. 40 (Ταυρέας or Ταυρικός or Ταύρειος), ed.pr. || 3. Βίβακος and Ποσθαῖος (cf. Ποσθαλίων, Πόσθων, related to ποσθή: 'forte membro virile') are previously unattested names, ed.pr. || the inscription testifies to yet another Sicilian bouleuterion to be added to those already known from Agyrion, Entella, Iaitas, Morgantina and Syracuse, ed.pr. [the inscription is a new testimony to be added to M.Donderer, *Die Architekten der späten Republik und der Kaiserzeit. Epigraphische Zeugnisse* (Erlangen 1996); cf. *SEG* XLVI 2262].

1021. Selinous. Sacred law, ca. 460-450 B.C. (or earlier). *SEG* XLIII 630; XLIX 1327*. S.Scullion, *ZPE* 132 (2000), 163-171, interprets the sacrifices to the pure and impure Tritopatores and the burning of a thigh for Zeus Meilichios (A LL. 9-20) as 'modified chthonian rites' involving sacrificial elements of both 'Olympian' (eating of part of the sacrificial animal; cf. L. 17: hόσπερ τοῖς θεοῖς) and chthonian sacrifices (the burning of a ninth part, which is usually attested in connection with chthonian divinities). A similar 'mixed rite' is found in B LL. 12/13, prescribing a sacrifice 'as to the immortals' (hόσπερ τοῖς ἀθανάτοισι) by cutting the throat of the animal exactly as in heroic sacrifices (σφαζέτο δ' ἐς γᾶν). S. argues that the prohibition on carrying meat out of the sanctuary represents a compromise between holocaust sacrifice and the human desire to eat the meat of the sacrificial animal and suggests that these on-the-spot banquets, attested for both chthonian gods and heroes, were frequently accompanied by the burning of a substantial portion of the victim; in Selinous this portion was a thigh, hence S.'s term 'moirocaust'. S. recognizes parallels in *LSCG* 96 LL. 22-26 and in inscriptions concerning the cult of Herakles in Thasos (see our lemma no. 868). In this context S. collects the literary evidence for the expressions ὡς θεῶι and ὡς ἥρωι, and argues that this distinction refers to the status of the recipients rather than to the rituals; consequently, the distinction between Olympian and chthonian sacrifice should not be abandoned in favor of a distinction between heroic and divine sacrifices.

In an overview of myths and cults in Sicily, N.Cusumano, *Kokalos* 43-45 (1997/1998) [1999] 777-781, summarizes the content of this inscription and the problems of its interpretation, focusing in particular on the cult of Ζεὺς Μειλίχιος.

1022. Selinous. Dedications in the sanctuary of Meilichios, 6th/5th cent. B.C. M.L.Famà - V.Tusa, *Le stele del Meilichios di Selinunte* (Padua 2000), present a catalogue of the anthropomorphic stelai found in the sanctuary of Meilichios (33-57); only three are inscribed: nos. 2, 3 and 11 = M.P.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo* (Palermo 1973) nos. 69, 63, and 68, respectively. Detailed study of technical aspects and material, iconography, typology, and chronology (17-32; 59-79). F.-T. point out that the stelai provide important evidence of cultural complexity in archaic Selinous (81-89).

1023. Selinous (area of: Campobello di Mazara). Epitaph of Eibelos, 625-600 B.C. *SEG* XLV 1415. See now also G.Nenci in *op.cit.* (cf. our lemma no. 993) 809 (ph.).

1024. Syracuse. Cults of Corinth and Syracuse. P.Reichert-Südbeck, *op.cit.* (cf. our lemma no. 335), collects the literary, epigraphical, archaeological and numismatical sources bearing on the cults of Syracuse and its metropolis, both of nine Olympic (Aphrodite, Ares, Artemis, Athena, Dionysos, Hephaistos, Hera, Hermes and Hestia) and of many non-Olympic gods, as well as of heroes and heroines. Apollo (183-218) and Demeter/Kore (219-258) are discussed at length in separate chapters. On 259-295 a survey of the Syracusan cults based on indigenous Sicilian traditions. Close connections between city and colony are notably found in the oldest cults, viz. of Apollo, Artemis, Demeter/Kore (also influenced by local traditions), Dionysos, the Nymphs and the Muses. Cults of local Corinthian gods and heroes were not transferred to Syracuse. Each cult has a separate section summarizing the 'schriftliche Quellen', in which also inscriptions are adduced (no texts; no indices).

1025. Syracuse. The Guilds of the Artists of Aphrodite and of Dionysos. In the context of an article on Dionysiac artists in Magna Graecia (Neapolis; Rhegion; Tarentum) and in Sicily (Syracuse) in the Hellenistic period S.Aneziri in T.I.Pappas (ed.), *'Ελληνική παρουσία στὴν Κάτω 'Ιταλία καὶ Σικελία. Πρακτικὰ Διεθνοῦς Συμποσίου, Κέρκυρα, 29-31 'Οκτωβρίου 1998* (Kerkyra 2000) 107-131 (discussion of *IG* XIV 12/13 and 615; *SEG* XXXIV 974), studies the association of Dionysiac artists in Syracuse, which worshipped Apollo, the Muses and Dionysos, and was probably founded in the 3rd cent. B.C. during the reign of Hieron II. A. interprets the Κοινὸν τῶν περὶ τὴν 'Ιλαρὰν 'Αφροδίτην τεχνιτῶν (on record in two honorary decrees for Roman benefactors: G.V.Gentili, *Archivio Storico Siracusano* 7, 1961, 10-20; cf. L.Moretti, *RFIC* 91, 1963, 38-45; G.Manganaro, *Siculorum Gymnasium* 16, 1963, 51-64; cf. J. and L.Robert, *BE* 1964 no. 622) as an association of artists specialized in the performance of *phlyakes*; in this genre parodies of the erotic adventures of gods and heroes played an important part (cf. the epithet 'Ιλαρά). These actors founded a separate association probably because the genre in which they specialized was not part of the festival competitions. A. also discusses the internal organisation of the associations and their influence on Roman theater and presents a list of 52 τεχνῖται from Italy and Sicily known from the Classical and Hellenistic periods. For an English version of this article see ead., *Archaiognosia* 11 (2001/2002) 47-56.

In the same sense A.Fountoulakis, *AC* 69 (2000) 133-147 [for F.'s dependence on A.'s article see A.Chaniotis, *EBGR* 2000, *Kernos* 16 (2003) 260 no.5, Chaniotis], interprets the σύνοδος τῶν περὶ τὴν ἱλαρὰν 'Αφροδίτην τεχνιτῶν as a guild of mimes and/or pantomimes whose members were not admitted to the κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν; the latter had a branch at Syracuse from the 2nd cent. B.C. (*IG* XIV 12/13). The epithet ἱλαρά, otherwise unattested for Aphrodite, suggests that laughter and eroticism must have been the chief elements of their art; cf. *Suda* s.v. 'Ρίνθων, where Rhinton of Syracuse's φλυακογραφία is defined as ἱλαροτραγῳδία: a mix of South Italian farce with a parody of mythological elements; cf. also Athen. 14.621c and 15.697d for ἱλαρῳδία and ἱλαρῳδός as a kind of mimic performance and poet, respectively. The guild may have performed during festivals of Aphrodite; the Παφίης σύνοδος known from an inscription on haematite from Egypt (W.Fröhner, *RhM* 47, 1892, 307; L. 5) is likely to offer a parallel. Literary sources, notably the famous pantomime representing the wedding of Dionysos and Ariadne described at the end of Xenophon's *Symposion* (9.3-7), give an impression of the strong eroticism conveyed through the gestures of the actors in this genre, which continued into the Late Roman Imperial period, inter alia in a particularly drastic variant in the context of the *Floralia* [For these inscriptions see now also: 1) B.Le Guen, *Les associations de Technites dionysiaques à l'époque hellénistique* (Nancy 2001) I 317-326 nos. 72-77 (texts, French translations and commentary) = *IG* XIV 615, 12, 13, *SEG* XXXIV 974, and the two Aphrodite inscriptions, respectively; see also II 36-38 for a summary of the evidence concerning the technitai in Magna Graecia and Sicily. L.G.'s comments on the Aphrodisian Artists are more concise yet essentially in the same sense as those of F. and A.; 2) S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2002) 23.

For ἱλαρός qualifying the mimetic genre see now the late Hellenistic funerary epigram for the mime Isidoros of Athens, initiate at Samothrake and Eleusis (Thrace; unknown provenance; perhaps Amphipolis), published by C.Karadima-Matsa, N.Dimitrova, *Chiron* 33 (2002) 335-345: μιμικὸν ἐκφράζων ἱλαρὸν λόγον (verse 3 = LL. 7/8), Tybout].

1026. Syracuse. The term δεσποτικόν in epitaphs from Christian catacombs. Cf. *SEG* XXVIII 770. Contra A.Ferrua (cf. *SEG* XXVIII) F.P.Rizzo in *Miscellanea Gasperini* 841-848, argues that δεσποτικόν inscribed on *loculi* slabs in Christian catacombs indicates tombs of patrons in otherwise humble funerary contexts: a generic indication of destination rather than the individual advertisement of a slave ('tomb of my owner, in which I was allowed to be buried'). R. adduces the epitaphs from Tyre (see *SEG* XXVII 995), where δεσποτικόν, ἐλευθερικόν and παιδαρικόν appear as distinct and contrasting categories [For a [θή]κη πεδαρική in Caesarea Maritima see our lemma no. 1466 sub no. 144]. To the Syracusan documents collected by F., R. adds C.V.Gentili, *NSA* (1956) 99.

1027. Unknown provenance. Inscriptions on rings, 5th cent. B.C.-Roman Imperial period. Nine rings with inscriptions on various parts; from a private collection studied 'years ago' by ed.pr. G.Manganaro, *ZPE* 133 (2000) 123/124, who interprets the texts as names unless stated otherwise: 1) Σōτε̄ρ (boy's gold ring; Chalkidian alphabet; 5th cent. B.C.?; ph.); 2) 'Ιμέρα (E flanked by branches; silver; undated; ph.); 3) ψυχὴ | καλή ('anima bella' [cf. *SEG* XL 621, XLI 1867, XLIII 1209, and XLVIII 1313] rather than the female name Psyche; gold; undated; ph.); 4) 'Απολ|λοδ|ώρου (punched letters; gold; Hellenistic period; ph.); 5) Σεκ(οῦνδα) (gold; undated; ph.); 6) δῶρον ('gift', sc. to a child; undated; gold); 7) ΠΑΚΑ (perhaps the Christian name Πακάτα, with A and T in ligature for ATA; undated; girl's gold ring; ph.); 8) 'Εράσ|στου (lunate letters; bronze; undated; ph.); 9) P (either Latin P, perhaps standing for Petrus, or Greek rho; undated; ph.).

1028. Unknown provenance. Inscriptions on lead sling bullets, Hellenistic period. G.Manganaro, *ZPE* 133 (2000) 128-130, mentions the following new inscriptions on lead sling bullets: 1) Λυσία (128 note 44; Catalogue *Sternberg, Zürich. Antike Münzen, Auktion* XXXV, *Okt.* 2000, no. 415; *non vidimus*); 2) Νίκη (?) / ΚΗCCON (129; four facets; on one a fish-bone or scorpion; on another, above a small key, the inscription possibly reading Νίκη; ph.); 3) ΛVΡΟΝΝ / ΣΑΧΝΙΟV / ΗΝΙΑΧΗΝ (129; four facets; inscriptions sinistrorsum; possibly Λυρονν(ίου): cf. Λύρων/Λύριον attested on Rhodes; the other two names are probably of non-Greek origin; ph.); 4) Σωκρά[[της] / ἐπόησε (129; ph. of three bullets; inscription sinistrorsum; square letters); similar inscriptions (but on one side, divided over four lines) on bullets found on Rhodes and Cyprus (Guarducci, *EG* II 521; *Tit.Cam.* 192 (r); I.Michaelidou-Nicolaou, *ASAA* 47/48, 1969/1970, 365); Sokrates was a manufacturer working for mercenaries, probably living on Rhodes); 5) Αἰτνα(ίων) (130; two bullets are known to M.; ph. of one); 6) Λεον(τίνων) (130); 7) Ἐργ(--) (130; monogram, sinistrorsum; probably Ἐργ(ετίνων), i.e. Hergetion/Sergetion [cf. *SEG* XLVI 1296 app.cr.]; ph.); 8) Ἡρα(--) (130; monogram, sinistrorsum; probably Ἡρα(κλειωτᾶν), i.e., Herakleia Minoa, which was involved in the second slave revolt; on the other side ΛYC, of unknown meaning).

The names on nos. 1-3 are probably those of military commanders: see our lemma no. 990 sub (1); for nos. 5-8 cf. *ibid.* sub (2).

1029. Unknown provenance. Inscriptions on loom weights, undated. Ed.pr. G.Manganaro, *ZPE* 133 (2000) 125 (ph.), publishes three inscriptions on terracotta loom weights: 1) DA (either abbreviation of a name or of δα(μόσιον); pyramidal; private collection); 2) Λά(λα) (circular: 'oscillum'; collection of the author); 3) Φαλάθας Ἐπάρχου (Φαλάθα: probably female variant of Φάλανθος ('the bold'); conical; seven oval imprints of a seal; inscription below); id., *ZPE* 135 (2001) 65, mentions 4) ΦΑ (perhaps Φα(δίς?): cf. our lemma no. 988; circular: 'oscillum'; now in the Museum of Adrano).

SARDINIA

1030. S. Nicolò Gerrei (area of: Santuiaci; 50 km northeast of Cagliari). Trilingual dedication to Asklepios Merre, 1st cent. B.C. *IG* XIV 608 (*IGR* I 511; *CIL* I^2 2226; *ILS* 1874; *CIS* I 1 143). Now in the Museo di Antichità of Torino. E.Culasso Gastaldi, *Epigraphica* 62 (2000) 11-28 (ph.; dr.; translation of the Phoenician text), discusses the differences in content of the Latin, Greek and Phoenician texts. The Latin inscription (where C.G. reads *salari(orum)* rather than *salari(us)* in L. 1) is the most concise: the 'official' version, obligatory in view of the Roman presence on Sardinia since 238 B.C. and its economic, military and political dominance. The Greek text is the individual expression of the dedicant (a slave - of the *publicani* in charge of the salines - of Greek origin), in which he adds the object (βωμός: presumably an altar) and the occasion of his dedication (κατὰ πρόσταγμα: according to a *votum*, evidently made during illness, and a divine order to fulfil it). The Phoenician version includes all elements of the Greek and Latin texts and adds the weight of the object (100 *librae*), informs that the god answered Kleon's prayer, and gives a date after the *suffetes* (those of Cagliari rather than Carthage; consequently the inscription may be later than 146 B.C.). The Phoenician reflects the religious and cultural tradition of the sanctuary at S. Nicolò Gerrei: Asklepios 'Merre' (the meaning of the epithet is unclear) is Eshmun Merre, a healing deity popular in Africa, especially Carthage [For this deity see also B.Halpern in L.E.Stager - J.A.Greene - M.D.Coogan (edd.), *The archaeology of Jordan and beyond. Essays in honor of J.A.Sauer* (Winona Lake 2000) 139-141; our inscription is mentioned in passing on 140, Tybout]. Comment on other cults of Asklepios in Sardinia, and on the date of our dedication: probably 1st cent. B.C. (rather than ca. 180 B.C., previous editors) in view of the archaeological context, linguistic characteristics of the Phoenician and of Kleon being among the earliest slave dedicants during the Roman Republic (probably the earliest; the four earliest known so far all date to the 1st cent. B.C.). For the sake of convenience we give the Latin and Greek texts in the lay-out of the stone.

Cleon salari(orum) soc(iorum) s(ervus) Aescolapio Merre donum dedit lubens
merito merente *vacat* Ἀσκληπιῶι Μηρρη ἀνάθεμα βωμὸν ἔστη-
σε Κλέων ὁ ἐπὶ τῶν ἀλῶν κατὰ πρόσταγμα
Phoenician text ....
4 Phoenician text ....

ITALY

1031. Italy. Campania: the role of Archaic sanctuaries in south Campania. On the basis of mainly archaeological and literary sources M.Rausch, *AAWW* 135 (2000) [2001] 61-88, studies the interaction, both peaceful and hostile, between Greek colonists, Etruscans and Italians in southern Campania (Sarno Valley and coastal plain of the Sele). He focuses on the role of 'supra-ethnic' sanctuaries along the borders of Greek territory. Inscriptions are briefly discussed in passing, inter alia the dedication on a silver plaque from Poseidonia *LSAG*^{2} 260 no. 3 (Arena IV 19; *SEG* XII 412; XLVIII 1280; see our lemma no. 1049; Hera as protector of the Poseidonian warriors; R. on 67 note 23 stresses the hypothetical character of all interpretations of ϝρονθιτοξαμιν suggested so far), four vase dedications from Pontecagnano identifying the sanctuary as that of Apollo (Ἀπόλ(λονος or -λονι); G.Bailo Modesti, *Aion(archeol)* 6, 1984, 245 nos. 2, 3 a/b, and 4 (dr.); the oldest, a bucchero kantharos, dates to 550-550 B.C.; R. 74/75), and the erotic inscriptions on an olpe made in Poseidonia and found in Fratte near Salerno *SEG* XXXVII 817 (Arena IV 33; early 5th cent. B.C.; R. 85/86), which testify to the intimate relations among Greeks, Etruscans and Italians.

1032. Italy. Linguistics and script: aspiration signs in Magna Graecia. F.Ghinatti in *Miscellanea Gasperini* 383-406, presents an exhaustive survey of the use of aspiration signs (H and especially 'mezzo H': ⊢) or their absence (psilosis) in inscriptions ranging from the 7th to the 2nd cent. B.C. from Kymai, Pithekoussai, Metapontum, Kroton, Sybaris, Poseidonia, Kaulonia, Lokroi Epizephyrioi, Hipponion, Herakleia, Tarentum, Velia, Siris, Spina, Neapolis, and Rhegium. For criticism on the presentation ('un article que rend indigeste une bibliographie surabondante et inutile') see L.Dubois, *BE* (2001) no. 594, who for the emergence of ⊢ in Sicily refers to *IGDS* 177 (5th cent. B.C.).

G.'s study is part of a triptych: for a sequel, devoted to the complementary signs and long vowels, see id. in *Poikilma. Studi in onore di Michele R. Cataudella* (La Spezia 2001) 487-516; for the third study see our lemma no. 992.

1033. Italy. Marche: Rhodian amphora stamps, 2nd cent. B.C. Ed.pr. S.M.Marengo, *Picus* 20 (2000) 312-318 (ph. of nos. 1/2; dr. of nos. 1-5), publishes rectangular Rhodian amphora stamps (no new names) from three places in the Marche: **Falerio Picenus** (now in the Archaeological Museum at Falerone; ph.): **1)** Ἐπὶ [--]ἱππου, | Ἀγριαν[ίου] (either [Ἀγησ]ἱππου or, preferably in view of the chronology of other Rhodian stamps found in the Marche, [Ναυσ]ἱππου: 240-210 or 146-108 B.C., respectively; 312/313 no. 1); **Montalto Marche** (now in the local Archaeological Museum; ph.): **2)** Ἐπ[ὶ --]κράτευς | [--?] (e.g. [Αὐτο]κράτευς or another eponym attested in the 2nd cent. B.C., the period to which this stamp should probably be dated on the basis of the lettering; 313/314 no. 2); **Asculum** (Ascoli Piceno; on the basis of copies made by Gabrielli in 1890; 315-317 no. 3 (a-c)): **3)** [Ἐπὶ] Αἰσχίνα, | Ἀρταμιτίου (146-108 B.C.; 316 (a)); **4)** Ἐπ[ὶ 1-2]ωονος, | Ἀρταμιτίου (ωονος is impossible; rather -ωνος, genitive of a brief eponym like Δάμων, Ἰάσων, Ἱέρων, Λύκων or Νίκων; undated; 316 (b)); **5)** [Ἐπ]ὶ Ἀριστονόμου, | [--?] (146-108 B.C.; 316 (c)).

For Rhodian amphora stamps in general found in this area see ed.pr. 318, and G.Paci in C.Zaccaria (ed.), *Strutture portuali e rotte marittime nell'Adriatico di età romana* (Trieste-Rome 2001) 79-81 (ph. or our nos. 1/2).

1034. Altino. Dedication, late Hellenistic-early Roman Imperial period. Gray clay miniature cup; inscription incised under the foot before firing; found in 1994 during excavations near the city gate of Altino. Ed.pr. C.Antonetti in G.Cresci Marrone - M.Tirelli (edd.), *Vigilia di Romanizzazione. Altino e il Veneto orientale tra II e I sec. a.C. Atti del Convegno, Venezia, S.Sebastiano, 2-3 dicembre 1997* (Rome 1999) 67-73 (ph.).

ΠΟΛΙ̣Ο̣Ι̣Σ[--] | [..?]Ο̣ΝΑΣΙ̣Ω[--] | vacat ΕΔΩΚΗΝ̣

1. Possibly Πολι̣ο̣ῖ̣ς: 'white, gray', hence 'old' (sc. gods); cf. Hesiod, *Theog.* 271 (Γραίαι) ἐκ γενετῆς πολιάς, ed.pr., who also considers Πολι̣ε̣ῦ̣σι(ν): cf. the Πολιεῖς Θεοί (Polllux, *On.* 9.40) and Ζεὺς Πολιεύς || 2. female (Ὀνασιώ) or male (Ὀνασίω[ν]) name of the dedicant, ed.pr. || 3. ἐδώκην for ἔδωκεν, ed.pr.

1035. Ancona. Rhodian (?) amphora stamp, ca. 146-108 B.C. *SEG* XXVI 1134. I.M.Akamatis, *op.cit.* (cf. our lemma no. 612) 210 note 1762, reads the name of the potter (= 1134 b) as Μίδας (Μ..., *SEG*).

1036. Aquileia. Greeks in Aquileia. L.Boffo in *Miscellanea Gasperini* 117-133, studies the Greek inscriptions from Aquileia (ca. 80 of a total of ca. 4,000; 1st-5th cent. A.D.) as conscious expressions of Greek civic, religious, or cultural identity ('ideologia civica greca "integrata" nell'impero'; 120). The following documents are discussed at some length [I.A. = J.Brusin, *Inscriptiones Aquileiae*; see *SEG* XLIII 641]: I.A. 182 (*SEG* XXX 1133; XLVI 1304; form and content of this dedication to the Ephesian Artemis by an Ephesian who at the same time is councillor in Aquileia reveal a strong adherence to his native city); I.A. 211 (*SEG* XXX 1132; Aquileians as Ἀντηνορίδαι on a par with Athenians/Κεκροπίδαι, Kyrenaians/Βαττιάδαι, Pergamenians/Τηλεφίδαι, and Ephesians/Ἀνδροκλεῖδαι; for the invocation Λητώϊε, Φοῖβε B. refers to *TAM* IV 1 48 [Merkelbach-Stauber, *SGO* II 09/06/03; *SEG* XX 21]); I.A. 234 (SIRIS 612; dedication to Θεὰ Ἐπιφανής (= Isis) by an ἱερογραμματεὺς τῆς Αἰγύπτου proud of his origin and professional qualification; this inscription is also briefly discussed by M.Verzár-Bass in G.Bandelli (ed.), *Aquileia romana e cristiana fra il II ■ V secolo. Atti della XXX settimana di studi aquileiesi, 19-22 maggio 1999*, Trieste 2000, 157/158 (dr.), in an article (147-178) on continuity and transformation of pagan cults in Aquileia from the 2nd to the 4th cent. A.D.); I.A. 264 (*IG* XIV 2337; dedication to Ζεὺς Θαλής (= Θαλ(λ)ός), at home in the Tembris Valley in Phrygia [see most recently *SEG* XLIX 1805 passim]); I.A. 280 (*IG* XIV 2380; dedication Θεοῖς Καταχθονίοις, i.e., *Dis Inferis* rather than *Dis Manibus* according to B. [referring to *IGR* III 1007 = *CIL* III 191, where Θεοῖς Καταχθονίοις καὶ δαίμοσι is paralleled by *Diis Manibus suis ... Inferisque*; apparently B. thinks of a chiastic presentation of the deities in the Latin and Greek versions; most bilingual inscriptions, however, show an unmistakable congruency between Θεοῖς Καταχθονίοις and *Dis Manibus*; see e.g. *SEG* XLIII 461 and XLIV 640; Tybout], who relates the cult of the Underworld Gods to the Anatolian area, referring to their prominent role in funerary imprecations: see *SEG* XLVII 2278 [see also *SEG* XXXVII 1838 and XLI 1832; but see our lemma no. 1055 for Θεοῖς Καταχθονίοις in the West, especially in Rome]; I.A. 370 (cf. *SEG* XLIII 641 on p. 216; the onomastics of the dedicant express his indigenous Egyptian origin (Ἱέραξ = Demotic *Pbêkis*), his participation in Greek culture (ὁ καὶ Πτολεμαῖος), as well as his Roman legal status (the *nomen* Ἀκίλιος)); I.A. 2771 (*IG* XIV 2340; *IGR* I 481; epitaph of ■ soldier of *legio XI Claudia*, which served in Phrygia). B. also briefly comments on persons from the Greek East not permanently living in Aquileia: merchants and sailors (I.A. 1055, 3036, 3172, 3515; cf. *SEG* XXX 1149 for Syrian villages in Aquileian epitaphs), a physician (I.A. 491 = *IG* XIV 2343), and a female mime (I.A. 710 = *IG* XIV 2342; *SEG* XLII 893; B. adduces *SEG* XLIII 982 [Merkelbach-Stauber, *SGO* IV 17/09/01] as a parallel).

[On the aspects of Greek self-representation in the Roman world in general see now also S.Goldhill (ed.), *Being Greek under Rome. Cultural Identity, the Second Sophistic and the Development of Empire* (Cambridge 2001), and L.Boffo, *'Sentirsi greco nel mondo romano: espressioni epigrafiche'* in B.Virgilio (ed.), *Studi Ellenistici* XIII (Pisa-Roma 2001) 275-298].

1037. Aquileia. Rhodian amphora stamps, ca. 205-108 B.C. L.Mandruzzato - C.Tiussi, *Rei Cretariae Romanae Fautorum Acta* 36 (2000) 359, present a list of the Rhodian eponyms and potters attested in amphora stamps found in Aquileia. Eponyms: Ἀριστόδαμος (ca. 182-176 B.C.); Ἀλεξίμαχος and Αὐτοκράτης (ca. 175-146 B.C.); Ἀλεξιάδας, Τεισάμενος, and Τιμόθεος (ca. 146-108 B.C.). Potters: Φανίας (ca. 182-176 B.C.); Ἀριστοκλῆς, Βρόμιος, Πυθόδωρος, and Τιμούρροδος (ca. 175-146 B.C.); Δρακοντίδας, Θεύμναστος, Μίδας, and Μόσχος (ca. 146-108 B.C.).

1038. Cumae. Two owner's inscriptions on a vase, ca. 490-480 and 420 B.C. Black glazed Lakonian krater; found in a tomb; graffiti incised on the body of one handle (A; ca. 490-480 B.C.) and on the upper sides of both handles (B; ca. 420 B.C.); now in the Archaeological Museum of Naples. E.Gabrici, *MonAL* (1913) 666, noticed the text of B only. (Re)published by P.Lombardi, *AION(archeol)* 7 (2000) 157-162 (ph.).

A: Εὐφρονίō ἐ̄μί   B: Βιόhτō

Probably the vase first belonged to Euphronios, remained in the latter's family, and was deposited with its last owner Biotos, L. || B. genitive of Βίοτ(τ)ος/Βίωτ(τ)ος; the same text occurs on a black glazed cup from Cumae: *IG* XIV 863 (420-400 B.C.; ph.), L.

1039. Gravisca. Corpus. A.Johnston in A.Johnston - M.Pandolfini, *Gravisca* 15. *Le iscrizioni* (Bari 2000) 11-66, (re)publishes the Greek and Latin inscriptions from Gravisca, mostly dating between ca. 550 and 475 B.C. There are very few inscriptions on stone (15/16 nos. 1-3; ph.; no. 3 is a much later text in Latin); inscriptions on (mostly Attic) pottery are numerous; J. classifies the latter into two main categories: longer graffiti (17-27 nos. 4-121; ph. of no. 119; dr. of all; nos. 4-70: dedications; nos. 71-96: fragmentary personal names and related texts; nos. 97-116: small fragments; nos. 117-121: varia; no. 95 is in Latin) and shorter graffiti and dipinti (29-51 nos. 122-373; ph. of nos. 141, 157, 162, 164, 173, 182, and 188; dr. of all). We do not comment on these 'shorter inscriptions', which are tiny fragments mostly consisting of (parts of) one or two letters; 'very little falls into ... epigraphically recognisable groups' (29), though some owners' or traders' marks and numeral notations can be identified. Some may be in Etruscan. Most have already been published in V.Valentini, *Gravisca* 9. *Scavi nel santuario greco: le ceramische a vernice nera* (Bari 1993).

Among nos. 1-121, there are 16 inedita: 1) no. 11: [-]ρη ε[-]; 2) no. 27: Ἥρ[ηι -]; 3) no. 42: Ἥρης; 4) no. 43: [-]ρηι[-]; 5) no. 46: [-].ηρη[-]); 6) no. 46 bis: Ἥρηι; 7) no. 58: [-]εθηκ[-]; 8) no. 61: [-]ανε[-]; 9) no. 62: [-]θ.[-]); 10) no. 63: [-]εθ[-]; 11) no. 65: [-]εθ[--]; 12) no. 102: πο[-]; 13) no. 103: [-]ι[-]; 14) no. 112: [-].ολ[-]; 15) no. 116: [-]δο; 16) no. 121: ε[-].ηκισ[-]. For the remaining texts we give a *comparatio numerorum*, in which we also present [grouped under '*SEG* XXXII' as much as possible] those of J.'s readings deviating from *SEG* (mostly very minor differences; we ask the reader to consult *SEG* for the earlier readings) as well as J.'s new readings and restorations suggested in his commentaries on

some individual inscriptions [In the *comparatio*, *Gravisca* 4 = S.Boldrini, *Gravisca* 4. *Scavi nel santuario greco: le ceramiche attiche a figure rosse* (Bari 1999), and *Gravisca* 6 = K.Huber, *Gravisca* 6. *Scavi nel santuario greco: le ceramiche ioniche* (Bari 1994); we refer to these volumes only when the inscription was not included in *SEG*].

G.Pianu, *Gravisca* 10. *Il bucchero* (Bari 2000), gives three drawings of assuredly Greek graffiti on Plates 13 (J. no. 46 bis) and 15 (J. nos. 68/69); no comment in the text.

[For brief observations on the inscriptions from Gravisca see now also M.Torelli, '*I Greci nel Tirreno: un bilancio*', *Science dell'Antichità. Storia, Archeologia, Antropologia* 10 (2000) [2002] 383-393, especially 391].

SEG XXVI	J. no.
1137	1
***SEG* XXVII**	
667	118
668	55
669	54
672	120
673	69
***SEG* XXVIII**	
775	1
***SEG* XXXI**	
857	120
***SEG* XXXII**	
940	28
941	34
942	20 (in fine ἡ[-])
943	15
944	21
945	25
946	6 (τἤρηι[--]ο)
947	23
948	4 (υησις: name in -υησ(σ)ι(ο)ς)
949	24
950	16
951	8 ([-]ρης or -βης ἀ[νέθηκε]?)
952	35
953	29
954	30
955	31
956	57 ([-]θηκ[-])
957	19 (τήνδ', sc. κύλικα)
958	38
959	32
960	5

SEG XXXII	J. no.
961	22
962	41
963	9
964	7
965	39 ([-]πιρ.[-])
966	10
967	36
968	26 (Ἥρης)
969	17
970	37
971	45
972	49
973	47
974	48
975	51
976	50
977	53 (Ἀπολλω[-])
978	54
979	1
980	55
981	56
982	64
983	66
984	67
985	59
986	60
987	68
988	69
989	117
990	71 ([-].Λεοντι[-])
991	72
992	93 (ἱρασας.[-]; ἱράσας?)
993	73

SEG XXXII		J. no.
994		89
995		82
996		83
997		75
998		76 ([-]σ.μαχο[-]; Σύμαχος?)
999		77
1000		78 ([-]ερίσκος vacat)
1001		92 (initio Λ or Δ)
1002		88
1003		87 (Εὔδημο[-])
1004		90
1005		84
1006		79
1007		91
1008		85
1009		74
1010		81
1011		80 ([-].νδρου̣[-] or ̣-ι̣[-])
1012		94 ([-]σ̣ταλ.[-])
1013		86
1014		118
1015		119 (λ or ι; circular letter after ν?: γαλον or βαλον or παλον (= Cretan name Πάλων) or Παιῶ-νο[ς] (cult title) or Doric form of πηλός (Cretan for 'muddy wine')?)
1016		120 (κυλιφάκ[το]ι (= vase name) ὀλοπ[οικίλ?]οι)
1017	no. 78	106 ([-]σ.[-])
	no. 79	105
	no. 80	113
	no. 81	114
	no. 82	14 ([-]ηρη[-] or [-]ι̣ε̣ρη[-])
	no. 83	104
	no. 84	99
	no. 85	107
	no. 86	115

SEG XXXII		J. no.
1017	no. 87	100
	no. 88	108
	no. 89	101
	no. 90	109
	no. 91	110
***SEG* XXXIX**		
1040		1
***SEG* XLIII**		
646 bis	no. 450	33 ([-].ης [-])
	no. 454	52
	no. 456	111
	no. 457	18
***SEG* XLIX**		
1354		1
***LSAG*²**		
439 E		1
***IGDGG* I**		
62		49
63 (a)		19
63 (b)		22
64		55
65		56
66		1
67		118
p. 171		7, 9, 88
p. 172		5, 24, 75
p. 173		117, 120
***Gravisca* 4**		
336		12 ([-].ρηι[-]; [-]ρη, *Gr.* 4)
358 bis		40 (Ἥρης)
416		13 ([-]ιῆι Ἡ̣[-])
418		98 (Ει[-]; εκ[-], *Gr.* 4)
419		97 (κυ[-])
***Gravisca* 6**		
50		44 (ηρ[- 7-9 -]ς)

1040. Herakleia. Tabulae Heracleenses. *IG* XIV 645 (*SEG* XLIX 1355*). A.Fortunato, *Studi di Antichità* 10 (1997) [2001] 303-312, focuses on the constructions to be built by

the lessees on each of the four plots of Dionysos, as specified in detail in Tablet I LL. 139-144. F. argues that οἰκία in L. 139 indicates the ensemble of three rural buildings (the ἐποίκια mentioned in L. 146: βοών, μυχός and ἀχύριος) rather than a separate fourth building. This *oikia* should be distinguished from the οἰκία on record in L. 147, which is the private house of the lessee, not necessarily located on the plot. On the basis of the dimensions prescribed F. reconstructs a complex of three adjacent rooms, with the smallest (μυχός) between βοών ('stable') and ἀχύριος (= ἄχυρος; 'hay-barn'). There is no etymological basis for the current explanation of μυχός as 'granary'; its literary and (rare) epigraphical attestations suggest a 'remote (hidden / internal) place', or more specifically a 'cave, grotto' (cf. *I.Kallatis* 44 L. 42: 'le sanctuaire du dieu ... imitant la grotte'; *IG* XII 5 53: nymphs called Μυχιεῖς: the name should probably be related to a cave); hence the building of our inscription is presumably a (closed) shed for storing agricultural implements, perhaps also used for indoor-work; its location between stable and haybarn is in line with its primary meaning ('internal place').

1041. Kroton (area of: Quota Cimino, ca. 1 km from the temple of Hera). Dedication to Apollo, ca. 475-450 B.C. *SEG* XLVII 1481. Elaborating M.L.Lazzarini's suggestion that this inscription may be a sacred manumission, L.Dubois, *BE* (2000) no. 767, points out that the presence of the article τόν (L. 4) requires the restoration of the names of the manumittor and the manumitted before and after [ἀν]έθεμκεν (cf. *SEG* XL 844: Λάκο̄νος ἐμι το̄ hιαρο̄). On the assumption that the first letter of L. 2 is an inverted mu rather than a san, he restores the text as follows: ['Ο δεῖνα ἀν]έθεμκεν · 'Ε|[παφρόδιτο]μ (vel sim.) · ματέρος | [ἐπευξαμένα]ς · τομπόλλομ|[νι τõι Πυθίομ]ι · τὸν hιαρ||[ὸν] (['Ο δεῖνα ἀν]έθεμκεν · Ε|[-- ca. 8 --]ς · ματέρος | [εὐξαμένα]ς · τομπόλλομ|[νι Πυθίομ]ι · τὸν hιαρ||[ὸν --], *SEG*).

1042. Metapontum. Fragment, 400-300 (probably 400-350) B.C. Rectangular white marble block; found in 1977 in the area of the so-called *castrum*; now in the depository of the Soprintendenza Archeologica della Basilicata at Metaponto. Ed.pr. F.Frisone, *Studi di Antichità* 10 (1997) [2001] 320-326 (ph.; dr.).

[-- 5? --]ΝΙΠΗΝ[Τ---]
[-- 6-7? --]ωιος ὑψ[ι--]
[-- 4-6? --]ΣΤΙΑ[..]
[-- 5-6? --] εὐρυο̣[..]
[-- 5-6? --]Σ περὶ Φ-
[-- 5-6? --]του δέ
[-- 4-6? --]ωριδο̣-
[ς-- 4-5? -]κορων
[-- 5-6? --] 'Ασκλαπ-
- - - - - - - - - - - - - - -

On the other side of the stone part of a sign which may be a delta (∠) || 2. -ωιος may be part of a personal name or toponym (e.g. 'Αχελώϊος, Γελώϊος) or an ethnic (e.g. Κώϊος) or an adjective (e.g. ἀθώϊος, μητρώϊος, πατρώϊος), ed.pr. || 2-3. either a name (e.g. 'Υψιγένης, 'Υψίδος/-η, 'Υψικλῆς, "Υψις) or an adjective indicating 'height, elevation', ed.pr. || 3. possibly part of a name like Στίλπα, Στίλπων, ed.pr. || 4. adjective or name derived from εὐρύς: e.g. εὐρύοπα (epithet of Zeus), εὐρυθείμελος (epithet of Hades) or Εὐρύθεμις, Εὐρυθθενίας,

from Italian cities other than Rome (XXVIII 799; XXX 1183 and 1185; XXXII 1032 and 1034; XXXIV 1011; XLII 924; XLVII 1487; XLVIII 1260 and 1260 bis (2)), from Sicily (XXXII 928), Sardinia (XLII 890) and Corsica (XLVI 1240), but also from Gaul (XLVII 1530), Moesia (XXX 793; XLIV 640; XLVII 1116, included in a dedicatory formula, and 1153), Macedonia (XLIII 461), Thrace (XLVIII 931), Africa (XXXIII 845 and 850), Galatia (XLIV 1774), Paphlagonia (XXXIV 1273: included in a dedicatory formula), and Palaestina (XLI 1552) Cf. also our lemma no. 1360 (Θεοῖς Καταχθονίοις in *I.Anazarbos* 224 and 609). The following come from Rome: XXVIII 811; XXXIII 786 and 790; XXXV 1046; XXXVII 1739; XLI 873/874; XLIII 665; XLV 1471. Clearly Rome and the rest of Italy are heavily represented, which seems to support M.'s thesis that Θεοὶ Καταχθόνιοι is the translation of the typically Roman concept of *Dei Manes*; a larger sample might validate my impression that the formula occurs outside Italy almost exclusively in epitaphs erected by Romans or Romanized people. The formula, then, is likely to have been exported from Rome/Italy by Romans going abroad, Tybout]. See also our lemma no. 1036.

1056. Rome. Foreigners. D.Noy, *Foreigners at Rome. Citizens and Strangers* (London 2000), studies the presence of foreigners who were free, civilian and below equestrian rank. A foreigner is defined by N. as someone who was born outside Italy and moved to Rome (or Ostia and Portus) but continued to have a 'home' elsewhere, whether in his own or in other people's thinking. The book is divided into three sections. 1) The background (evidence; demographic and legal issues; attitudes to foreigners). 2) Moving to Rome (reasons for and practicalities of moving to Rome). 3) Living at Rome (aspects of foreigners' lives, inter alia Greek language, names, cults, and burial practices; in epitaphs, foreigners cling to formulas typical of their homeland; foreign groups at Rome, geographically arranged on 223-267: from Greece, Asia Minor, Syria, Egypt, North Africa, and Jews).

In his brief conclusion N. emphasizes that the Jews made the greatest effort to retain a separate group identity. A geographically organized Appendix lists all foreigners on record in inscriptions adduced throughout the study. There is a useful index but no separate index of sources. The Greek inscriptions are mainly taken from *CIL* VI, *ICUR, IGUR, JIWE* II [For Egyptians and other foreigners in Rome in the late antique period see *SEG* XLIX 1368].

1057. Rome. Inscriptions in the collection of G. Della Rovere. S.Magister, *Xenia Antiqua* 9 (2000) 47-50, presents a preliminary list of the inscriptions once in the collection of Cardinal Giuliano Della Rovere. The following Greek texts belonged to this collection: *IG* XIV 999 (*IGUR* 180), 1084 (*IGUR* 77), and 1757; *ICUR* 3395. Cf. *An.Ép.* (2000) [2003] no. 19.

1058. Rome. Jewry: the title ἐξάρχων. M.H.Williams, *JJS* 51 (2000) 77-87, returns to this title on record in the two Roman epitaphs *JIWE* II 2 and 4 (= *CIJ* 317 and 465; 3rd/4th cent. A.D.). After surveying and rejecting previous explanations of the ἐξάρχων as a ruler-figure (whether former or current leader of the Jewish community; for the latter view, still supported by W. in 1994, see *SEG* XLIV 828 on p. 254 in fine sub 2), she examines the use of

ἔξαρχος and ἐξαρχεῖν in Greek pre-Hellenistic literature (notably Homer's *Iliad*), the Septuagint and Philo. Her conclusion is that these terms (and consequently also related ἐξάρχων) always mean '(to be the) leader of (frequently antiphonal) singing'; two Kyrenaian accounts of the demiourgoi provide epigraphical evidence of ἔξαρχος in this sense: *SEG* IX 13 (XLIII 1186*) L. 15 and IX 21 L. 2 (both 4th cent. B.C.). The two Roman Jews bearing the title were synagogal precentors, i.e. leaders of communal singing of psalms of praise and thanksgiving (the equivalent of ψαλμῳδός on record in *JIWE* II 502 (*SEG* XXVI 1162), and probably of ψαλμο(λόγος?) in *SEG* XXXVI 970 A L. 15). One of the two (*JIWE* 4) is qualified ἐξάρχων τῶν Ἑβρέων: he was precentor of the Community of the Hebrews, often thought to be Rome's oldest synagogue (its full name appears in *JIWE* II 578 (*CIJ* 510): συναγωγὴ Αἰβρέων).

1059. Rome. Various inscriptions. This year's 'Analecta Epigraphica' by H.Solin, *Arctos* 34 (2000) 149-192, includes the following observations on Greek inscriptions from Rome.

CIG **6406** (*IG* XIV 277*, i.e., among the 'suspectae'; *CIJ* 43*; S. 191/192): this text, probably a pagan epitaph (ἀρχιερεύς and προφήτης are not used in Jewish inscriptions from the West) from the later Roman Imperial period, is hardly a forgery (if so, the text should be added to *IGUR*); the name of the deceased Αἱμαθίων possibly stands for Ἠμαθίων; Ὠνείας, the name of his father, is difficult to explain; on the assumption that it stands for Ὀνίας, the inscription might be assigned to (syncretistic?) Jews;

CIG **9718** and **9792** (S. 192): these texts should be added to *ICUR* X and II, respectively;

IGUR **1690** (S. 170): the name of the deceased [--]οκρίτης should be left unrestored ([Μην]οκρίτης, *IGUR*; [Δημ]οκρίτης, A.Ferrua);

IGUR **1697** (S. 170): Σωτήριχος, Διωνὶς ἀπ(ελευθέρα): Διωνίς is a female name, otherwise unattested but correct from a morphological point of view (derived from the fashionable name Δίων, female counterpart of Διωνίδης; 'Διῶνις inauditum', *IGUR*);

ICUR **6415** (Wessel, *IGCVO* 86; S. 170/171): the name of the deceased should be restored to form a short Greek name in -μων (e.g. Αἵμων, Ἄκμων, Βρέμων, Γνώμων, Δάμων, Δρόμων, Ἕρμων, Θέμων, Ἴδμων, Κίμων, Μνήμων, Νοήμων, Σίμων, Τίμων, all known from Rome - Ἕρμων with nine examples) rather than [Ἄμ]μων (*ICUR*; [...άμ]μων, Wessel), hardly known as a personal name outside Egypt; Wessel's reading of the father's ethnic Ἀλεξανδρεύς instead of *ICUR*'s Ἀλεξανδρέως is arbitrary;

ICUR **19788** (S. 172): ΕΥΜΕΝΙΝΛΑ could either stand for Εὐμενιανά (A.Ferrua, *ICUR*) or Εὐμένιλλα;

ICUR **19832** (*CIG* 9613; S. 172/173): ΠΥΧΑΡΙΝ could stand for Ψυχάριν (A.Ferrua, *ICUR*) or Τυχάριν (on the basis of another copy, also used by *CIG*: ΤΥΧΑΡΙΝ); Τυχάριον is previously unattested, but cf. Τυχαρώ;

ICUR **21549** (S. 174): the reading [--]ΜΙΡΟΘΙΟΥ is certain (revision of the stone by G.Filippi apud S.): '**Myrotheus*, das hinter *Mirothius* stecken sollte, ist nichts'; possibly the mason misinterpreted a draft reading Δωροθίου or Δωροθέου;

ICUR 24286 (S. 177/178): ΜΗΝΟΘΕΜΙΑΝΙ ΕΥΤΥΧΙΑ CΥΜΒΙΩ; *ICUR*'s emendation (A. Ferrua) Μηνοθέμι(δ)ι is certainly possible; alternatively, ΜΗΝΟΘΕΜΙΑΝΙ perhaps renders the Latin genitive Menothemiani;
SEG XLIX 1372 (on p. 404; A.Neştori, *RAC* 48, 1972, 230; S. 184, in a review of the publication by D.Mazzoleni et alii (181-185)): in LL. 2/3 [--]γας ὁ καὶ [Αἰ]δέσις (= Aedesius) instead of the implausible [Γί?]γας ὁ καὶ | ['Επι?]δέσις should be read.

On 186/187 S. comments on the list of names from the catacomb of Priscilla presented by P.Styger, *Die römischen Katakomben* (Berlin 1933) 116/117. Some are missing in *ICUR* IX (the volume including the inscriptions from this catacomb); the Greek names are Εὐκάρπιος (dipinto on a tile; probably now lost; not to be identified with *ICUR* IX 26039 (a): Εὐκ[--]; marble fragment) and ΠΕΤριΚΟC (graffito on a tile; 'jedenfalls Unsinn ... falsche Deutung eines schwer lesbaren Graffitos' (187); not to be identified with *ICUR* 26128: ΠΕΤΡΟΙC).

1059 bis. Rome (area of: Torre Nova). List of members of a Dionysiac family thiasos, 160-170 A.D. *IGUR* 160 (*SEG* XLIII 660*). G.Ricciardelli in *op.cit.* (cf. our lemma no. 1748) 265-282, considers this text and especially the designations used for the members as evidence for Dionysiac rituals, associated with the rituals [allegedly] represented in the Villa dei Misteri in Pompeii. The term ἥρως, alluding to an epithet of Dionysos in Elis, may indicate the priest. The torch-bearers (δᾳδοῦχοι) presuppose nocturnal ceremonies; several ranks (θεοφόρος, κισταφόροι, λικναφόροι, and φαλλοφόρος) reflect the carrying of sacred objects, whereas πυρφόρος points to the burning of aromatic substances; several other functions (ἀμφιθαλεῖς, ἱερεύς, ἱεροφάντης, σειληνόκοσμος, and ὑπουργός) are related to the procession. The (ἀρχι)βούκολοι and ἀρχιβάσσαροι/-ραι suggest the use of costumes. The term βάκχοι ἀπὸ καταζώσεως is connected with the reception of a new dress by the initiate. The staging of the ritual in an artificial cave is suggested by the term ἀντροφύλακες [for a similar list of functionaries of a Dionysiac association in Thessalonika see *SEG* XLIX 814, Chaniotis].

1060. Rome. Poem of and epigram for the boy Q. Sulpicius Maximus, shortly after 94 A.D. *IG* XIV 2012; *IGUR* 1336; *SEG* XLVII 1499* (Kaibel, *EG* 618; *GV* 1924; *IGR* I 350-352; *CIL* VI 33976; *ILS* 5177). Republished by M.Nocita, *BCAR* 101 (2000) 81-100 (excellent ph.; text with app.cr.; Italian translation; bibliography), on the occasion of a recent restoration and cleaning of this remarkable monument. N. discusses the typology of stele and relief and presents a lexical and stylistic commentary partly drawing on earlier studies. N. stresses the poem's qualities against current criticism (formal equilibrium; original metaphors; rhetorical exercise rather than a refined poem); study of topoi in the epigram, inter alia the intellectual qualities of youths. Comment on the dependence of Maximus' poem on several literary versions of the myth of Φαέθων [cf. also *SEG* XLVIII], and on the motif of Phaethon in iconography and epigraphy (few attestations: Bernand, *Inscr.métriques* 71 L. 19: did not Helios weep on Phaethon's loss too?; *GV* 2000 L. 6: nickname of the deceased or qualification of Helios (φαέθων, for which cf. also *IG* XII 1 928 L. 4 and *I.Memnonion* 72 LL. 9/10) [but in *GV* 2000 (= Merkelbach-

Stauber, *SGO* IV 21/07/02), the deceased, as in *Inscr.métriques* 71, is compared to Phaethon (κεῖται νέος Φαέθων: 'he lies like a new Phaethon'), Tybout].

There are no new readings, but N. extensively discusses the last line of the epigram (L. 43) engraved in careless letters on the lower curve of the scroll held by Maximus (= LL. 8/9 of the text on the scroll; dr.): in L. 8 after πώλων the stone has either σω̣σος or σωσοι̣ς or σε̣ισος, in L. 9 after δέμας either ασ̣..α̣σ̣α̣ν̣ or α̣σ̣ω̣ or ν̣ω; the most likely reading of the phrase seems to be πώλων σω̣σος (?) δέμας ἀσ̣αασαν (?); *GV*'s reading and restoration (incorporating *IG*'s reading of L. 8) πώλων σ̣ε, θ̣ε̣ός, δέμας ἀ̣ά̣σ̣ε̣[ι]ε̣ν̣ is the suggestion most compatible with the traces on the stone. The right margin of the scroll suffered some damage in recent years; some letters still legible in 1979 (*IGUR*) are now lost. N. draws attention to a grammatical difficulty in L. 39 of Maximus' poem: in καὶ φωτῶν ἀκάκωτος ἀεὶ λειφθήσεται εὐχῆι, ἀκάκωτος hangs in the air; she hesitatingly translates: 'e (la terra) sarà lasciata sempre indenne per prieghiera dei mortali'; U.Bracero - F.Delgado (apud N. 95 note 27) prefer considering εὐχῆι a mason's error for εὐχή [For unfolded inscribed scrolls see our lemmata nos. 1521/1522].

1060 bis. Rome? Epitaph of Attike from Byzantion, 1st/2nd cent. A.D. *CIG* 2041; *GIBM* 1011. Republished by A. Łajtar in *I.Byzantion* (see our lemma no. 663) 263/264 (German translation). On the basis of the form of the pedimental stele and the use of the formulas θ(εοῖς) κ(αταχθονίοις) (L. 1) and μνίας χάριν (L. 8) Ł. assigns this inscription to Rome rather than to Byzantion (as suggested in *CIG*) [however, see our lemma no. 1055 for the occurrence of θ(εοῖς) κ(αταχθονίοις) outside Rome and Italy; the common formula μνίας χάριν does not seem indicative of a provenance from Rome either, Tybout].

1061. Rome. Funerary epigram for C. Iulius Karakouttios, 2nd/3rd cent. A.D. *IG* XIV 1683 (*IGUR* 1237; *GV* 673). E.Weber in *Altmodische Archäologie. Festschrift für Friedrich Brein, Forum Archaeologiae* 14/III/2000 (http://farch.net; cf. *An.Ép.* 2000 [2003] no. 87), comments inter alia on the name (Γ. Ἰούλιος) Καρακούττι(ο)ς. He compares it with the rare Roman name Corocotta in *CIL* II 550 ('jackal'; 'spotted hyena'; slave name) and also refers to the animal labelled κροκόττας on the Nile Mosaic of Palestrina (*IG* XIV 1302 (b), which has ΚΡΟΚΩΤΤΑΕ in the majuscule text: 'die dortige Lesung des Namens ist ... zu revidieren' (W. note 17) [but *IG* has κροκόττας in the transcription; the correct reading also in *SEG* XLV 1452 sub (b); both ignored by W., Tybout].

1062. Rome. Christian (?) funerary epigram for Heliopais, 2nd/3rd cent. A.D. (or later?). *CIG* 9727; *ICUR* 4040; Kaibel, *EG* 730; Wessel, *IGCVO* 932. Republished by S.Rebenich, *ZPE* 131 (2000) 258-270 (translation), with extensive discussion of the comments of the scholar Johann Kaspar Hagenbuch (1700-1763) in his correspondence with his Strasbourg colleague Johann Daniel Schöpflin (1694-1771; passages from H.'s letters are published by R. on 267-270). The stone belonged to S.'s collection, destroyed during the 1870 French-German War but known from the catalogue of J.J.Oberlin, *Museum Schoepflini* I. *Lapi-*

des, marmora (Strassbourg 1773) 72-74. R. also summarizes later comments, especially concerning the inscription's possibly Christian character (uncertain yet not unlikely in view of the ram between two fishes in the tympanon), to conclude that 'sich trotz wesentlich breiterer Quellengrundlage unser Verständnis der Inschrift nicht grundlegend geändert hat' (266). We give his transcription [to which we add the line divisions appearing in H.'s transcription in Oberlin, *op.cit.*, given by R. on 260 (cf. the drawing in *CIG*)], which apart from some differences in punctuation, is that of Wessel.

Ἐνθάδε κεῖμε βρέφος | κοινοῦ βιότοιο ἄμοιἰρος
Ἡδίστου πατέρος | καὶ μητέρος Εὐμορφίης, ||
πρωτότοκον, διετές, θεῷ | μεμελημένον, ἡδύ,
4 Ἡλιἰόπαις, λυπῶν γλυκεροὺς | χρηστούς τε τοκῆας· |
ΘΟ ΤΚΝ (?)

The names (Ἥδιστος, Εὐμορφία and Ἡλιόπαις) were (partly) considered epithets in editions earlier than Wessel || 5. possibly an abbreviation of θεοῦ τέκνον rather than θεοτόκον (Mary) or θεότοκον (Jesus), both considered by H.; the letters - if actually read correctly - are divided into two groups by a punctuation mark between O and T, and θεοῦ τέκνον may be an anachronistic restoration, R. (*ICUR* and Wessel suggested θεοτέκνον).

1063. Rome. Christian epitaph of Tigris, 300-350 A.D. *ICUR* 15882. Republished by V.Fiocchi Nicolai et alii, *RAC* 76 (2000) 93/94, in the context of a report on excavations and restorations in the hypogaeum of 'Roma Vecchia' (3-179). They assign this text (on a loculus slab now lost) to the period indicated in the heading of the lemma.

Τίγρις ἔζησεν | μῆνες ιζʹ, ἡμέρες κβʹ

Μῆνες, ἡμέρες for μῆνας, ἡμέρας, perhaps under the influence of the Latin accusativi *menses* and *dies*, F.N., with references to other examples of this orthography in Greek epitaphs from *IGUR*.

1064. Rome. Epitaph of Menander, undated. *IG* XIV 1849; *IGUR* 785. In a note on the inscriptions now kept in the Tabularium M.Albertoni - F.Lugli - A.Danti, *BCAR* 100 (1999) 255-257, on 256 (ph.) mention this epitaph searched for in vain by L.Moretti (*IGUR*). [ignoring *IG*'s and *ICUR*'s corrected editions, A.-L.-D. reproduce the obsolete text of ed.pr. R.Lanciani, Tybout]. We reproduce *IGUR*'s text: Μ[ενάν]δρου | [...]ως | ψυχή

2. [Ἥ]ρωος, L. [the photo confirms *IG*'s and *IGUR*'s reading ϘꞶC]; patronymic, ethnic or profession of the deceased, *IGUR* || 3. Ψύχη, L.

1065. Rome. Defixiones, Roman Imperial period. D.R.Jordan, *Eulimene* 1 (2000) 130/131, discusses a magical formula appearing in various forms in many 4th/5th cent. A.D. curse tablets from Rome, e.g. Audollent, *DefixTab* 163 L. 5: λό(γος)· ὑμῖς δὲ δέε Φρυγια δέε

Νύμφεαι εἰδωνεα νεαενκωρω κατοικωσε (with small differences also in Audollent, *DefixTab* 155 A L. 6; 155 B L. 1; 156 L. 5; 157 L. 1; 158 L. 4; 159 A L. 1; 159 B L. 1; 160 LL. 1, 27, 58, and 76; 161 LL. 5, 56, and 118; 162 L. 1; 163 L. 5; 165 LL. 4 and 41; 166 L. 1; 167 A L. 4; 168 A L. 14; 169 L. 5; 170 L. 1). J. suggests that this formula was copied from a magical handbook and its original form was ὑμεῖς δέ, ἐφυδριάδες Νύμφαι, ἀϊδώνιαι, ἔγχωροι κατοικοῦσαι ('I invoke you, deadly Nympai Ephydriades who live here').

Id., *art.cit.* (cf. our lemma no. 1739) 22/23 no. 84, republishes A LL. 5-8 and B LL. 3-7 of R.Wünsch, *Archiv für Religionswissenschaft* 12 (1909) 37-41 no. 3:

A:	charakteres, voces magicae	B:	voces magicae
	κατάσχετε, κύριοι		κύριοι θεοί, κατά-
6	ἄγγελοι, Κλ[ω]δίαν Βαλερίαν Σω-	4	σχετε τὴν [ἐργ]αστιλλαρί[αν] Κλω-
	φρόνην [καὶ] μὴ ⟨ἐάσῃς⟩ Πωλ[ει-		δίαν Βαλερίαν Σω[φρό]νην
	τορ]ίας τυ-	6	καὶ μὴ ἀγέτω Πωλ[ειτορ]ίαν ἐ[ργ]ά-
8	χῖν		στιλλ[ο]ν [καὶ] ἀψυχ[ία]ν [ἰδεῖν]

A. 7. ⟨ἐάσῃς⟩, restored e.g.; the restoration of the unattested name Πωλειτορία is doubtful, J. || B. 4. ἐργαστιλλαρία is *addendum lexicis*, if correct, J. || 7. 'for the last three words read [ἵν]α τύχ[η] α[ὐτῆς]', J.

1066. Rome and the Roman Campagna. Tabulae Iliacae, early 1st / late 2nd cent. A.D. *IG* XIV 1284-1293; *IGUR* 1612-1633; *SEG* XLIX 1382*. A.Schachter in P.Angeli Bernardini (ed.), *Presenza e funzione della città di Tebe nella cultura Greca. Atti del convegno internazionale, Urbino 7-9 luglio 1997* (Pisa-Rome 2000) 114-116 and 123, republishes *IG* XIV 1293 (*IGUR* 1630; A.Sadurska, *Les Tables Iliaques*, Warsaw 1964, 83–94 no. 19 [= Tablet J, the so-called 'Tabula Albani', the only one of the tablets dated by S. to the late Antonine period; cf. also N.Horsfall in *IGUR* IV on p. 93: 2nd cent. A.D.]). S. discusses the importance of this text for the history of the Theban Δαφνηφόρια. In it, Ἀμφιτρύων dedicates a tripod to Ἀπόλλων on behalf of Ἀλκαῖος, the earlier name of Ἡρακλῆς, to mark the celebration of the Δαφνηφόρια by Herakles (ὑπὲρ Ἡρακλέους ... δαφνηφορήσαντος). Text and images (Herakles in a Bacchic context and a sacrificial scene) show that Herakles was conceived of as an ephebe; they may have to be connected with a revival of the festival in the 1st or 2nd cent. A.D.

1067. Sybaris. Inscription on a loom weight, 600-550 B.C. Arena IV 6 (cf. *SEG* XXXVIII 985 on p. 297). After revision of the object M.-L.Lazzarini in *Philokypros* 197-199 (ph.), reads Κρε̄́τας ἐ̄μί instead of the otherwise unattested Ῥέγας (*SEG*) or Ῥε̄γᾶς (Arena). For Κρήτη see J. and L.Robert, *BE* (1970) no. 413 (a), with *IG* II² 8516 (4th cent. B.C.) as the earliest example; however, geographical names were used for persons already in the 6th cent. B.C. (e.g. Ἀσία, Ἰταλία, and Νάξος).

1068. Tarentum. General introduction. E.M.De Juliis, *Taranto* (Bari 2000), presents an introductory guide of Tarentum, focusing on the city's origins (9-18), history (19-34), coinage (35/36), territory (37-50), city, walls and nekropoleis (51-72), temples and theatre (73-80) and production of (artistic and other) artefacts (81-146). In the historical section De J. briefly discusses the Tarentine dedications in Delphi (*LSAG*² 284 nos. 6/7; *F.Delphes* III 1 126; *Syll.*³ 40 a/b; De J. 22 and 24) and Olympia (*LSAG*² 284 no. 10; *IvO* 254-256; *Syll.*³ 61; *SEG* XI 1209; De J. 25).

1069. Tarentum (area of: Saturo). Dedication in or contribution to a sanctuary of Athena, 400-200 (probably 400-300) B.C. Rectangular block of carparo [i.e., a soft limestone found only in Salento]; found at the foot of the hill of Saturo; to be transferred to the Museo Nazionale Archeologico of Taranto. Ed.pr. F.Aversa, *Studi di Antichità* 10 (1997) [2001] 326-329 (ph.; dr.; translation); cf. also M.Lombardo, *ibid.* 329-332, who collects and discusses the evidence of the cult of Athena in Taras.

Νικασίων εθlακη πὸτ τῶι 'Αθlαναίωι ἐπί vacat

Irregular lettering; square theta, omikron and omega (cf. the 4th cent. B.C. dedication in M.Nafissi, *art.cit.* in *SEG* XLV 1475, 241/242 no. K 10.1), ed.pr. || 1-2. εθακη: either a 'hyperdoric' form with erroneous rendering of the final vowel (ἔθακη for ἔθηκε) or εθ (siglum for a demotic or ethnic group?) + ἀκή ('punta', i.e., 'simbolo': an *insignium* in public documents) or ἐθάκη from θακέω, 'sedere', 'porsi a sedere' (though one would expect Doric θωκέω), ed.pr. || 2-3. ποτ' τῶι 'Αθlαναίωι: 'near the sanctuary of Athena', ed.pr. || 3. ἐπί: difficult to explain; perhaps the text was interrupted for some unknown reason: επι might be the beginning of ἐπίβλημα or ἐπίθημα, or a preposition followed by a noun, ed.pr., who translates 'Nikasion pose (costruì) accanto all'Athenaion (per ...? o sopra ...?)'.

1070. Tarentum. Inscriptions on moulds, ca. 350 B.C. A.Müller, *Geneva* 48 (2000) 37-54 (ph.; cf. M.Sève, *BE* 2001, no. 63), publishes a collection of moulds for terracotta statuettes from Tarentum collected by W.Deonna for the Geneva Museum. Some have inscriptions on the exterior: 1) A[--] (39 no. 2); 2) ΑΛ (47 no. 1); 3) [Δ]ιονυσιο (49 no. 10; either a nominative or a genitive, S. [certainly a genitive, since there is nothing after the O: [Δ]ιονυσίō Lazzarini]).

1071. Velia. Cults. On the basis of literary, archaeological and epigraphical evidence J.-P.Morel in A.Hermary -H.Tréziny (edd.), *Les cultes des cités phocéennes. Actes du colloque international Aix-en-Provence/Marseille, 4-5 juin 1999* (Aix-en-Provence 2000) 33-49, studies the following aspects of the urban cults: 1) Velia's Phokaian origin and its relations with the Ionians, especially the Euboians; 2) the influence of Athens; 3) the city's isolated and threatened position in the colonial world of Magna Graecia; 4) its function as a center of navigation and trade. The 'great Greek gods' attested for Velia are Athena, Apollo, Asklepios, Demeter, Dionysos, Hades, Hera, Hermes, Hestia, Persephone, Poseidon, and Zeus. We mention the

deities on record in inscriptions discussed by M.: 1) Phokaian or Ionic are the cults of 'Αθηνᾶ 'Ελληνία (?) and Ζεὺς 'Ελλήνιος (?) (restored in *SEG* XXXII 1075 = *IGDGG* 49; the epithet denotes 'dieux propres aux grecs' rather than 'grecs') and 'Ερμῆς (a Hermes Κάδμιλος is perhaps on record in *SEG* XXXII 1077); 2) Athenian influence can be seen in the cults of Ζεὺς "Υπατος 'Αθη(ναῖος) (*IGDGG* 52) and "Ηρη Θελξίνη (*SEG* XXVI 1211 = *IGDGG* 54; 3) protective gods are Ζεὺς (?; or "Ηρη or 'Απόλλων, M.) 'Εξακεστήριος (*SEG* XXXII 1072 = *IGDGG* 50), Ζεὺς 'Αλάστορος (?; perhaps to be restored in *IGDGG* 51 (a)), 'Ολύμπιος Καιρός (XXVI 1211 (cf. XXXVIII 1019) = *IGDGG* 58), and "Ερως (*SEG* XL 904 and XLII 1821 (2)); 4) gods of navigation: Ποσειδῶν 'Ασφάλειος, on a cippus (ph.) perhaps matched by a pendant dedicated to ['Αφροδίτη Εὔπλοια] (*IGDGG* 55), Ζεὺς (?) Πομπαῖος (*IGDGG* 56; cf. *SEG* XXXVIII 1019), Ζεὺς "Ωριος (*IGDGG* 51 (a/b): = Οὔριος; or "Ωριος according to R.Arena: see *SEG* XXXVIII 1019), and Ζέφυρος (*SEG* XXXII 1076 = *IGDGG* 57). Finally M. discusses the well-known inscriptions on statues of Parmenides and three ἰατροὶ φώλαρχοι, recording the names Οὖλις and Οὐλιάδης testifying to the cult of 'Απόλλων Οὔλιος: *SEG* XXXVIII 1020 (XLVIII 1302*; cf. also XXX 1225); see also our lemma 1076; M. draws attention to the name Οὖλις occurring 10 times on vases dedicated near Olbia (Gaul; cf. *SEG* XXXII 1080; XXXVIII 1035. For Οὔλιος, Οὖλις, and Οὐλιάδης see also J.P.Morel in I.Berlingò et alii (edd.), *Damarato. Studi di Antichità classica offerti a Paola Pelagatti* (Milan 2000) 336-340 [for O.Masson's fundamental study, mentioned by M. in *Damarato* though not in *Les cultes* --, see *SEG* XXXVIII 1996 bis].

For 'Αΐδης and Φερσεφόνη see *SEG* XLIII 674; for 'Αθηνᾶ see also XXXII 1074 and XLV 1483, for 'Απόλλων XLV 1483, for Ζεὺς Πολιεύς XXXII 1073 (= *IGDGG* 53), and for "Ηρη P.Ebner, *PP* 21 (1966) 338 and M.Guarducci, *PP* 25 (1970) 259/260.

G.Tocco Sciarelli, *Cultes -- phocéennes* 51-58, collects and discusses recent finds bearing on the Velian cults. Inscriptions are few: fragments of late 6th/5th cent. B.C. black glazed kylikes found on the akropolis, dedicated to 'Αθηνᾶ (inscriptions: A and ΑΘ; ph.) and "Ηρη (inscriptions: [--]P[--] and [--]PH[--]; ph.; *SEG* XLVII 1526), and two blocks inscribed "Ηρης (*SEG* XLVII 1526). T.S. mentions in passing some of the texts discussed by M., and presents a photo of *SEG* XXXII 1075 (*IGDGG* 49; see above sub 1).

1072. Unknown provenance (Apulia). Inscriptions (labels) on a vase, ca. 340-330 B.C. Fragment of an unpublished Apulian red-figure krater assigned to the Darius Painter by A.D.Trendall (in the catalogue mentioned below); representation of the Sack of Troy; now in a private collection in Switzerland. Mentioned by B.Gollan in the exhibition catalogue *Homère chez Calvin* (Geneva 2000) 161 and 261 no. C 20 (ph.), who gives the texts of the painted inscriptions labelling the persons represented in Latin transliteration: Αἴας, Αἴθρα, 'Ακάμας, 'Αφροδίτη, Δεϊφόβος, 'Εκάβη, 'Ελένη, Θεανώ, Κασσάνδρα, Μενέλαος, Νεοπτόλεμος, 'Οδυσσεύς, Πρίαμος, and Πολυξένη.

GAUL

1073. Gaul. Collyrium stamps. See our lemma no. 1722.

1074. Antipolis (Antibes). Cults. A.Hermary in A.Hermary -H.Tréziny (edd.), *op.cit.* (cf. our lemma no. 1071) 159-163, examines the few testimonia bearing on the cults of this Massalian colony. Discussion of two inscriptions, both of problematic interpretation: 1) a 6th cent. B.C. sherd inscribed ΑΛΙΑ, interpreted by ed.pr. A.N.Oikonomides (*AncW* 10, 1984, 57-61) either as 'Αλίᾳ or 'Αλία[ς] or 'Αλίᾳ [Νύμφῃ] (cf. *SEG* XXXI 446-543, from Oropos): in any case a nymph 'Αλία, whose cult was probably brought to Antipolis by the Rhodians (sceptical J.-C.Decourt, *BE* 2001 no. 571, and H. 159/160, who reports that the sherd, known only from a dr., could not be found in the Musée d'Archéologie at the Bastion Saint-André); 2) the so-called 'pebble of Antibes', the provenance of which is not ascertained, attesting the cult of Aphrodite (*IG* XIV 2424; *LSAG*² 288 no. 3; *CEG* 400; *SEG* XXXIX 1081; cf. XLII 1821 (1); H. 161-163; text; translation; ph.; the stone is in the Louvre since 1991). H. discusses earlier views, inter alia concerning the nature of the stone (phallic shape?; symbolic character?; baitylos?), and considers the possibility that Τέρπων (L. 1) was an indigenous deity re-interpreted by the Greeks of Massalia and assigned to the entourage of Aphrodite; H. adduces Λήρων and Ληρίνη, the eponymous divine couple on the island of Leros (*SEG* XXXV 1059), as a parallel.

1075. Antipolis (Antibes; area of: Juan-les-Pins). Fragment, late 2nd/1st cent. B.C. Lower part of a basalt stone. Ed.pr. P.Arnaud, *Institut de Préhistoire et d'Archéologie Alpes Méditerranée, Mémoires* 42 (2000) 6/7 no. 1 (ph.); cf. *An.Ép.* (2000) [2003] no. 861.

[---]ε̣ ἡμετέρας [---|---] θάλλει [---|---]Σ̣ΠΟ[---] | -----

1. ἡμετέρας, sc. πόλεως?, ed.pr. || 2. small theta || 3. small omikron || ed.pr. suggests that we have part of a honorary decree for a benefactor [the lettering suggests a date prior to the 2nd cent. B.C., Chaniotis].

1076. Massalia. Cults. A.Hermary - H.Tréziny in *op.cit.* (cf. our lemma no. 1071) 147-157, collect the epigraphical evidence of the cults in Massalia. Most is highly dubious, as is rightly pointed out by J.-C.Decourt, *BE* (2001) no. 570. Besides two new graffiti which may refer to cults (see our lemmata nos. 1078/1079), H.-T. adduce inscriptions (possibly) bearing on Aphrodite (*IG* XIV 2436: εἰς τὸ Οὐένερις; 'the sanctuary of Venus', *CIG* 6769, rejected in *IG*), Apollo (perhaps [Βε]λένιου on a stone fragment (dr.): G.Rougemont, *Études Classiques (Aix)* 3, 1968-1970, 6; M.Lejeune, *Recueil des inscriptions gauloises* I (cf. *SEG* XXXV 1058) 49-51 no. G 24; however, alternative restorations like ['Ε]λένιου or, less preferably, [Κ]λεν[ί]ιου, would make the text an epitaph rather than a dedication), Artemis (Θεὰ Δικτύα in *IG* XIV 357* = *SEG* XXXV 1065 ([Λευκο]θέα); XXXIX 1082; however, the text is generally considered a forgery, H.-T.), Athena (ΑΘ[--]ΦΩΚ[--] on an altar now lost: A.d'Angel, *Répertoire de la Société de Statistique de Marseille*, 1901-1903, 17; however, 'Αθ- may also be restored as a theophoric name, H.-T.), Dionysos ([- - Δ]ιονύσο[--] on a stone slab (dr.): Rougemont, *art.cit.* 1-4; cf. *SEG* XLIX 1397 sub (2); a theophoric name, however, is equally possible, H.-T.), Λευκοθέα (*IG* XIV 2433 = *IGR* I 10; cf. *SEG* XLIX 1397 [see also G.Cerri in A.C.Cassio - P.Poccetti (edd.), *Forme di religiosità e tradizioni sapienziali in Magna Grecia. Atti del Convegno Napoli 14-15 dicembre 1993* (= *Aion(filol)* 16, 1994; Pisa-Roma 1996, 137-155, especially 144]), the Mothers (*Matres* in the Latin inscription Rougemont, *art.cit.* 11; cf. also Μητρῶν on a boundary stone from Olbia: J.Coupry in *Marseille grecque et la Gaule*, 1992, 158) and Ζεὺς Πατρῷος (*SEG* XLV 1490; cf. XLIX 1397).

On 153-156 H.-T. collect the theophoric names on record in Massalia derived from (epithets of) Aphrodite, Apollo, Artemis, Asklepios, Athena, Demeter, Dionysos, Dioskouroi, Hephaistos, Herakles, Hermes, Heros (?), Leukothea, Poseidon, Themis, and Zeus. On 153 (s.v. Apollo) an apparently unpublished graffito on a vase fragment from the Bourse (cf. our lemmata nos. 1078/1079) reading ΠΥΘΙΟC⌒ (dr.); probably Πύθιος (genitive of Πῦθις); the last sign, hard to explain, is perhaps the beginning of a patronymic. For Οὖλις/Οὔλιος see *SEG* XXXVIII 1035 and our lemma no. 1071; on 153/154 discussion of *IG* XIV 936 (see our lemma no. 1077). On 155 (s.v. Heros?) H.-T. mention a graffito on the foot of an Attic cup published in 1914 by G.Vasseur ['Pl. XIII, 7', without further indication; we could not trace this publication]: ΙΗΡΟΘΕ[--]; V. suggested reading 'Ιηροθέ(ου), but [εἰμ]ὶ 'Ηροθέ[μιδος] or 'Ηροθέ[ου] are also possible. On 156 (s.v. Poseidon) another apparently new sherd from the Bourse inscribed [--]ΝΑΚ̣[--] (dr.): possibly [Ποσειδώ]νακ̣[τος], though genitives of 'Αρχῆναξ, 'Αστυάναξ, 'Ηρῶναξ, Πυθῶναξ would be equally possible [if the third letter is a kappa at all; an ypsilon is equally possible, Tybout].

F.Salviat, *ibid.* 25-31, points to the importance of month names for the study of religion (dr. of *SEG* XXX 977 = *IGDOP* 99, adduced to illustrate the correspondence of the Olbian with the Milesian months), also in Massalia. He reports that the 'Απατούρια (cf. the month name 'Απατουριών) are on record in an unpublished letter on a lead tablet (3rd cent. B.C.), confirming the Ionic origin of Massalia's festivals. Similarly the prominence of the cult of 'Απόλλων Δελφίνιος in Massalia (Strabo 4.1.4) reveals the city's Ionic roots.

1077. Massalia. Epitaph (of Klephene?), undated. *IG* XIV 936 (*CIG* 9774). A.Hermary - H.Tréziny, *art.cit.* (cf. our lemma no. 1076) 153/154, argue that this stone (now lost) comes from Massalia (*CIG*) rather than Ostia (*IG*): four of the six names are typically Ionian and all are on record in Acapte near Olbia: Ποσιδῶναξ, but also the rare names Δίας, Νίκας and Οὖλις (for the latter see our lemmata nos. 1071 and 1076). We give H.-T.'s transcription, which supersedes that of *CIG* (*IG* has only a majuscule copy).

Κληφένη | Ποσιδώνακτος | Διονύσιος Οὖλιος | ὃς καὶ Δίας Νίκου || τῇ μητρὶ μνήμης | χάριν

1. Κληφένη: previously unattested name, based on the root κλεϝ and ἄφενος ('richesse'); either a nominative or a dative (Κληφένῃ), in both cases the mother referred to in L. 5, H.-T. || 1-2. presented as one line by H.-T. [we add the line division on the basis of the majuscule copies in *CIG* and *IG*]; Ποσειδώνακτος, H.-T. [however, the copies in *CIG* and *IG* have ΠΟΣΙΔΩΝΑΚΤΟΣ] || 3-4. 'Dionysios, son of Oulis, also called [after an adoption?] Dias, son of Nikas' [why a Doric patronymic?, Lazzarini; for name change after adoption see *SEG* XLVII 849, Chaniotis]; alternatively, Dias could be another person (Dionysios' brother, with ὅς for ὡς: 'ainsi que'), H.-T.; perhaps Διονύσιος ὁ υἱός, *IG* in the app.cr. || 4. Νίκου, H.-T. [who do not account for the final -Σ in both *CIG*'s and *IG*'s majuscule copies; if Νίκου is read, one should write Νίκου {ς}; G.Kaibel (*IG*) considered Νικώ the mother of the two persons mentioned in the preceding lines - but how is this compatible with the genitive Νικοῦς suggested by the majuscule copy?, Tybout].

1078-1079. Massalia. Graffiti on vases, 5th cent. B.C. Graffiti on two Attic vases found during the excavations of the Bourse. Edd.pr. A.Hermary - H.Tréziny, *art.cit.* (cf. our lemma no. 1076) 149-153, under the heading 'Inscriptions sans doute relatives à des cultes, divinité inconnue ou douteuse'; contra J.-C.Decourt, *BE* (2001) no. 570. Cf. also our lemma no. 1076 in fine.

1078: 149 (dr.). **Graffito on a cup, 5th cent. B.C.** Graffito incised on the lip.

[--]ΣΕΤΑΙ[--|--]Ỵ̣Ṭ̣Ọ[--] | -- (?)

1. Perhaps -σεται (ending of a verb in the medium/passive), but [--]ς εται[--] or [--]σε ται[--] is equally possible, edd.pr. || 2. perhaps [- α]ὐτο[--], edd.pr. || on the basis of two statuettes of women found nearby edd.pr. suggest that the text may refer to a 'female cult'; 'décidément trop fragmentaire pour être rapporté, même avec prudence, à "un culte féminin"', D.

1079: 149-153 (ph.). **Graffito on a skyphos, 450-400 B.C.** Graffito running in a circle under the foot; on the interior graffito-drawing of a ship (?); clumsy script, with several letters written over others. We give edd.pr.'s final reading, without noting the alternatives suggested for single letters.

ΚΛΕΙΑΣ (or Γ) [--]Φ (or Θ)ΛΙΟΙ

Edd.pr. suggest three readings: 1) Κλείας (nom. masc.) ['Ασ]φ(α)λίōι (cf. Ποσειδῶν 'Ασφάλειος on record in Velia); 2) Κλεῖα (nom. fem.) Γ[ενε]θλίōι (epithet of Zeus and Poseidon, but an attribution to whatever deity would be too uncertain); 3) Κλεία(ι) Γ[ενε]θλίōι (with Κλεῖα supposed to be a local nymph). The three suggestions testify to 'la difficulté de l'entreprise, voire ... son caractère désespéré', D. [Perhaps Κλείας φ(ίλ)οι, Stroud].

1080. Narbo (area of: Moux). Dedication to Larraso, undated. *IGR* I 22 (text also *ad CIL* XII 5370). M.Christol in *Miscellanea Gasperini* 247-273, studies the Latin inscription *CIL* XII 5370 (record of building activities in the sanctuary of Larraso; reign of Augustus). This text shows that the *pagus* of Narbo at Moux (ca. 25 km west of Narbonne), where the sanctuary was located, 'semble vivre dans une réelle autonomie par rapport au chef-lieu de la colonie voisine' (273) and that its institutions 'sont fortement marquées par l'empreinte de l'Italie' (272). On 250-252, C. comments on the circumstances of the discovery of the Greek dedication in 1868 and presents a photograph. Text: [----] | Λαρρασῶνι | v δῶρον

1081. Sigean (area of: Pech Maho). Commercial transaction, ca. 450-440 B.C. *SEG* XXXVIII 1036 (XLIX 1403*). J.de Hoz once again (cf. his two publications mentioned in *SEG* XLVIII 1308 on p. 421) discusses this text in an article entitled *'Identité-différenciation à travers des témoignages linguistiques et alphabétiques: le monde celtique et ibère'* published in *Confini e frontiera nella grecità d'occidente. Atti del trentasettesimo convegno di studi sulla Magna Grecia, Taranto 3-6 ottobre 1997* (Taranto 1999) 213-246, on 223-231 (text; translation). D.H. presents two alternative reconstructions of the transaction (depending on whether or not ἀρραβών and ἐγγυητήριον are equivalents), though stressing that 'aucune interprétation ne peut être considérée définitive pour le moment' (227), and briefly comments on the contact between Greeks, Iberians and indigenous people in the emporion of Pech Maho.

On the script and alphabet of this tablet (dr.) and the business letters from Emporion (*SEG* XXXVII 838; XLV 1494*; dr.) see id., *'Epigrafía griega de occidente y escritura greco-ibérica'* in P.Cabrera Bonet-C.Sánchez Fernández (edd.), *Los Griegos en España. Tras las Huellas de Heracles* (exposition catalogue; Madrid, Museo Arqueológico 2000) 165-175 [On these two documents see now also R.Santiago, *'Las láminas de plomo de Ampurias y Pech Maho revisitadas'*, *ZPE* 144 (2003) 167-172].

For a bibliography see id., *Archéologie en Languedoc* 24 (2000) 121-124, and, for two additions, J.-C.Decourt, *BE* (2002) no. 547.

SPAIN

1082. Asturica Augusta (area of: Quintanilla de Somoza). Acclamation to Zeus Serapis Iao, 3rd/4th cent. A.D. *CIL* II 5665; *SEG* XXXII 1082 ter; XLVII 1535. S.Perea - S.Montero in *Miscellanea Gasperini* 711-736 (ph.; in Spanish), suggest reading Εἷς Ζεὺς | [εἷ]ς Σέραπις | Ιαω rather than Εἷς Ζεὺς, | {Σ} Σέραπις | 'Ιαω. Discussion of the religious symbolism of the raised hand [see also *SEG* XLIX 1805 (on p. 564) and 1907], the nature of the celestial and creator gods (Sarapis and Iao are not epithets of Zeus: we have a henotheistic trinity [if so, one would expect Εἷς Ζεὺς Σέραπις Ιαω rather than Εἷς Ζεὺς, εἷς Σέραπις, Ιαω, Tybout]; importance of Iao, to be identified with the Jewish creator god Yahweh - as elaborated in Gnostic theology - rather than with the homonymous angel or demiurg Iao), and the exclamatory triple formula (imprecative rather than dedicatory; parallels with the opening formulas used in oracles by the clergy of the Apollo sanctuary of Klaros, on record in literary sources). On theological grounds

P.-M. support the traditional date of this object, in itself allowing a range from the 2nd to the 5th cent., to the 3rd/4th cent. A.D. See also our lemma no. 1559 sub (5).

1083. Emporion? Magical gem, 2nd/3rd cent. A.D. Oval, dark gray jasper gem; inscription around a scarab and a sun disk surrounded by rays; one of 14 ancient gems adorning the crucifix (made between 1326 and 1358) of the parish church of Vilabertran: cf. E.Roulin, *MMAI* 6 (1899) 206/207, who signalized the inscription which he considered illegible; probably from Emporion. Edd.pr. G.Németh - I.Canós i Villena, *ZPE* 130 (2000) 139-142 (ph.; dr.).

Ορωριουθ Ιαω|αι

Ορωριουθ is often found on uterine amulets [cf. also *SEG* XXXIX 1847 and XLV 2205 app.cr.]; Ιαωαι is a palindrome of Ιαω (cf. e.g. *SEG* XXXV 227 L. 7). According to A.A.Barb (*JWI* 16, 1953, 193-238), the two sides of Ορωριουθ amulets have different (masculine/feminine) functions; on our gem scarab, sun disk and Ιαω represent the masculine principle; the feminine element must be present on the other, now invisible, side, ed.pr.

1084. Tarraco. Inscriptions on amphoras, 4th-7th cent. A.D. Graffiti and dipinti on amphoras. Ed.pr. J.A.Remolà Vallverdú, *Las ánforas tardo-antiguas en Tarraco (Hispania tarraconensis). Siglos IV-VII d.C.* (Barcelona 2000) 255-267 (ph.; dr.), publishes 59 inscriptions (some are edita known only from virtually inaccessible local Spanish publications). Most consist of single letters or signs, often of uncertain interpretation, which cannot be identified as either Greek or Latin; a minority bears unequivocally Latin or Greek texts. We give the Greek inscriptions, limiting ourselves to those certainly in Greek and those possibly in Greek consisting of more than one letter. Dipinti in red on eastern amphoras unless stated otherwise [C. = I.Canós apud ed.pr.; B. = P.Bádenas, local publication; the dipinti, in cursive script, make difficult reading]: 1) chi-rho monogram (☧; graffiti incised before firing on four African amphoras; 258 nos. 31-34); 2) COKINA (graffito incised after firing on an unidentified amphora; 258 no. 41); 3) ΧΜΓ (?) ([for this *siglum* cf. *SEG* XLVI 1955* and XLVII 2344]; two amphoras; 258/259 nos. 43/44); 4) [--]ου χάρις (possibly [Χρι]ςτοῦ χάρις, C.; 259 no. 45); 5) θε | πα | signs (= θέ(ματα) | πά(σσον), 'conservas' (?) and 'vino resinado', C.; alternatively, ed.pr. suggests interpreting θε as a 'Christian formula' [apparently Θε(ός)] and suggests reading L. 3 as ξ λε´ (35 *xestai*?); 259 no. 46); 6) πα | ελ (= πά(σσον) | ἔλ(αιον), C.; ed.pr. points to the contradiction in these different indications of content and prefers for L. 2 an indication of capacity; 259 no. 47); 7) στ θ λ δ (στ(α)θ(μὸς) λ(ίτραι) δ´, B.; rather an indication of capacity expressed in *xestai*: 37 *xestai*?, ed.pr. [without giving a reading]; 259 no. 49); 8) ξ λοε (read by C.; probably ξ(έσται) followed by numerals (35.5?), ed.pr. [without giving a reading; the photograph suggests the reading ξ λε, with E written twice (one E written over the other), Lazzarini]]; 259 no. 50); 9) χ λ (capacity in *xestai*; 259 no. 51); 10) χ > (· (?) (capacity in *xestai* [ed.pr. gives no transcription; we reproduce what we see on the dr.]; 260 no. 52); 11) μ(όδιος) ξ λ (B., followed by C.; numeral (ξ´) and indication of the libra (λ [however, the sign looks more like an alpha: Α, Lazzarini]); 260 no. 53); 12) γερ(ρ)ονα | ποινος | μελίνου | λε ('trenzado de fibra de mijo 25', B., followed by C.; 260 no. 54 [perhaps γέρ(ρ)ονα | κοῖνος, Lazzarini]); 13) ε λ (?) (read by C.; 260 no. 55); 14) ευς (?) (read by C.; 260 no. 56); 15) δ (?) (read by C.; 260 no. 57); 16) [--]ντι (?) (260 no. 58); 17) γ ν or υ ζ and τ ι (?) (upper line; simple cross 'en la parte posterior'; read by C.; 260 no. 59).

LUSITANIA

1085. Mértola. Epitaphs of Eutyches, Patriki(o)s and [--]ndon[--], 544 A.D. **and later.** *SEG* XLI 894. Republished by M.M.Alves Dias in *Miscellanea Gasperini* 23-28 (in Portuguese; ph.; no new readings), who comments on the ethnic Λιβισιντεούς (A LL. 4/5), referring to Lisboa (see *SEG* XLI app.cr.) or perhaps to Libya or to Libissa on record as a *mansio* near Nikomedeia (Bithynia) in literary sources. Λιβισινδεύς, in an inscription from Merida (see *SEG* XLI 894 app.cr.), may refer to the same *mansio*.

BRITANNIA

1086. Deva (Chester). Dedication of an altar to Asklepios, Hyg(i)eia and Panakeia by the physician Antiochos, before the early 4th cent. A.D. *SEG* XXXVII 840; cf. also J.Fossey in id. (ed.), *Proceedings of the First International Congress on the Hellenic Diaspora* I: *From antiquity to 1453* (Amsterdam 1991) 248). J.Clackson - T.Meissner, *PCPhS* 46 (2000) 1-6 (ph.; translation), argue that this text is a verse inscription which should be read as follows.

Πανυπείροχα|ς ἀνθρώπων | σωτῆρας ἐν ἀθα|νάτοισιν ❦ ||
᾿Ασκληπιὸν ἠ|πιόχειρα ⟨θ'⟩ (?) ῾Υγεί|ην ⟨καὶ⟩ Πανάκει|αν ❦
εἰ|ητρὸς || ᾿Αντίοχος (?)

Two verses, each closed by a leaf sign: 1) dactylic hexameter with an additional half-foot at the beginning: 'hypercephalic' hexameter, for which cf. e.g. *CEG* 157, 320, 712, 868, *IG* XIV 2860, and *SEG* XXX 1241; 2) the second verse does not scan as it stands; the emendations (by C.-M.; not in *SEG*) would yield a second 'hypercephalic' hexameter, C.-M. || 1. Πανυπείροχα|ς (masculine/feminine accusative plural of the adjective ὑπέροχος turned into a consonant-stem; cf. ἠπιόχειρ) rather than πανυπειρόχας (feminine accusative plural), *SEG* || 3. possibly meant to be scanned as well. Another doctor dedicated an altar just 25 metres away from that of Antiochos (*IG* XIV 2547; R.G.Collingwood - R.P.Wright, *The Roman inscriptions of Britain*, Stroud 1995^2, no. 461); its final three lines form a hexameter: [Θεοῖς | Σω]τῆρσιν | ὑπερμενέσιν | ῾Ερμογένης || ἰατρὸς βωμὸν | τόνδ' ἀνέθηκα, C.-M.

NORICUM

1087. Magdalensberg. Dedication of wine to the Underworld Gods, late 1st cent. B.C. R.Egger, *Carinthia* 152 (1962) 21. Briefly discussed by M.Hainzmann in *Miscellanea Gasperini* 470, in the context of an argument concerning the identity of [Anti]ochus (= the merchant A. Poblicius D.l. Antiochus), who wrote this graffito and is on record in a number of other Latin inscriptions from Magdalensberg. S.Follet, *An.Ép.* (2000) [2003] no. 1153 (d), suggests restoring in LL. 1/2 Θ(εοῖς) [Κ(αταχθονίοις) I scy]fos rather than [Χ(θονίοις) I sci]fos.

1088. Magdalensberg. Inscriptions on an amphora, reign of Tiberius. Dipinti in black ink on fragments of a Dressel 2-4 amphora; (A) on the neck and (B) on the shoulder. Ed.pr. G.Piccottini, *Archaeologia Austriaca* 84/85 (2000/2001) 374-376 (ph.; dr.); cf. *An.Ép.* (2000) [2003] no. 1156: A: Coum (vinum) | Aem[il(ianum)] B: Μάρκου

Other examples of Greek names added to Latin inscriptions on amphoras are *CIL* IV 5854 (Μάρκου), 9519 (Πλλάν(κου?)), 9520 (Λυκομήδου), all from Pompeii, and 10457 (Μάρκου) from Herculanum, ed.pr.

PANNONIA

1089. Pannonia. Corpus. P.Forisek in G.Németh-P.Forisek (edd.), *Epigraphica* I. *Studies on Epigraphy* (Debrecen 2000) 151-154, reports that P.Kovács, *Corpus inscriptionum graecarum Pannonicarum* (cf. *SEG* XLVIII 1313), is now also available in an online version, which will continuously be extended: http://www.lib.klte.hu/~pforisek/cigp/kovacs.html

1090. Pusztavám. Inscription on a ring, 4th/5th cent. A.D. Bronze finger ring; inscription on the oval bezel; now in a private collection at Debrecen. Ed.pr. T.Gesztelyi, *ACD* 36 (2000) 166/167 and 170 no. 10 (ph.): Ἰησοῦ

The inscription is an addition to other texts and figural motifs on finger rings testifying to the spread of Christianity in Pannonia, ed.pr., with references.

1091. Siscia. Inscription on a bulla, undated. Inscription on a bulla now in a private collection; probably belonging to a series of inscribed lead labels (Latin) found ca. 1900 in the river Kupa (Colapis) and now in the Museum in Zagreb. Ed.pr. R.Koščević, *Prilozi Instituta za arheologiju u Zagrebu* 17 (2000) 96 (ph.; dr.; in Croatian, with English summary); cf. *An.Ép.* (2000) [2003] no. 1188: Μάλμου

AFRICA PROCONSULARIS

1092. Africa proconsularis. Egyptians in Roman Africa. A.Cristofori in *L'Africa Romana* XIII 1187-1209, presents a survey of Egyptians on record in the Roman provinces of Africa (Africa Proconsularis, Numidia, Mauretania Caesariensis and Tingitana) based on numerous Latin and some Greek inscriptions. Prosopographical appendix, listing 18 persons certainly or probably (1196-1198) and 90 persons (1199-1209) possibly from Egypt.

1093. Lambaesis. The cult of Isis and Serapis. See our lemma no. 1745.

NUMIDIA

1094. Tiddis (Castellum Tidditanorum). Rhodian amphora stamp and graffito on a cup, ca. 200 B.C. / undated. A.Berthier, *Tiddis, cité antique de Numidie* (Paris 2000) 277 (dr.), adduces a Rhodian amphora (late 3rd/early 2nd cent. B.C.) mentioned by J.Lassus, *Libyca. Archéologie-Épigraphie* 7 (1959) 296, with a circular stamp recording the eponymous magistrate Ἱπποκράτης and a square stamp reading Ἐφέσου.

On 278 B. publishes a graffito on the bottom of a sigillata cup (cf. also *An.Ép.* 2000 [2003] no. 1795): Φαοῦστος I Μαγαθιν[...]

CARIA

1094 bis. Amos. Inventory of phialai donated to a temple, late 3rd/early 2nd cent. B.C. *SEG* XIV 687; XLVIII 1322* (A.Bresson, *Recueil des inscriptions de la Pérée Rhodienne* no. 48; *I.Rhod.Per.* 355). In this inscription, the weights of donations of metal are given in precise, but not round sums of drachmai, which was explained by M.-C.Marcellesi (*SEG* XLVIII 1322) by the suggestion that the coins of Amos, which are supposed to have been used for this purpose, did not circulate much and were therefore less worn. A.Bresson, *La cité marchande* (Bordeaux 2000) 211-242, argues against this theory. He first shows that the Greeks did not use coins for this purpose at all, but that they were very well able to produce weights of less than a gram; this is indirectly also corroborated by the fact that the market supervisors were responsible for the correctness of the weights used. Besides, even without the usual wear, coins of the same value hardly ever had the same weights. Similarly, the expression πρὸς ἀργύριον found in many inscriptions does not mean weighing by means of coins but represents only the weight standard. As to the fabrication of φιάλαι, B. calculates that the amount of raw material was higher than the weight of the object, since one would have to add the salary of the producer and equally to account for a certain loss of material during the production process and the different weights of coins; thus, the nominal weight of an offering was, in fact, its actual weight and not the sum spent for producing it. Finally, B. states *contra* Marcellesi that Amos was not a backward village with little circulation of coins, but a thriving community on an important maritime route.

1095. Aphrodisias. Letter of the Plaraseis/Aphrodisieis to the proconsul Q. Oppius, 85 B.C. *Aphrodisias and Rome* no. 3. K.Buraselis, *op.cit.* (see our lemma no. 754) 17/18, endorses J.Reynolds' view that the presence of the Roman proconsul Q.Oppius in Kos in 85 B.C. (LL. 13/14) should be explained in view of the support given to Mithridates by the Koans in the first phase of the 1st Mithridatic War; this disloyalty caused Oppius' intervention. Cf. also our lemma no. 765.

1096. Aphrodisias. Letters of Hadrian, 119-125 A.D. Moulded marble panel, containing parts of at least 4 letters of Hadrian to Aphrodisias (I: LL. 1-13; II: LL. 13-27 [a second copy, with slight differences, in *Aphrodisias and Rome* no. 15]; III: LL. 27-41; IV: LL. 41-?). The chronological order is reversed between III (125 A.D.) and IV (124 A.D.). The stone-cutter used guide-lines (not always respected), and dots, leaves, and scrolls as dividers; at the time of discovery, there was still red paint in some letters. Found 'apparently in the road surface of a street near the southwest corner of the Portico of Tiberius close to the basilica and the southwest corner of the Hadrianic Baths'. Ed.pr. J. Reynolds, *JRA* 13 (2000) 5-20 (ph.; translation).

I [Ἐπὶ στεφανηφόρου Κλαυδίας Παυλείνη]ς τὸ α΄· vacat
[Αὐτοκράτωρ Καῖσαρ, Θεοῦ Τραιανοῦ Παρθι]κοῦ ὑός, Θεοῦ Νέρουα υἱωνός, Τραιανὸς
[Ἀδριανὸς Σεβαστός, ἀρχιερεὺς μέγιστ]ος, δημαρχικῆς ἐξουσίας τὸ τρίτον, ὕπατος τὸ γ΄,
[Ἀφροδεισιέων τοῖς ἄρχουσι καὶ τῇ βο]υλῇ καὶ τῷ δήμῳ v χαίρειν· v καὶ τῷ ψηφίσ-
[ματι ὑμετέρῳ ἐντυχὼν καὶ τῶν πρ]εσβέων ἀκούσας περὶ τῶν χρηματικῶν δι-
[κῶν, συγχωρῶ ὑμεῖν εἰ μὲν Ἕλλην, Ἀφρο]δεισιεὺς φύσει v ἢ τῶν παρ' ὑμεῖν πολει-
[τευομένων, ἐγκαλεῖται ὑφ' Ἕ]λληνος Ἀφροδεισιέως, κατὰ τοὺς ὑμετέρους
[νόμους καὶ παρ' ὑμεῖν καθί]στασθαι τὰς δίκας· εἰ δὲ τοὐναντίον Ἕλλην πα-
[ρ' ἄλλης πόλεως κατὰ Ῥωμ]αίων νόμους καὶ ἐν τῇ ἐπαρχίᾳ· v τοὺς μέντοι v
[χρεώστας τῆς πόλεως ἢ βεβαι]ωτὰς ἢ ὅλως συνβεβληκότας τῷ δημοσίῳ ὑ-
[μῶν, παρ' ὑμεῖν τὴν δίκη]ν ὑπέχειν· vv ἐπεὶ δὲ καὶ στεφανοῦτε με στεφάνῳ
[χρυσῷ ?ἀπὸ - - λιτρ]ῶν, ἴστε ὅτι παρῃτησάμην αὐτόν, μὴ βουλόμενος
II [ἐπιβαρεῖσθαι ὑμετέρα]ν πόλιν ἐμοῦ γε ἕνεκα· v εὐτυχεῖτε· ἐπὶ Κλαυδίας Παυλείνης·
[Αὐτοκράτ]ωρ Καῖσαρ, Θεοῦ Τραιανοῦ Παρθικοῦ υἱός, Θεοῦ Νέρουα υἱωνός, Τραιανὸς
[Ἀδριανὸ]ς Σεβαστός, ἀρχιερεὺς μέγιστος, δημαρχικῆς ἐξουσίας τὸ τρίτον,
[ὕπατ]ος τὸ τρίτον, Ἀφροδεισιέων τοῖς ἄρχουσι καὶ τῇ βουλῇ καὶ τῷ δήμῳ
[χαί]ρειν· v τὴν μὲν ἐλευθερίαν καὶ αὐτονομίαν καὶ τὰ ἄλλα τὰ ὑπάρξαντα
ὑμεῖν παρά τε τῆς συνκλήτου καὶ τῶν πρὸ ἐμοῦ αὐτοκρατόρων, ἐβε-
βαίωσα πρόσθεν· ἐντευχθεὶς δὲ διὰ πρεσβείας περὶ τῆς τοῦ σιδή-
ρου χρήσεως καὶ τοῦ τέλους τῶν ἥλων, καίπερ ἀμφισβητησίμου τοῦ
πράγματος ὄντος διὰ τὸ μὴ νῦν πρῶτον τοὺς τελώνας ἐπικεχειρη-
κέναι καὶ παρ' ὑμῶν ἐγλέγειν, ὅμως εἰδὼς τὴν πόλιν τά τε ἄλλα τει-
μῆς οὖσαν ἀξίαν, καὶ ἐξῃρημένην τοῦ τῆς ἐπαρχείας τύπου,
ἀπαλλάσσω αὐτὴν τοῦ τελέσματος, καὶ γέγραπφα Κλαυδίῳ
Ἀγριππείνῳ τῷ ἐπιτρόπῳ μου, παρανγεῖλαι τῷ μεμισθωμένῳ
τὸ ἐν Ἀσίᾳ τοῦ σιδήρου τέλος ἀπέχεσθαι τῆς ὑμετέρας πόλεως·
III εὐτυχεῖτε· ♠ ἐπὶ Κλαυδίου Ὑψικλέους scroll ἥρωος· Αὐτοκράτωρ Καῖσαρ,
[Θ]εοῦ Τραιανοῦ Παρθικοῦ υἱός, Θεοῦ Νέρουα υἱωνός, Τραιανὸς Ἀδριανὸς
Σεβαστός, ἀρχιερεὺς μέγιστος, δημαρχικῆς ἐξουσίας τὸ ἔνατον,
ὕπατος vvv τὸ τρίτον, Ἀφροδεισιέων vv τοῖς ἄρχουσι καὶ τῇ βουλῇ καὶ
τῷ δήμῳ v χαίρειν· τοὺς πόρους οὓς ἀπετάξατε είς τὴν τοῦ ὕδατος
καταγωγὴν βεβαιῶ· ἐπεὶ δὲ ἦσάν τινες πολεῖται ὑμέτεροι λέγον-
τες είς ἀρχιερωσύνην ἀδύνατοι ὄντες προβεβλῆσθαι, v ἀνέπεμψα αὐ-
τοὺς ἐφ' ὑμᾶς ἐξετάσ⟨ο⟩ντας π{ρ}ότερον δύνατοι ὄντες λειτουργεῖν δια-
δύονται, ἢ ἀληθῆ λέγουσιν· v εἰ μέντοι φαίνοιντό τινες αὐτῶν εὐπορώτε-
ροι, προτέρους ἐκείνους ἀρχιερᾶσθαι δίκαιον· συνχωρῶ ὑμεῖν παρὰ τῶν
ἀρχιερέων ἀντὶ μονομαχιῶν ἀργύριον λαμβάνειν, καὶ οὐ συνχωρῶ μόνον,
ἀλλὰ καὶ ἐπαινῶ τὴν γνώμην· οἱ αἱρεθησόμενοι ὑφ' ὑμῶν ἐπιμελη-
ταὶ τοῦ ὑδραγωγίου περὶ ὧν ἂν γνώμης δέονται καὶ συλλήψεως δυνή-
σονται τῷ ἐπιτρόπῳ μου Πομπηίῳ Σεβήρῳ ἐντυγχάνειν, ᾧ κἀγὼ γέγραπ-
IV φα· v εὐτυχεῖτε scroll ἐπὶ στεφανηφόρου Τιβερίου Κλαυδίου Ὅπλωνος υἱοῦ Ὑ-

ψικλέους· scroll Αὐτοκράτωρ Καῖσαρ, Θεοῦ Τραιανοῦ Παρθικοῦ υἱός, Θεοῦ Νέ-
ρουα υἱωνός, Τραιανὸς Ἁδριανὸς Σεβαστός, ἀρχιερεὺς μέ[γιστος],
δημαρχικῆς ἐξουσίας τὸ η', ὕπατος τὸ γ', v Ἀφροδεισιέ[ων τοῖς ἄρ]-
χουσι καὶ τῇ βουλῇ καὶ τῷ δήμῳ v χαίρειν· ὡς ὑπε[--- ca. 13 ---]
ΚΑ ἀθρόοι προσαγορεύσαντες ΜΕ...[-------------------]
ὕδατος καταγωγὴν τυχεῖν ..[-----------------------]
Διογένους ὃν πρεσβ[-----------------------------]
ὑμετερ[------------------------------------]

I: Letter in response to an embassy concerning a financial law-suit, ed.pr. || 1. Restored from L. 13, but with στεφανηφόρου, since there is enough room, ed.pr., who adds that the numeral α' can only be explained by assuming that the document was inscribed in a period in which the woman had held at least a second stephanephorate [for Claudia Paulina cf. *SEG* XLVIII 1602 app.cr. in fine, Pleket] || 5-13. restored e.g., ed.pr. || 5-10. decision of Hadrian about the place for a trial of two men concerning money, ed.pr. || 4-5. or ψηφίσ|[ματι ὑμῶν ἐντυχὼν καὶ τῶν ὑμετέρων πρ]εσβέων, ed.pr. || 5-6. χρηματικαὶ δίκαι: so far known only from *P.Oxy.* II 237 (sing.), ed.pr. || 7. or τις ἐγκαλεῖται, ed.pr. || 8. [καθί]στασθαι τὰς δίκας: 'not so far attested in imperial letters but seems inevitable', ed.pr. || 11-13. the *aurum coronarium*, ed.pr. || II: 16. the articles before ἄρχουσι, βουλῇ, δήμῳ are lacking in *Aphrodisias and Rome* no. 15 L. 4, ed.pr. || 23. τοῦ τύπου τῆς ἐπαρχείας in *Aphrodisias and Rome* no. 15 L. 14, ed.pr. || 26. τοῦ σιδήρου, missing in *Aphrodisias and Rome* no. 15 L. 17, ed.pr. || 27. initio: no εὐτυχεῖτε in *Aphrodisias and Rome* no. 15, ed.pr. || III and IV: letters concerning the water supply and the construction of an aquaeduct, ed.pr. || 27. the eponymous magistrate, possibly the same as the homonymous stephanephoros in *MAMA* VIII 541 L. 11, is not identical with his namesake in LL. 41-42, whose patronym was added to distinguish both; however, the homonymity could still have caused the wrong chronological order, ed.pr. [it would be a surprising coincidence to find in two consecutive years two different stephanephoroi with the same nomen and cognomen. The imperial year (mid-December to mid-December) did not exactly coincide with the Aphrodisian year (23 September to 22 September), consequently it is possible that the same stephanephoros was in office when the Aphrodisians received the two imperial letters. The first letter (IV) arrived between 23 September and 15 December, 124, at the beginning of Hypsikles' stephanephorate, and the second letter (III) after 15 December, 124, still during the stephanephorate of the same Hypsikles. The man had obviously died during his term in office, and so he is called a *heros* in the latter letter. That the name of the same person is recorded in two different ways on the same stone — in one case with praenomen and patronymic (IV), in the other without (III) —, can be explained: IV gives not only the full name of Hypsikles, but also his full title (ἐπὶ στεφανηφόρου), whereas in III we simply find the preposition ἐπί. The sixth stephanephorate of Hypsikles is mentioned in a new inscription (A.Chaniotis, *AJA* 108, 2004, no. 26), Chaniotis] || 30. τὸ τρίτον over erased τὸ γ', ed.pr. || 31. ἀποτάσσω: budgeting term for 'to reserve', ed.pr., who refers to P.Gauthier, *Nouvelles inscriptions de Sardes* II (Paris 1989) 87 and *SEG* XLVII 1745 L. 44 || 32. καταγωγή is, in the context of water supply, rare compared to (εἰς)ἀγωγή, ed.pr. || 32-38. some citizens were unwilling to serve as high priests of the civic imperial cult to which office they were 'nominated' = προβεβλῆσθαι (L. 33), ed.pr., who adds that the nomination of a candidate was hitherto unattested and compares it to the nomination of *agonothetai* of the Demostheneia at Oinoanda (*SEG* XXXVIII 1462) || 34. ΕΞΕΤΑΣΑΝΤΑΣΠΡΟΤΕΡΟΝ, lapis; ἐξετάσ(ο)ντας π{ρ}ότερον, ed.pr. (hesitatingly), who explains it as a stonecutter's mistake by misreading the original document; as a less satisfactory alternative, ed.pr. suggests ἐξετάσαντας πρότερον (πότερον) || [36-38. for this practice cf. *SEG* XLIX 1556 app.cr. on LL. 3-6, Pleket] || 40. Pompeius Severus is

also attested in Oliver, *Greek Constitutions* no. 79 L. 16 (127 A.D.), ed.pr. || 46. προσαγορεύσαντες: perhaps people who addressed or acclaimed the emperor, perhaps on a possible, but unattested, visit to Aphrodisias during his voyage through Asia Minor in 123/124 A.D., ed.pr. || 47. in fine: the name of the envoy (cf. L. 48) is lost, and only his patronym is preserved in L. 48 initio, ed.pr.

1097. Aphrodisias. Honorary decree for Tatia Attalis, ca. 100-125 A.D.? *SEG* XLV 1502. C.P.Jones, *Proceedings of the American Philosophical Society* 143 (1999) 597-600, comments on A LL. 13-15 and [redacted] LL. 1 and 5; the people placed the body which it had seized unanimously, in a public building until the final decision on Tatia's honors had been reached [cf. already in same sense *SEG* XLV 1502 app.cr. ad [redacted] initio]; προήκατο probably meant that the people had 'given up' the body, let it go (cf. Suet. *Tiberius* 37.3: 'non prius ex foro misisset ---'). Attalis is to be buried within the city in the [tomb] of her grandfather Adrastos. The latter is on record in *SEG* XLVI 1393. Jones accepts the restoration ἐν τοῖς | [ἰδί]οις ἐργαστηρίοις αὐτοῦ in LL. 10/11 of 1393; he suggests restoring in LL. 13/14 ἐν τοῖς [ἑαυτῶν or ἑαυτῆς ἐργα]στηρίοις: 'in the ergasteria of the council and people, or of the council' (*SEG* app.cr. ad LL. 11 and 14: ed.pr. Reynolds thought of the same restoration in LL. 11 and 14: ἰδίοις vel sim.). As a result Adrastos was buried in the city in the public workshops opposite the bouleuterion. In the ruins of the council-chamber (rebuilt in the 2nd/3rd cent. A.D.) part of a monumental tomb has been incorporated. Originally it was *opposite* the bouleuterion (ἄντικρυς τοῦ βουλευτηρίου, LL. 4/5); after the reconstruction it was incorporated into the expansion. In L. 6 of 1393 in fine Jones proposes τὰ δὲ νῦν (ed.pr.: τάδε νῦν) (see *SEG* for same suggestion by P.Herrmann).

1098. Aphrodisias. Acclamation for Theodotos, late Roman Imperial period. C.Roueché, *Performers and Partisans* -- (cf. *SEG* XLIII 698) 112 no. 46 J, Row 8: Νικᾷ ἡ τύχη Θεοδότου προταυραρίου and τοῦ κὲ Κολότρονος, right and left of a caricatural portrait of Theodotos. C.Zuckerman, *art.cit.* (cf. our lemma no. 1526) 73-75 (ph.), points out that both nickname and caricature allude to the role of the *aurarii* ('goldsmiths', 'bankers') as financial administrators of the games. Κολότρων is a telling name, meaning 'man-of-the-purse' ('homme-bourse'; cf. κόλυθρον = 'purse'; contra *LSJ* s.v. κόλυθροι, referring to Arist., *Probl.* 16.4 (913b), with the erroneous translation 'testicles'). In the caricature, the body has the shape of a purse with two pieces of money; at the same time it can also be viewd as [redacted] *scrotum* with testicles.

1099. Aphrodisias. Epitaph of Zenon and Odatis and funerary epigram for Zenobios, 150-50 B.C. *SEG* XLIV 865. K.J.Rigsby, *ZPE* 133 (2000) 114/115, suggests (note 10) in verse 13 ἀλλ' ἄγ' (ἀλλὰ γ', ed.pr.) and in verse 11 γίτονα δ' αὐτὸν ἔθεντο κασιγνήτο(υ) or κασιγνήτ(ω)ι (γίτονα δ' αὐτὸν ἔθεντο κασίγνητοι, ed.pr.), supposing a confusion of either I/Y or O/Ω and translating 'they buried him as a neighbor to his brother'. Zenobios' brother died before him, and with the only male members of the family dead, there is

no more hope of offspring. In verse 6 R. (note 11) supports the reading ἐν θαλάμῳ in *SEG*.

1099 bis. Aphrodisias. Epitaph, ca. 200-250 A.D. R.R.R.Smith, C.Ratté, *AJA* 104 (2000), 240/241, publish a photograph of a sarcophagus with a long inscription for Φλάβ(ιος) Παπίας, his wife Αὐρηλία Φαυστεῖνα (daughter of Ἀχιλλεύς, the foster child, τρόφιμος, of Fl. Papias), and their children.

1099 ter. Aphrodisias. Inscriptions on game boards, Roman Imperial period. P.Barresi, *ASAA* 76/78 (1998/2000) 251-255, in a discussion of ancient game boards, their types and rules, republishes and comments briefly on the inscribed boards from Aphrodisias: C.Roueché, *Aphrodisias in Late Antiquity* (cf. *SEG* XXXIX 1099) nos. 59, 68-71; C.Roueché, *Performers and Partisans* (cf. *SEG* XLIII 698) no. 45.36.

1100. Bargylia. Sacred law for the cult of Artemis Kindyas, 2nd/1st cent. B.C. *SEG* XLV 1508; cf. C.Brixhe, *BE* (1998) no. 395; *SEG* XLVIII 1328; W.Blümel, *art.cit.* (cf. our lemma no. 1101). K.Zimmermann, *Chiron* 30 (2000) 451-485, examines the regulations of the law and reports and/or suggests the following restorations:

A 1 βουτ]ροφείτωσαν
ἐξου[σίαν ἐχόντ]ων καὶ τῶν νεωποιῶ[ν], ἐάν τ[ε θηλεί]ας ἐάν τε ἄρσε(νας)
βοῦς τ[ρέφειν προελ]ῶνται, καὶ κτλ.

1-3. Restorations by M.Wörrle apud Z. (in L. 2 νεωποιῶ[ν], ἐάν τ[ε θηλεί]ας already suggested by ed.pr.) ‖ 3. Z. regards the restoration βοῦς τ[ελείας, ἃς ἂν ἐλ]ῶνται (*SEG* XLIII 1328) as incompatible with βουτροφεῖν.

B 1 [- - - - - - - - ἐπὶ στεφανηφόρ]ου Ἑρμώ[νακ]τος κτλ.
4 ἐπειδὴ συνκρίνε-
5 [ται δίδοσθαι καθ' ἕκαστον ἐνιαυτὸν? ἀπὸ τῶ]ν τῆς θεᾶς χρημάτων δραχμὰς ἑκατὸν καὶ τοῖς μετοίκοις, ἵνα καὶ ὑ-
6 [πὸ τούτων - - - - - - - - - - - - ?συντελῆτα]ι ἡ θυσία καὶ ἐπισημοτέρα γίνηται, βουτροφούντων καὶ τούτων καὶ
7 [πομπευόντων καὶ βουθυόντων τῆι Ἀρτέμι]δι κτλ.
9/10 προβάλλεσ|[θαι ἐν τῆι ἐκκλησίαι τοῦ μηνὸς τοῦ - - τῆι εἰκ]άδι κτλ.
15 - -]Σ τελοῦσιν κτλ.
16 ἐξαιρέσ]εως τῶν γερῶν
17 [καθότι περὶ τῶν πολιτῶν ὁ δῆμος προεψήφιστα]ι
17/18 τρί|[τηι τοῦ μηνὸς οἱ νεωποῖαι? πρὸς ὥραν τρίτη]ν
20/21 φερέτωσαν | [- - -
24 ἐν τῶι αὐτῶι
25 [τοίχωι τοῦ Παρθενῶνος οἱ νεωποῖαι καὶ ὁ] ἀρχιτέκτων καθότ[ι περὶ (or ὑπὲρ)

το]ῦ [ψη]φίσματος αὐτοῖς ἐπιτέ-
26 [τακται τοῦ πρότερον κυρωθέντος ὑπὸ τοῦ] δήμου κτλ.

B. If not indicated otherwise, restorations are by Z. ‖ 1. Brixhe; [Ἐπὶ στεφανηφόρου - - - - - - - - - - -]ου, Ἑρμώ[νακ]τος κτλ., *SEG* XLV ‖ 4-7. Brixhe; ἐπειδὴ συνκρίνε|[ται βουθυτῆσαι τῆι Ἀρτέμιδι, δοῦναι ἀπὸ τῶ]ν τῆς θεᾶς χρημάτων δραχμὰς ἑκατὸν καὶ τοῖς μετοίκοις, ἵνα καὶ ὑ|[πὸ τούτων - - - - - - - - - - - - κοσμηθῆ]ι ἡ θυσία καὶ ἐπισημοτέρα γίνηται, βουτροφούντων καὶ τούτων καὶ | [ὑπὸ τούτων θύηται τῆι Ἀρτέμιδι τῆι Κινδυά]δι κτλ., *SEG* XLV ‖ 7. καταθυόντων (for βουθυόντων), Blümel. ‖ 9/10. Brixhe; προβάλλεσ|[θαι - - - - - - - - τοῦ μηνὸς τοῦ ... τῆι εἰκ]άδι κτλ., *SEG* XLV ‖ 15. εἰ]στελοῦσιν, ed.pr. ‖ 16. διανεμήσ]εως τῶν γερῶν, *SEG* XLV; ἀφαιρέσ]εως or ἀποδόσ]εως, Brixhe. ‖ 17. [καθάπερ καὶ τοῖς πολίταις - - - - - - - -]Ι, *SEG* XLV ‖ 17-18. τρί|[τηι τοῦ μηνὸς τοῦ Στρατείου - - - - - - - -]ν, *SEG* XLV ‖ 20-21. φερέτωσαν | [τὰ ἱερεῖα, *SEG* XLV ‖ 24-26. Brixhe; ἐν τῶι αὐτῶι | [τόπωι - - - - - - - - οἱ νεωποῖαι καὶ ὁ] ἀρχιτέκτων καθότ[ι .... ψη]φίσματος αὐτοῖς ἐπιτέ|[- - - - - - - - - - - - - - -] δήμου κτλ., *SEG* XLV; κεκυρωμένου instead of κυρωθέντος, Blümel.

1101. Bargylia. Sacred law for the cult of Artemis Kindyas, 2nd/1st cent. B.C. *SEG* XLV 1508; cf. our lemma no. 1100. Nearly completely preserved white marble plaque, containing a new part of the inscription. Ed.pr. W.Blümel, *EA* 32 (2000) 89-93 (ph.; translation); cf. P.Gauthier, *BE* (2001) 411.

- -
[......] χρόνοις ὁ δῆμος διὰ τὰς γινομένας ἐπιφα[νείας τὰς] ὑπὸ τῆς Ἀ[ρτέ]μιδ[ος τῆς]
[Κινδυ]άδος ἐψηφίσατο περὶ τῶν ἄλλων τιμῶν καὶ ἐνδόξων καὶ περὶ τῆς π[ανη]-
[γύρεως] σπεύδων ἐπισημοτέραν αὐτὴν ποιῆσαι καὶ ἐπέταξεν τῶι τε ἱερεῖ τῆς Ἀρτέ-
4 [μιδ]ος τῆς Κινδυάδος καὶ κοινῆι τοῖς πρυτάνεσιν ἔτι δὲ καὶ τῶι στεφανηφόρωι καὶ ἑκά-
[στω]ι τῶν νεωποιῶν καὶ τῶι ἀγωνοθέτηι λαμβάνουσιν ἀπὸ τῶν ἱερῶν χρημάτων ἀναγ-
[3-4] βουτροφεῖν καὶ πομπεύσαντας καταθύειν τῆι προγεγραμμένηι θεᾶι· ἐξ ὧν συμ-
[βέ]βηκεν τοῦ τε δήμου [τὴ]ν προαίρεσιν καὶ εὐχαριστίαν τὴν εἰς τὸ θεῖον καὶ ἐν τού-τοις ἐκφα-
8 [ν]εστέραν γεγονέναι, ἥ τε πομπὴ καὶ αἱ θυσίαι ἐπισημότεραι γεγόνασιν τῆι Ἀρτέμιδι· νῦν
τε καθήκει τῶι δήμωι συναύξειν τὰ τίμια αὐτῆς διὰ τὸ τήν τε πόλιν καὶ τὴν χώραν ἐν τῆι
καλλίστηι εἶναι διαθέσει προνοούσης αὐτῆς τῶν τε κοινῶν τῆς πόλεως πραγμάτων καὶ τῶ[ν]
κατ' ἰδία{ι}ν ἑκάστου βίου τῶν κατοικούντων τήν τε πόλιν καὶ τὴν χώραν· δεδόχθαι τῆι
12 βουλῆι καὶ τῶι δήμωι· κυρωθέντος τοῦδε τοῦ ψηφίσματος τοὺς ταμίας τοὺς ἀεὶ γινο-
μένους τελεῖν ἀπὸ τῶν τῆς θεᾶς χρημάτων ἐν ὧι χρόνωι διαγράφουσιν καὶ τοῖς βου-τρο-

φοῦσιν κατὰ τὸ ψήφισμα τὸ γραφὲν ἐπὶ στεφανηφόρου Ἑκαταίου τοῦ Δημητρίου κοινῆι
τε τοῖς χρεοφύλαξιν δραχμὰς ἑκατὸν καὶ τοῖς ἀγορανόμοις καὶ τῶι γραμματεῖ τῶν ἀ-
γορανόμων κοινῇ δραχμὰς ἑκατὸν καὶ τοῖς στρατηγοῖς ὁμοίως τὸ ἴσον καὶ τῶι τῶν ἱερῶν ἐπι-
μελητῆι δραχμὰς ἑκατὸν καὶ τοῖς ταμίαις vac. καὶ τῶι γραμματεῖ τῆς βουλῆς ἐπὶ τοῦ αὐτοῦ
δραχμὰς ἑκατὸν καὶ τῶι γυμνασιάρχωι καὶ τῶι ὑπογυμνασιάρχωι καὶ μετ' αὐτῶν τῶι
παιδονόμωι τὸ ἴσον· βουτροφείτωσαν δὲ καὶ οἱ προγεγραμένοι ἄρχοντες καθά-
περ βουτροφοῦσιν κατ̣[ὰ τὸ γεγραμμέ]ν̣ο̣ν̣ ἐν τοῖς ἔμπροσθεν χρόνοις ψήφισμα·
γίνεσθαι δὲ καὶ το[ύ]των τῶν θρεμμάτων τὴν τε παραγωγὴν καὶ τὴν δοκιμασίαν ἐν τῆι
αὐτῆι ἐκλησίαι ἐ̣ν̣ ἧιπερ γέγραπται καὶ ἐκείνων τῶν βοῶν γίνεσθαι· δοκιμασθέντω[ν] δὲ τού-
των τε καὶ τῶ[ν] κατὰ τὸ πρότερον ψήφισμα τρεφομένων ἐπιβαλλέσθωσαν παραχρῆμα χαρα-
κτῆρα οἱ πρυτάνεις· περὶ δὲ τῆς πομπῆς καὶ τῆς κρίσεως τῆς τῶν θρεμάτων τὰ
μὲν ἄλλα πάντα διοικείσθω κατὰ τὸ πρότερον κεκυρωμένον περὶ τούτων ψήφισμα· κρ[ινέ]-
τωσαν δὲ ἀντὶ τῶν ἐν ἐκείνωι τῶι ψηφίσματι γεγραμμένων κριτῶν οἱ πανηγυριάρχαι οἱ ἀε[ὶ]
καθιστάμενοι τῆς πανηγύρεως τῆς συντελουμένης τῆι Ἀρτέμιδι τῆι Κινδυάδι· [ἵ]να δὲ π̣α[ρὰ]
τῶν φιλοδοξεῖν προαιρουμένων ἡ προαίρεσις φανερὰ γίνηται εἰς τὸν ἅπαντα χρόνον, οἱ μὲ̣[ν]
νεωποῖαι ἀναγραφέτωσαν ἐν τῶι ἱερῶι τῆς Ἀρτέμιδος ἐν ὧι ἂν συνκρίνωσιν τόπωι, ὁ δὲ
γραμματεὺς τῆς βουλῆς διὰ τῶν συμμείκτων· ἀναγραφέτωσαν δὲ οἱ προγεγραμένοι
[κ]αθότι ἂν κριθῶσιν οἱ ἄριστα βεβουτροφηκότες· ἐὰν δὲ οἱ νεωποῖαι ἢ ὁ γραμματεὺς μὴ ἀνα-
[γ]ράψωσιν πάντας τοὺς βεβουτροφηκότας καθότι ἕκαστοι ἐκρίθησαν, ἀποτεισάτωσαν ο[ἱ]
[μ]ὲν νεωποῖαι ἱερὰς Ἀρτέμιδος Κινδυάδος δραχμὰς τετρακοσίας, ὁ δὲ γραμματεὺ[ς]
[τῆς] βουλῆς δρα[χμὰς] διακοσίας· θύεσθαι δὲ τ[ῶι] ἱερεῖ δ̣[... κα]τ[ὰ] τόδε τὸ ψήφι-[σμα - - -]
- -

3 and 8. Cf. *SEG* XLV 1508 frg. B 6, ed.pr. ‖ 5-6. ἀργύ̣|ριον?], ed.pr. ‖ 20. there is no subject to βουτροφοῦσιν, ed.pr. ‖ 29-30. the secretary of the council shall record the names in the archive under 'miscellaneous', ed.pr.; both the neopoioi and the secretary are responsible for the public display of the names, G. ‖ 31-32. οἱ ἄριστα βεβουτροφηκότες is to be understood also as object to ἀναγραφέτωσαν, ed.pr.

1102. Vacat.

1103. Eriza. Letter of Antiochos III to Anaximbrotos, appointing Berenike as ἀρχιέρεια for queen Laodike, 193 B.C. *RC* 36/37; cf. L.Robert, *Hellenica* VII 9-17; cf. our lemma no. 1736. H.Müller, *Chiron* 30 (2000) 527 and 534/535, argues that the territory in which Βερενίκη exercised her function, was Asia Minor beyond the Taurus and corresponded thus to the territory of Zeuxis.

1104. Gökova, Alakışla. Epitaph, Hellenistic period. White marble slab with ■ Hellenistic grave inscription, found re-used in a wall of the baptisterion; mentioned by V.Ruggieri, *AST* 17, 2 (2000) 382 and 388 (ph.), no text. The ph. is not good enough to decipher a continuous text; in L. 2 - - - τῇ γυναικί (?), L. 3 - - -]νοντι καὶ Μηνα- (?), L. 4 - - - ἐμοῖς καί.

1104 bis. Halikarnassos (area of: Kaplan Kalesi). Epigram praising the merits of Halikarnassos ('The Pride of Halikarnassos'), ca. 150-100 B.C. *SEG* XLVIII 1330. M.Gigante, *RAAN* 68 (1999) 25-32, repeats verbatim his article in *A&R* 44, 1999, 1-8 (already referred to in *SEG* XLVIII 1330). He examines the date, authorship, composition and contents of the poem, and supports the view of H.Lloyd-Jones that the poem is to be dated to the 1st cent. B.C.; the poet (neither Herakleitos nor Antipatros of Sidon, but in any case a post-Callimachean, following Lycophron in style; cf. ed.pr.) and the engraver are contemporaneous. Regarding composition and content, G. sees in the first distich an imitation of the prooemium to the Wreath of Meleagros, and compares the catalogue of poets with *AP* 9.26 (Antipatros of Thessalonike); he then gives an Italian translation of LL. 1-30 and 43-60. G. repeats his view that the poet's intention was to show that the glory of Halikarnassos is based not only on the Mausoleum, but also on poetic fame (cf. G., *ZPE* 126, 1999, 92).

1105. Halikarnassos. Gladiatorial inscription, 2nd cent. A.D. *CIG* 6855f; *GIBM* 911; Robert, *Gladiateurs* no. 184. Republished by K.Coleman, *HSPh* 100 (2000) 487-500 (ph.). Marble slab with relief of two female gladiators with bare heads and breasts, standing opposite each other on ■ platform. They both wear a loin-cloth, greaves, and a protector on the exposed arm, and they carry a shield and a dagger; their helmets are placed on either side of the platform. L. 1 above the figures, L. 2 on the platform: ἀπελύθησαν | Ἀμαζών, Ἀχιλλία

The names of the gladiators refer to the combat between the amazon Πενθεσίλεια and Ἀχιλλεύς, but their fight ended in a draw, *missio*, granted to both (ἀπελύθησαν). This is also indicated by the helmets on either side of the platform, put down as a sign of defeat and of asking for *missio*. The slab might originally have adorned a gladiatorial school, C.

1106. Iasos. Honorary inscription for Appius Sabinus, ca. 250 A.D. *I.Iasos* 86. O.Salomies, *Arctos* 34 (2000) 122 note 18, restores L. 6 (last line) as (e.g.) βου[λῆς καὶ δήμου ψηφίσματι], referring to the mention of a ψήφισμα in *IvO* 355 and 484; *An.Ep.* (1949) no. 265; *Corinth* 8.3.125 [which seems to be wrong; cf., however, nos. 226 and 264, Corsten].

1107. Iasos. Dedication of a stoa in the agora, 138 A.D. F.Berti, *KST* 21, 2 (2000) 163-170, reports on the excavations in Iasos and mentions on p. 165/166 and 169 (ph.) a block of the architrave of a stoa on the agora, which gives the first part of *I.Iasos* 8. No text; we read from the ph. and give the entire inscription, underlining the new parts.

Αὐτοκράτορι Καίσαρι Θεῷ [Τραϊανῶι Ἀδ]ριανῶι Σεβαστῶι ἀρχιερεῖ μεγ[ί]στωι
δημαρχικῆς ἐξουσίας τὸ κʹ, ὑπάτωι τὸ γʹ, αὐτοκράτορι τὸ [βʹ - - - καὶ τῆι πατρίδι Ἰασῶι
- - - - - - -] Ποσε[ι]δίππου vacat
τῆς γυναικὸς Χρυσοῦς τῆς Κάστου Ι[- - - ?? - - - σὺν τοῖς στύλοις καὶ στυλ]οβάταις καὶ
σπείραις καὶ τοῖς ἐπι[φ]ερομένοις λευκολίθοις καταγλύφοις ἐκ τῶν ἰδίων [κα]θιέρωσεν

1108. Iasos. Dedication in the agora, 4th/5th cent. A.D. F.Berti, *art.cit.* (cf. our lemma no. 1107) 166, mentions a dedication by boule and demos to an unnamed man, described as ἔπαρχος τοῦ ἱεροῦ πραιτωρίου. No text.

1108 bis. Iasos. Stamps on ceramics, 1st cent. A.D. F.Berti, *Rei Cretariae Romanae Fautorum Acta* 36 (2000) 497-502, publishes several stamps on ceramics found at Iasos. Among them are items with the following Greek inscriptions: Δωρον (11), Κοιράνου (5), Χάρις (5), Στράτωνος (2), Ἀλεξάνδρου (1), Αραπι (1), Δαμει (1), Δώσων (1), Εἰσίδωρος (1), Ἑρμῆς (1), Κέρδος (1), Νιρέως (1), Οἴνου (1), Πολυξένου (1), Σπάτονος (1), Τηουχάρις (1).

1109. Kaunos. Honorary decree for Agreophon, 2nd cent. A.D. P.Herrmann, *OAth* 10 (1971) 36-39 (translation). C.P.Jones, *art.cit.* (cf. our lemma no. 1097) 594-596, argues that the beginning of the decree had been engraved on another block. We present the entire text which has never been included in *SEG*.

[Ἐπειδὴ ὁ δῆμος (ἡ πόλις) ἐν οὐ μετρίᾳ] συνχύσει καὶ κατηφείᾳ ἐγένετο τελ[ευτ]ήσαν-
τος Ἀγρεοφῶντος βʹ τοῦ Διοδότου τοῦ Ἀρτεμιδώρου Περδει-
[κ]ίαθεν ἀνδρὸς ἀξιολογωτάτου καὶ εὐγ(ε)νεστάτου, ὡς κοινὴν ἁπάντων καὶ ἰδίαν ἑκά-
στου τὴν ἐπ' αὐτῷ λύπην ὑπολαβεῖν, καὶ ἐσπούδαζεν μὲν
καὶ ἐκκομιζόμενον αὐτὸν ἐν ᾧ πολυτελῶς ἐφιλοτειμήσατο γυμνασίῳ δημοσίας ταφῆς
ἀξιῶσαι, τῶν δὲ οἰκείων αὐτοῦ παραιτησαμένων συνελθὼν
4 ὁ δῆμος μετὰ τῆς βουλῆς ὁμοθυμαδὸν ἐπεβοήσατο καὶ ἐτείμησεν αὐτὸν ταφῇ δημοσίᾳ
καὶ εἰκόνων ἀναθέσεσιν καὶ ἀνδριάντων ἀνα(σ)τάσεσιν καὶ ταῖς ἀλ-

λαις ταῖς ὀφειλομέναις καὶ πρεπούσαις τῇ ἀξίᾳ αὐτοῦ τειμαῖς, μεμνημένος ὧν τε οἱ
πρόγονοι αὐτοῦ τῇ πατρίδι παρέσχοντ(ο) ταῖς ἀπὸ τῶν οὐσιῶν φιλοτειμί-
αις καὶ ἐν πρεσβειῶν κατορθώμασιν καὶ ὧν ὁ πατὴρ αὐτοῦ στεφανηφορήσας μὲν ἐπὶ
ἀργυρίου πολυτελεῖ δόσει, πρυτανεύσας δὲ φιλοτείμως ἅμα καὶ προνοητικῶς
τῶν τῆς πόλεως πραγμάτων καὶ πρεσ(βεύσας) δωρεὰν πρός τε αὐτοκράτορα καὶ ἡγεμό-
νας καὶ δεκαπρωτείαν μετὰ ἐπεικείας πάσης τελέσας, ὧν τε αὐτὸς Ἀγρεοφῶν ἀπὸ
8 τῆς ἐν παισὶν καὶ ἐφήβοις ἡλικίας ἀρξάμενος φιλοτείμως κ(αὶ) ἐν ἀνδ[ρ]άσιν τέλειον
καὶ μεγαλόψυχον ἐπλήρωσεν ἀεὶ τὴν εἰς τὴν πατρίδα διάθεσιν, γυμνασιαρχίαν τε
ἀναδεξάμενος δωρεὰν καὶ στεφανηφορίαν ἐν αὐτῷ ἔτει, ὑπὲρ ἧς καὶ ἀργύριον τῷ δήμῳ
ἔδωκεν, δι' ἧς οὐ μόνον τὴν εἰς τοὺς πολείτας ἐπεδεί-
ξατο πολυτέλειαν, ἀλλὰ καὶ μέχρι τῆς ξενικῆς γνώσεως ἐκόσμησεν τὴν πατρίδα διηνε-
κῆ πᾶσιν παρασχὼν ἄφθονον καὶ δαψιλῆ τὴν τοῦ ἐλαίου
χρῆσιν· τήν τε τῆς γερουσίας γυμνασιαρχίαν οὕτως πλουσίως ἐπλήρωσεν ὡς (ὑπὸ τῆς)
πόλεως αὐτὴν μαρτυρηθῆναι (ἐπὶ τῇ) φιλοτειμίᾳ· καὶ ἀγωνοθέτης γε-
12 νόμενος ἐν πενταετηρίδι πρός τε τὴν πόλιν καὶ τοὺς ἐπιδημήσαντας ξένους καὶ θεατρι-
κοὺς καὶ ἀθλητὰς ἐνιαυσίοις ἀναλώμασιν ὑπεβάλετο· τήν τε ἐνχειρισ-
θεῖσαν αὐτῷ δεκαπρωτείαν πιστῶς καὶ ἁγνῶς διοικήσ(ας) ἐπείκειαν αὐτῇ πᾶσαν ἐπε-
δείξατο ὁσάκις τε εἰς ἐπιδόσεις ἐκλήθη προσυ-
πήντα ταῖ(ς) τῆς πόλεως χρείαις τῇ ἰδίᾳ φιλοτειμίᾳ συναμιλλώμενος καὶ τοῖς εὐπορω-
τέροις· διηνεκῆ δὲ τὴν τῶν θεάτρων παρεῖχεν ὑπηρεσίαν καὶ
ἐν τοῖς ἰδιωτικοῖς καιροῖς ἐπιδεικνύμενος λειτουργοῦ μεγαλοψυχίαν· τὸ δὲ ὅλον λαμ-
προτέραν τῶν ἀπὸ τῆς τύχης φιλοτειμιῶν ἐπιδεικνύμενος
16 τὴν τῆς ψυχῆς καὶ τῶν ἠθῶν φιλαγαθίαν ἐπεικῆ καὶ ἰσότειμον τὸν ἑαυτοῦ παρεῖχεν βί-
ον αἰδούμενος μὲν τοὺς πρεσβυτέρους ὡς πατέρας, φιλοστόργως
δὲ καὶ φιλοκαλῶς προσφερόμενος πάσῃ ἡλικίᾳ, δίκαιος ἐμ πολιτείᾳ, ἁγνὸς καὶ περὶ τὰς
δημοσίας πίστεις, ζηλωτὸς τῆς σωφροσύνης, εὐσεβὴς καὶ
φιλόστοργος πρὸς τοὺς οἰκείους, ἀμείμητος πρὸς τοὺς φίλους, ἐπεικὴς καὶ φιλάνθρωπος
πρὸς τοὺς οἰκέτας· ἐφ' οἷς πᾶσιν δεδόχθαι τετειμῆσ-
θαι καθὼς προγέγραπται καὶ τετελευτηκότα Ἀγρεοφῶντα βʹ τοῦ Διοδότου τοῦ Ἀρτεμι-
δώρου Περδικίαθεν τῇ τε δημοσίᾳ ταφῇ καὶ ταῖς ἄλλαις
20 ταῖς ὀφειλομέναις καὶ πρεπούσαις τῇ ἀξίᾳ αὐτοῦ τειμαῖς ἀνατεθῆναί τε αὐτοῦ καὶ εἰ-
κόνας καὶ ἀνασταθῆναι ἀνδριάντας ἐκ δημοσίου, τῆς
ἐπιγραφῆς ἐφ' ἑκάστου γεινομένης ἀναλογούντως τῇ τε ἀξίᾳ αὐτοῦ καὶ το(ῖ)ς εἰς τὴν
πατρίδα πεφιλοτειμημένοις·
Χρηστέ, χαῖρε

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1. Initio: Συνχύσει καὶ etc., ed.pr. || 5. παρέσχον τε, ed.pr.; παρέσχοντ(ο), J. || [12. for the precise meaning of ἐπιδημέω see now C.P.Jones, *ZPE* 144 (2003) 157-160. Pleket] || J. suggests that, although the δῆμος and the βουλή wanted to honor Agreophon with a public funeral in the gymnasion (LL. 3/4), in the end he was buried in a family tomb outside the city limits; for other evidence about 'interrupted funerals' see our lemmata nos. 1097 and 1112.

1110. Keramos. Dedication of a bath house, first third of the 2nd cent. A.D. Ed.pr. V.Ruggieri, *AST* 17, 2 (2000) 384, publishes two inscriptions, found in a private garden, one of which mentions a Hierokles, attested already in *SEG* XXXVIII 1063 (no. 19/20), the other a bath building which this man is known to have dedicated. This bath may be located at the findspot. The first text is on an architrave block, broken on the right (ph. on 390); of the second, no description or ph. is given. [Thus, it is not clear, whether they belong together; however, they do not belong to one of the inscriptions already published, since these do not have *iota adscriptum*, whereas the new texts do, Corsten.]

A: Τῶι δήμωι Ἱεροκλῆς Ἑρμοφάντου ἀρχιερε[ὺς - - -
B: - - - βαλ]ανεῖον ἐκ θεμελίων καὶ τὰ ἐν αὐτῶι ἔρ[γα - - -

A. Ἑρμοφάντους, ed.pr. per errorem || [A-B. the wording of both texts is identical to that of the published inscriptions, only τῶι δήμωι is added here, Corsten.]

1111. Vacat.

1112. Knidos. Honorary decree for a deceased woman, ca. 100 A.D. *I.Knidos* 71 (*GIBM* 792; L.Robert, *OMS* VI 91). C.P.Jones, *art.cit.* (see our lemma no. 1097) 596/597, suggests new restorations in LL. 11/12. We present the complete text.

[ἐπειδὴ - - - - - - - - - - - - - - - - -]
Α̣Ν̣Α̣Κ̣.Σ. [- - - - - - - -- ἔκγονος ἐοῦσα]
τοῦ κατακτησαμένου τ[ὰν πάτριον ἐλευ]-
θερίαν καὶ ἀνισφορίαν Θεο[πόμπου]
τοῦ Ἀρτεμιδώρου τεθνάκει, [ὁ μὲν]
δᾶμος ἐν οὐ μετρίᾳ συνχύ[σει γε]-
νόμενος διὰ τὰν ὑπάρχουσ[αν περὶ]
αὐτὰν ἀρετάν τε καὶ δόξα[ν, μετὰ]
πάσας προθυμίας συνελ[θὼν ...]
ἰς τὸ θέατρον, ἀνίκα ἐξεκ[ομίσθη],
τό τε σῶμα κατέχων α[ὐτᾶς ...]
[συν]επεκελεύσατο θάπτειν α[ὐτὰν ἐν]
[τᾷ πόλ]ει καὶ ἐπεβοάσετ[ο ὑ]-
[πὲρ α]ὐτᾶς, ὅπως τ[ῶν ἀξίων τιμῶν]
[τύχοι, κτλ.]

6. For this expression see the text in our lemma no. 1109 L. 1 || 11. κατέχων: the people detained the body; they probably seized the body from the funeral procession and took it with them to the theatre (L. 9). J., who collects other evidence about 'interrupted funerals': see our lemmata nos. 1097 and 1109 || 12-13. [πανldαμ]ει, *I.Knidos;* [δα|μοσία]ι, R.; [ἐν | τῇ πόλ]ει, J., who refers to the text in our lemma no. 1097 B LL. 1 and 8 || 13-14. ἐπεβόασε τ̣[ὰν ἀρεἰτὰν α]ὐτᾶς, *I.Knidos*; instead of [ὑπὲρ] J. also considers [περί].

1113. Knidos (area of: Triopion). Dedication to Apollo Karneios, Roman Imperial period. Two fragments of the upper part of a marble slab; found at Emecik. Edd.pr. D.Berges - N.Tuna, *MDAI(I)* 50 (2000) 195/196, on the basis of J.Nollé's reconstruction and reading. B.-T. identify the site as the Triopion, the federal sanctuary of the Doric Pentapolis.

[- - -]όθεος Κλείτω[νος | - - - -] προφατεύσ[ας - | Ἀπόλ]λωνι Κ̣α̣[ρνείωι]

1114. Knidos. Epitaph, undated. Inscription copied by H.P.Borrell at 'Tatza, on the continent opposite Rhodes' (= Datça). Ed.pr. D.Whitehead, *ZPE* 131 (2000) 81/82.

[Ε]ὐ̣νοίας Θρασυκλέος θυγατρός, Ἰάσονος δὲ γυναικός

Initio: ΓΝΟΙΑΣ, in fine: ΤΥΚΑΙΚΟΣ, copy.

1115. Vacat.

1116. Labraunda. Ptolemaios, brother of Ptolemaios III Euergetes, and Mylasa, mid-third century B.C. *I.Labraunda* 3 (cf. *SEG* XL 970). M.Domingo Gygax, *Chiron* 30 (2000) 353-366, examines the suggestions put forward so far for identifying 'Ptolemaios the Brother' with one or more of the other known Ptolemaioi and opts for the equation 'Ptolemaios the Brother' = 'Ptolemaios the Son' ≠ Ptolemaios Andromachou = Ptolemaios of Ephesos. [For Ptolemaios 'the Son' see *SEG* XLVIII 1954, Strubbe.]

1117. Mylasa. Letter of Octavian to Mylasa, 39 B.C. *Syll.*³ 768; *I.Mylasa* 602. F.Canali De Rossi, *Le ambascerie dal mondo greco a Roma in età repubblicana* (Rome 1997; cf. *SEG* XLVII 2260) no. 454. C. De R., *EA* 32 (2000) 172-178 (Italian translation), republishes the inscription (with slight changes in punctuation) and repeats his commentary on the date (contra communis opinio: 31 B.C.) in expanded form.

1118. Mylasa. Letter of a Roman magistrate (Marc Antony?), sent from Mylasa, 41-27 B.C.? *RDGE* 59; *I.Mylasa* 601. F.Canali De Rossi, *EA* 32 (2000) 178-181 (Italian translation), republishes the letter and identifies its author as Marc Antony and its addressee as either the governor of Asia or a prefect; he argues that it was not sent to, but from Mylasa and dates it to the period 41-27 B.C. In L. 2 he prints ΑΝΑΒ[..]σεις and suggests ἀνα-

⟨κ⟩[τή]σεις (ἀνα[στά]σεις, *RDGE, I.Mylasa*), in L. 4 ἐφό[ρα]σι⟨ς⟩ (ἐφ[ορῶ]σιν, *RDGE, I.Mylasa*), in L. 8 [φόρο]υς ([λόγο]υς (?), *RDGE, I.Mylasa*), L. 11 ἰς (ΙΓ, *RDGE*; ἰ⟨ς⟩, *I.Mylasa*), in L. 12 ὑπαλλαγὴ[ν δ]ομάτων (ὑπαλλαγὴ[ν - -]ομάτων, *RDGE*; ὑπαλλαγὴ[ν ὀν]ομάτων, *I.Mylasa*).

1119. Mylasa (?). Honorary decree of a phyle, 2./1. cent. B.C. *I.Mylasa* p. 269/270. P.Gauthier in P.Flensted-Jensen - T.H.Nielsen - L.Rubinstein, *Polis and Politics* (Copenhagen 2000) 429 note 25, after a revision of the stone proposes to restore LL. 15-16: χειροτονηθεὶς δὲ ὑπὸ τοῦ δήμου καὶ χ[ειροκρίτης ἴσως καὶ δι]|καίως ἀνεστράφη οὔτε ἐκχθρὸν βλάπτων οὔτε φίλον παρὰ τὸ [δίκαιον ὠφελῶν?]

14. ἴσως, G.; σεμνῶς, *I.Mylasa* || 15. παρὰ τὸ [δίκαιον ὠφελῶν?], G.; ΠΑΡΑΤ[- - -, *I.Mylasa*.

1120. Vacat.

1121. Olymos. Honorary inscription for Asklepiades, 3rd cent. B.C. *SEG* IV 238; *I.Mylasa* 868. W.Blümel, *EA* 32 (2000) 97-99 (ph.), rediscovered the stone with the published left part of the text and found a second stone containing its right part (not joining) and the left part of a new inscription (cf. *SEG* XLVII 1608). Restorations confirmed by the new text are underlined.

['Επ]ὶ στεφανηφ[όρ]ου 'Αρ[- - - - - - μηνὸς ?Λώιο]υ ὀγδόῃ·
ἔδοξεν 'Ολυμέων τῶ[ι δήμωι· ἐπειδὴ 'Ασκληπιάδη]ς 'Αριστέ-
ου τοῦ Θρασέου ζηλω[τὴς ὢν τῶν ἀρίστων ἀεὶ? δια]τελεῖ χρεί-
ας παρεχόμενος ἰδίαι [τε ἑκάστωι τῶν πολιτῶν - - -] καὶ κοινῆι
τῶι 'Ολυμέων δήμωι· κ[αὶ τοῖς ἄλλοις δὲ - - εὐνόω]ς καὶ φιλοσ-
τόργως πρὸς ἕκαστον π[ροσφερόμενος διατελεῖ - -]· ταῦτα δὲ
πράσσει βουλόμενος εὐ[εργετεῖν τὸ κοινόν· ὅπως] οὖν καὶ 'Ολυ-
μεῖς φαίνωνται τοῖς καλ[οῖς καὶ ἀγαθοῖς ἀνδράσιν κ]αὶ φιλοδοξεῖν
προαιρουμένοις χάριν ἀξ[ίαν καὶ τιμὴν ἀπονέμον]τες· ἀγαθῆι
τύχηι· δεδόχθαι· ἐπὶ τ[ούτοις ἐπηινῆσθαι - - 'Ασκ]ληπιάδην
καὶ ὑπάρχειν αὐτῶι τε κ[αὶ ἐγγόνοις πολιτείαν - -] καὶ μετου-
σίαν πάντων ἐφ' ἴσῃ καὶ [ὁμοίαι τοῖς ἄλλοις 'Ολυμε]ῦσιν· καὶ ἐ-
πειδὴ ἄξιός ἐστιν μείζ[ονος τιμῆς, στεφανῶσαι - -] αὐ[τὸν χρυσῶι στ]εφάνωι
ἀρετῆς καὶ εὐεργεσίας ἕν[εκα· γράψασθαι αὐτὸν δὲ] καὶ συγγε-
νείας ἧς ἂν αὐτὸς βούλ[ηται· ἵνα δὲ - - ἐκφανεστ]έρα γίνηται
ἡ τοῦ πλήθους εὐχαριστ[ία πρὸς τοὺς - - - - - - φι]λοδοξεῖν προ-
αιρουμένους, τοὺς ἐνε[στῶτας ταμίας - - - - ἀναγ]ράψαι τόδε τὸ ψήφισμα
ἐπὶ τοῦ ναοῦ τοῦ 'Απόλ[λωνος - -] vacat

1. 'Αρ[-], lapis; Αἰ[-], edd.pr. || 10. ΕΠΙΤ, copy of edd.pr., who restored ἐπὶ τ[ούτοις ἐπαινέσαι; ἐπη[ινῆσθαι, Robert, *OMS* II 1081; for the formula, cf. ἐπηνῆσθαι ... ἐπὶ τούτοις in *I.Mylasa* 108 L. 12, B. || 13. in fine: text on an imperfect rasura, B.

1122. Olymos. Fragment of an honorary inscription, 3rd cent. B.C. *I.Mylasa* 872. W.Blümel, *EA* 32 (2000) 100 (ph.), suggests new restorations, mostly based on *SEG* XLVII 1608 and the preceding text.

[- ?Λώ]ιου
[- -]ΙΝΩΙ
[ἐπειδὴ - ζηλωτὴς ὢν τῶν ἀρί]στων
[ἀεὶ? διατελεῖ χρείας παρεχόμενος ἰδίαι τε ἑκάστωι τῶν πολ]ιτῶν
[καὶ κοινῆι τῶι 'Ολυμέων δήμωι· καὶ τοῖς ἄλλοις δὲ εὐ]νόως
[καὶ φιλοστόργως πρὸς ἕκαστον προσφερόμενος δι]ατελεῖ·
[ταῦτα δὲ πράσσει βουλόμενος εὐεργετεῖν τὸ κ]οινόν·
[ὅπως οὖν καὶ 'Ολυμεῖς φαίνωνται τοῖς καλοῖς καὶ ἀγαθοῖς ἀ]νδράσιν
[καὶ φιλοδοξεῖν προαιρουμένοις χάριν ἀξίαν καὶ] τιμὴν
[ἀπονέμον]τες· ἀγαθῆι τύχηι· δεδόχθαι· ἐπὶ το]ύτοις
[ἐπηινῆσθαι - - - - - - - - - καὶ ὑπάρχειν αὐτῶι τε καὶ ἐ]κγόνοις
[πολιτείαν καὶ μετουσίαν πάντων ἐφ' ἴσῃ καὶ ὁμοίαι το]ῖς ἄλλοις
['Ολυμεῦσιν· καὶ ἐπειδὴ ἄξιός ἐστιν μείζονος τιμῆς, στε]φανῶσαι
[αὐτὸν χρυσῶι στεφάνωι ἀρετῆς καὶ εὐεργεσί]ας ἕνεκα·
[γράψασθαι αὐτὸν δὲ καὶ συγγενείας ἧς ἂν αὐτὸς βο]ύληται·
[ἵνα δὲ ἐκφανεστέρα γίνηται ἡ τοῦ πλήθους εὐχαρ]ιστία
- -

All restorations are e.g., B. || 2. in fine: the ny is not certain; [- - - κο]ινῶι? (but not [- - - δ]ήμωι), B. || 5. in fine:]ΝΟΩΣ lapis, B.;]ΝΟΙΣ, *I.Mylasa* || 6. in fine:] ἀτέλει-, *I.Mylasa* || 10 in fine. α]ὑτοῖς, *I.Mylasa* || 11. in fine: ἐ]γγόνοις, B. [but the ph. shows that the reading of edd.pr. is right, Corsten].

1123. Panamara. Honorary decree of the Laodikeis for Leon, 3rd/2nd cent. B.C. *SEG* XLV 1557; XLIX 1343. V.Gabrielsen, *C&M* 51 (2000) 144-146, supports the view that the Λαοδικεῖς were a community in south-western Caria. Though he rejects some of his arguments, he seems to agree with G.Reger's interpretation (cf. *SEG* XLIX 1343), that the degree of dependence or independence (from Stratonikeia) is hard to determine. In any case, the Laodikeis 'were within Rhodes' sphere of influence'.

1124. The Rhodian Peraia. Political organization in the 3rd and 2nd cent. B.C. V.Gabrielsen, *C&M* 51 (2000) 129-183, discusses the status of the communities in the Subject Peraia of Rhodes. Besides literary evidence, he makes ample use of the relevant inscrip-

tions (esp. 131-148 and 153-156, mainly those collected in the corpora covered in *SEG* XLI 946). G. concludes that the Peraia was not just a territory of subjected communities of the same kind, but that Rhodes made its influence felt in different ways and to different degrees. Some communities were combined with Rhodes in a hegemonial symmachy, comparable to the Nesiotic League, while others were 'possessions' of Rhodes (Stratonikeia, Kaunos, Kalynda), perhaps without losing completely their status as πόλεις. Through a different treatment of the members of the Chrysaoric League, Rhodes gained decisive influence on the federation. For particular texts and communities see our lemmata nos. 1123 (Panamara), 1126 (Stratonikeia), and 1129 (Thera); cf. also our lemma no. 1125.

1125. Stratonikeia. Political organization of the city. *SEG* XLIX 1437. R.van Bremen, *Chiron* 30 (2000) 389-401, examines the inscriptions mentioning demes and phylai of Stratonikeia and related texts (*I.Labraunda* 42; *I.Stratonikeia* 3-9, 102, 126, 172, 227, 289, 502-505, 507, 510, 549, 601-620, 627, 642, 654, 657, 701, 801, 846, 1006, 1038/1039, 1317, 1318; *SEG* XL 992; XLV 1556, 1557; XLVII 1588), in an attempt to gain insight into the political and administrative organisation. She concludes that the demes, and not the phylai, were the most important subdivisions of the city (394), whereas the phylai were sub-units of the demes (400). This is to be explained by the fact that Stratonikeia originated from a synoikismos of Carian communities whose political structure is still reflected in the division into demes and phylai; Greek and/or Macedonian models of political organisation played only a minor role. The city itself was only the 'administrative, economic, and ritual center of what must have been a large region' (401 note 43).

1126. Stratonikeia and the Chrysaoric League. On the basis of a large number of inscriptions, V.Gabrielsen, *C&M* 51 (2000) 156-174, discusses (A) the features of the League, (B) the date of the expansion of Stratonikeia, and (C) the date of Rhodes' acquisition of Stratonikeia and the latter's status. A: The League was an artificially created federal state, the citizens of which possessed 'double citizenship' (e.g. Χρυσαορεὺς ἀπὸ Μυλασῶν); Χρυσαορεύς is not an original ethnic; it consisted of cities, the political weight of which depended on the number of villages it possessed; the main central sanctuary was that of Ζεὺς Λαβραῦνδος or, later, of Ζεὺς Χρυσαορεύς. B: The communities of Koraza, Hierakome, Koliorga, the Tarmianoi, 'probably' the Londargeis, 'possibly' Lobolda and Koraia did not belong as demes to Stratonikeia until the end of the 2nd cent. B.C. Panamara was, as an independent πόλις, 'very probably' a member of the Chrysaoric League in its own right and became a deme of Stratonikeia only late in the 1st cent. B.C. C: G. leaves open the question whether Stratonikeia came under Rhodian control before or after 197 B.C. The possession of the city provided Rhodes with a certain influence upon the Chrysaoric League, but, in turn, prevented Stratonikeia from expanding further within this federation. [See also *SEG* XLIX 1437 for further studies and references, Pleket.]

1127-1128. Stratonikeia. Epitaphs. G.Petzl, *EA* 32 (2000) 202/203, republishes two inscriptions (now in the museum at Izmir) with corrections from squeezes kept at the Institute for Advanced Study, Princeton, USA.

1127: 202-203 (ph.). **Epitaph of Deidamia, 3rd cent.** A.D. Pfuhl-Möbius 2136; *I.Stratonikeia* 1229.

[. . .]ι̣κὸς Δηιδαμίῃ τῇ γυναικὶ | [μνείας] χάριν, ἥτις κεῖται ἐν τῇ σο[ρῷ], | [καὶ Ἐπιτυ]γχ̣άνοντι ὑῷ

1. [Γαμ]ικός, *I.Stratonikeia*, app.crit. || 2. in fine: σορῷ, edd. || 3. [καὶ Ἐπιτυ]γχάνοντι, P.; [καὶ Ὑ]γιάνοντι, Pfuhl-Möbius; [καὶ Ὑ]για(ί)νοντι, *I.Stratonikeia*.

1128: 203 (ph.). **Epitaph of Theano, 2nd/1st cent.** B.C. Pfuhl-Möbius 651 (*SEG* XXVII 722); *I.Stratonikeia* 1242a.

[Θε]ανὼ Λιμνα[ίου], | [γυ]νὴ δὲ Ἰάσονο̣[ς] | [τοῦ] Φιλάγρου

Pfuhl-Möbius read only Φιλάγρου; [-] . . διμ . . [|]θ̣η δὲ Ἰάσον | [- -] Φιλάγρου with app.crit.: 'Ἰάσον[α] oder Ἰάσον[ος] | [τοῦ] Φιλάγρου ?', *I.Stratonikeia*.

1129. Thera. Honorary inscription, 1st cent. B.C.? *SEG* XIV 725; *I.Rhod.Per.* 731. V.Gabrielsen, *art.cit.* (cf. our lemma no. 1124) 134/135, doubts the restorations of edd.pr. (Fraser, Bean) and proposes tentatively the following supplements:

[- ὑπ]ὲρ
[- - - name, father's name or ethnic - - - -]εως στρα-
[τευσαμένου μετὰ τοῦ στρατηγοῦ ἐν] τῶι πέραν
[- - - name, father's name Ῥοδίου· Θ]εοῖς

IONIA

1129 bis. Didyma. Inventory lists, 3rd/2nd cent. B.C. *Didyma* II 426-428, 430-433, 436, 438, 441/442, 444-452, 456/457, 461, 463/464, 467/468, 471, 473, 475, 477/478. A.Bresson (cf. our lemma no. 1094bis) 236-240, shows that the offerings were not weighed by means of coins and that they were often not weighed at all; instead the people responsible perpetuated the indications on labels attached to the objects without any control.

1130-1133. Ephesos. Various inscriptions, 1st cent. B.C.-2nd cent. A.D. H.Engelmann, *JÖAI* 69 (2000) 77-79, provides additions to and remarks on four published inscriptions. For new texts, cf. our lemmata nos. 1134-1147, 1150-1158, 1160/1161, 1164-1169.

1130: 77. **Honorary inscription for an agoranomos, undated.** Bluish marble block, re-used in the chapel which was built into the stadion; it contains a new fragment of *I.Eph.* 932a (here 'a'; new fragment: 'b'):

a b
] φιλοσεβάστου υἱὸς
[ἠγορ]ανόμησε[ν ἁγνῶς, φιλοτ]είμως, ἀνδρείως
[καὶ ἔλαιον ἔθη]κεν ἐν πᾶ[σι τοῖς γυμνα]σίοις μόνος, ἐπὶ οὗ
4 [κόρ]ος ἁγν[εία· εὐτυχῶς]

2. ἀνδρείως: previously unattested for an agoranomos in Ephesos, ed.pr.

1131: 78. **Letter of Antoninus Pius to the Ephesians, 140-145 A.D.** White marble block, re-used in the Episkopeion; it contains a new fragment of *I.Eph.* 1490 (left part of col. II) and the fragment of another text (col. I):

	col. I:	col. II: a b
	]ωκος	Περγαμηνοὺς [ἀπεδεξάμην ἐν τοῖς] πρὸς [ὑμᾶς]
	]μάση	γράμμασιν χρη[σα]μένους το[ῖς] ὀνόμασιν οἷς ἐγὼ
	α]ὐτὸν	χρῆσθαι τὴν πόλιν τὴν ὑμετέ[ρ]αν ἀπεφηνάμην·
4	]μους	οἶμαι δὲ καὶ Ζμυρναίους κ[ατὰ] τύχην παραλε-
		[λοιπέναι ταῦτα (κτλ.)

Col. I might also be part of an imperial letter, ed.pr.

1132: 78. **Honorary inscription for Cn.Claudius Severus, ca. 150-200 A.D.** Fragment of a grey-blue marble block, broken on all sides except at right; the fragments brought by J.T.Wood to London in the 19th cent. (*I.Eph.* 1539) belong to it.

[2 lines]
[Γν. Κλαύδιον Σεουῆρον]
ὑ π α τ ι κ ό ν,
ποντίφικα, [Κ]λαυδίου
Οὐμμιδίου Κοδράτου
4 πατέρα, κηδεστὴν
τῶν θειοτάτων αὐτο-
κρατ[όρω]ν, φιλόσοφον
[περιπατοῦ]ντα ἄριστον

8 [τὸν ἑα]υ-
[τοῦ] προστ[άτη]ν

2-4. Cl.Ummidius Quadratus, son of Gn.Claudius Severus, must have been adopted by M.Ummidius Quadratus, cos. 167, ed.pr. || 6-7. Claudius Severus was a peripatetic philosopher (cf. Galen 14.613 Kühn), ed.pr.

1133: 79. **List of donations, 1st cent. B.C.** White marble block, re-used in the Episkopeion. The stone belongs to the long list of donations *I.Eph.* 1687.

col. I:	[	Ἀπ]ολλωνίου	δη. ι'
	[	Δ]ημοστράτου Ἑλικών	
		[μετὰ γυναικὸς καὶ] υἱοῦ	δη. ι'
4	[	Θε]οδώρου Παπίας	δη. ι'
	[	]ιος Σπορίου υἱὸς Μεσσαλεῖ-	
		[νος μετὰ γυναικὸς Στρατ]ονείκης	δη. ι'
	[	] . τοῦ Ἀρτεμιδώρου μετὰ	
8	[	[ο]υ	δη. ι'
	[	Φιλ]ομούσου καὶ Γέλλια Πρεῖμα	δη. ι'
	[	] Ἀγαπώμενος	δη. ι'
	[	]πώλης	δη. ι'
12	[	] . ιογένο[υ μ]ετὰ γυναικὸς [	]

col. II:	Ἰουλία Ἄττα σὺν ἀνδρὶ Ἀπολ[λ- -	]
	Πόπλιος Τρεβέλλιος Φαυστ[- -	]
	Ἑρμίας Φιλήμονος Μενελοσσ.[	]
4	Πόπλιος Σερβίλιος Καπίτων σὺ[ν τῇ]	
	γυναικὶ	[δη. .]
	Λεύκιος Σπέδιος Φιλόμουσος [	]
	Λεύκιος Καικίλιος Ἰοῦστος σ[ὺν - -	]
8	Τρύφων Τρύφωνος τοῦ Νεικάνορ[ος - -	]
	Ἑρμίας Ἡρακλείδου τοῦ Ἡρακλείδου [- -	]
	Πιννία Βαναυσίς	[δη. .]
	Λεύκιος Τορράνιος Κᾶρος σὺν [μ]ητρὶ [- -	]

Col. II. The families of the Trebellii, Pinnii, and Torranii were unattested in Ephesos so far, ed.pr. || 3. in fine, one expects Μενέλ(α)ος σ[ὺν - -, ed.pr. || 10. the cognomen Βαναυσίς is rare; it is derived from βάναυσος 'Handwerker', ed.pr., who in the footnote refers to O. Masson, *ZPE* 64 (1986) 181, with attestations of the name in Rome and Korinth [one further attestation in *LGPN* IIIb from Larissa (*IG* IX 2 946 b), Corsten].

1133 bis. Ephesos (area of: Tire). Subscription list, 137 A.D.? In the framed field of a stone formerly in the Evangelical School in Izmir, now lost; published from squeezes kept at the Institute for Advanced Study, Princeton, USA. Ed.pr. G.Petzl, *EA* 32 (2000) 196-198 no. 1 (ph.; translation); cf. G.Pętzl, *EA* 33 (2001) 53/54, with addenda from notes at the Kleinasiatische Kommission of the Austrian Academy in Vienna (ph.); C.Brixhe *BE* (2001) 376.

Ἔτους ρπε΄, μηνὸς Δείου νουμηνίᾳ·
καὶ οὗτοι καὶ αὐτοί εἰσιν τῶν εἰς τὸ ἔργον
ὑπεσχημένων· Λούκιος Πετακίων ∗ κε΄,
Μιθρῆς β΄ Καριανὸς ∗ κε΄, Πλουτίων Ἀρτε-
μᾶ ∗ κε΄, Ἀνδρόμαχος Ἀπολλωνίου
∗ κε΄, Διονύσιος Μιθρέους ∗ κε΄, Διονύσι-
ος Βάβωνος ∗ κε΄, Λούκιος β΄ Πῖσμα ∗ κε΄, Πα-
πίας β΄ Πριάμου ∗ κε΄, Ἀπολλώνιος Ἀττά-
λου Σάκρου ∗ κε΄, Κερεάριος Ἀντωνᾶς
∗ κε΄, Ἡρακλείδης β΄ Στρειλος ∗ κε΄, Παῦ-
[λ]ος Ἀπολλωνίου ∗ κε΄, Μητρόδωρος
[Ἀρ]τεμᾶ Λυδιανὸς ∗ κε΄, Μηνόδωρος Ἀ-
[θην]αίου ∗ κε΄, Γάϊος Λουκρήτιος σὺν ἀδελφῷ
[∗ κε΄], Ἀνδρόμαχος β΄ καὶ Μητρόδωρος ΜΑΝΙ
[- - - - ∗ κ]ε΄ Ἀθήναιος Λουκίου σὺν Νηρύτῳ ∗ κε΄,
[- - - - - - - -] β΄ Δορασεος ∗ κα΄, Ἀπολλώνιος β΄ Πύρχου
[σὺν name? τῷ ἀ]δελφῷ ∗ κε΄, Μενεκράτης β΄ σὺν ΗΡΑΙΚΑ[?]
[- - - ca. 7 - - το]ῖς ἀδελφοῖς ∗ κε΄, Πλουτίων Ἀθη-
[ν- - - - - - - - - - - - - -] Ἀθηναίου ∗ κε΄, Κάρπος καὶ
[- - - - - - - - - - - - - - - - ∗] κε΄, Μενεκρ(ά)της β΄ Ὀνίσχου
[- ∗] κε΄, Μενεκράτης καὶ Δι-
[- Διο]νύσιος β΄ καὶ Ἀπολλω-
[- -]CΑΥΚΟΥΛΙΟΥ ∗ κε΄ . [- -]
[- -]όδωρος Μιθρῆς . [- - -]
[- -]ος Ἀρτεμιδωρ[- - - - - -]
[- -] Λύδου ∗ ΙΒ[- - - - - - -]
[- -]ος Μηνο[- - - - - - - - - -]
[- -]ΛΡΗΤ[- - - - - - - - - - - -]
[- -] . . [- - - - - - - - - - - - - -]

1. Year 105 (era of Pharsalos) = 137/138 A.D., ed.pr. || 2. there must have been a preceding list; ἔργον = building, ed.pr. || 3. first attestation of Πετακίων, ed.pr. || 4-5. a Πλουτίων with five sons, among them an Ἀρτεμᾶς, is known from an inscription in the upper Kaystros valley (*I.Eph.* 3719); they might belong to the same family, ed.pr. || 7. first attestation of Πῖσμα, ed.pr.; rather gen. of Πισμᾶς or Πίσμας, thus 'L., son of L. Pismas', B. || 8. β΄ *EA* 33 || 9. Κερεάριος = Cerealis/Cerialis, ed.pr. || 9 in fine. Ἀντωνᾶ, ed.pr. || 10. Στρειλος: unparalleled, ed.pr.; perhaps Latin *Sterilis/Sterilus*?, B. || 10-11. Μαῦ[ρ]ος, ed.pr. || 12-13. ΑΙ[- ca. 4 -]ΙΟΥ, ed.pr. || 14. [Ἀ]νδρόμαχο[ς β΄], suggested by ed.pr.; in fine NAN., NANI or NANY, ed.pr. || 15 initio. [ ]I, ed.pr. || 15. Νήρυτος = Νήριτος (Hom., *Od.* 17.207), ed.pr. || 16. [ ] . ΔΟΡΑ[ ] _ΟC ∗ κε΄, ed.pr. || 16 in fine. Πύρχος = Πύρριχος, ed.pr. || 17-18. apparently Menekrates with two brothers, the first of whom might have been Ἡρᾶς (dat. Ἡρᾶι); then κα[ὶ | (name with 7 letters) το]ῖς κτλ., or, less likely, Ἡρᾷ followed by name beginning with IKA, ed.pr. || 20. Ὀνίσχου = Ὀνησίχου (rare name), ed.pr. || 23. probably [- -]ς Αὐκουλίου (Latin Aucilius), ed.pr. || 26. ΙΒ[- perhaps to be restored to 12,5 (half the usual sum of 25 Dr.), ed.pr.

1134-1145. Ephesos. Grants of citizenship, Hellenistic period. Three marble blocks, each containing several citizenship decrees (our lemmata nos. 1134-1144) or lists of new citizens (our lemma no. 1145). Ed.pr. H.Engelmann, *JÖAI* 69 (2000) 80-83 nos. 1-16 (first block: our lemmata nos. 1134-1137; second block: our lemma no. 1138; third block: our lemmata nos. 1139-1145).

1134: 80 no. 1. **Citizenship decree for Agathokles, son of Hierokles.**

- -
τῶι δήμωι καὶ ἰδίαι τῶμ πολιτῶν
τοῖς ἐντυγχάνουσι χρείαν πα-
ρέχεται, δεδόχθαι τῆι βουλῆι καὶ
τῶι δήμωι· δοῦναι πολιτείαν
Ἀγαθοκλεῖ Ἱεροκλέους αὐτῶι καὶ
ἐκγόνοις ἐφ' ἴσηι καὶ ὁμοίηι καθά-
περ καὶ τοῖς ἄλλοις εὐεργέταις·
ἀναγράψαι δὲ τόδε τὸ ψήφισμα
τοὺς νεωποίας εἰς τὸ ἱερὸν τῆς
Ἀρτέμιδος, ὅπου καὶ τὰς ἄλλας
πολιτείας ἀναγράφουσιν· ἐπικλη-
ρῶσαι δὲ αὐτὸν τοὺς ἐσσῆνας εἰς
φυλὴν καὶ χιλιαστύν· ἔλαχε φυ-
λὴν Ἐφεσεύς, χιλιαστὺν Οἴνωψ

1135: 80 no. 1. **Fragment of a citizenship decree.** On the left-hand side of the text in the previous lemma, next to l. 9: - -]ΥΣ

Perhaps χιλιαστ]ύς, ed.pr.

1136: 80 no. 2. **Three fragments of a citizenship decree.**

A: [- - - - -αγω]γὴν καὶ προεδρίην
[χιλιαστὺ]ν Δαμασιστράτειος

B: [καὶ ἐ]γγόνοις ἐφ' ἴσηι καὶ ὁμοίηι

C: [- - - - - - - ἐπικληρῶσα]ι αὐτὸν εἰς φυλὴν
[- - - - - - - - - - - - - - χιλι]αστὺν Νίκειος·
[καὶ ἔφοδον ἐπὶ τὴν βουλ]ὴν καὶ τὸν δῆμον·
[ταῦτα δὲ εἶναι καὶ ἐκγόν]οις

1137: 80/81 no. 3. **Three fragments of a citizenship decree.**

A: [- - - - - - - - - - - - - - - - - - π]ερὶ τὸν δῆμον τὸν Ἐφεσίων καὶ νῦν
[- - - - - - - - - - - - - - - - - - -].ύσσωλλον ἀρετῆς ἕνεκε καὶ εὐνοίας ...
[- - - - - - - - - - - - - - - - - - -] . τῶν εὐεργετημάτων, ἐπικληρῶσαι δὲ τοὺς
[ἐσσῆνας αὐτὸν - - - - - - - - -]τλης.

2. E.g. Μα]-, Σαρ]-, Παρα]ύσσωλλον; the man comes from Caria, ed.pr. [Ὕσσωλλος also exists as a personal name, e.g. *SEG* XL 991/992 (Mylasa), Strubbe]

B: [- - - - - - - - - - - - - - - - - - - κα]ὶ ἰδίᾳ τῶν πολιτῶν
[- - - - - - - - - - - - - - χιλιασ]τὺν· ἔλαχε φυλὴν
[- - - - - - - - - - - - - - - - - - -]

C: Incomprehensible traces of lettering in four lines.

1138: 81/82 nos. 4-10. **Fragment of a collection of seven citizenship decrees.** On a white marble block. No. 4 (A) for an unknown man, nos. 5-6 (B-C) for two Macedonians, no. 7 (D) for the son of Kosmolaos from Halikarnassos, no. 8 (E) for Telestratos from Priene, no. 9 (F) for an unknown man, no. 10 (G) fragmentary.

A: [- -]
[ἐπειδὴ] εὔνους ὢν διατελεῖ περὶ τὸν δῆμον τὸν Ἐφεσίων [κ]α[ὶ ἰδίαι τοῖς ἐν-τυγχάνουσι]
[χρήσιμ]ος ὢν διατελεῖ, ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· εἶναι αὐτὸν πολίτην καὶ εὐεργέ[την]·
[ἔλαχε φ]υλὴν Βεμβίνης, χιλιαστὺν Παραμενόντειος·

B: 4 [- - -]ου Μακέδονι· Ζηνόδοτος εἶπεν· ἐπειδὴ εὔνους ὢν διατελεῖ περὶ τὸν δῆμον τὸν Ἐφε[σίων]
[καὶ ἰδίαι τοῖς ἐν]τυγχάνουσι χρήσιμος ὢν διατελεῖ, ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· εἶναι αὐτὸν πο-
[λίτην ἐφ' ἴσηι κ]αὶ ὁμοίηι· ἔλαχε φυλὴν Βεμβίνης, χιλιαστὺν Νίκεος·

C: [- - - - -] Εὐβουλίδεω Μακέδονι· ἐπειδὴ εὔνους ὢν καὶ πρόθυμος διατελεῖ περὶ τὸν δῆμον τὸν Ἐφ[εσίων]
8 [καὶ ἰδίαι τοῖς ἐν]τυγχάνουσι χρήσιμος ὢν διατελεῖ, ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· Εὐαγγε[- - - εἶπεν· εἶναι αὐτὸν]
[πολίτην καὶ ἐκγό]νους ἐφ' ἴσηι καὶ ὁμοίηι· ἔλαχε φυλὴν Εὐώνυμον, χιλιαστὺν Σιμώνεον·

D: [ ] Κοσμολάο Ἁλικαρνασεῖ· ἐπειδὴ εὔνους ὢν καὶ πρόθυμος διατελεῖ περὶ τὸν δῆμον τ[ὸν Ἐφεσίων]
[καὶ ἰδίαι τοῖς ἐν]τυγχάνουσι χρήσιμος ὢν διατελεῖ, ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· Τελέας εἶπ[εν· εἶναι αὐτὸν]
12 [πολίτην ἐφ' ἴσηι κ]αὶ ὁμοίηι· ἔλαχε φυλὴν Βεμβίνης, χιλιαστὺν Δαμασιστρά-τειος·

E: [ἔδοξεν τῆι βου]λῆι καὶ τῶι δήμωι, Δάναος εἶπεν· ἐπειδὴ Τηλέστρατος Μητρο-δώρου Πριη[νεὺς εὔνους ὢν δια]-
[τελεῖ περὶ τὸν] δῆμον τὸν Ἐφεσίων, δεδόχθαι τῆι βουλῆι καὶ τῶι δήμωι· δοῦ-ναι αὐτῶι πολιτείαν ἐ[φ' ἴσηι καὶ ὁμοίηι]
[καθάπερ τοῖς] λοιποῖς εὐεργέταις δέδοται, ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς φυ-λὴν καὶ χιλιαστ[ύν, γράψαι δὲ τόδε τὸ]
16 [ψήφισμα εἰς τὸ ἱερ]ὸν τῆς Ἀρτέμιδος οὗ καὶ αἱ λοιπαὶ πολιτεῖαι ἀναγεγραμμέ-ναι εἰσίν· ταῦτα [δὲ εἶναι καὶ ἐκγόνοις]·
[ἔλαχε φ]υλὴν Ἐφεσεύς, χιλιαστὺν Βώρεος·

F: ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι, Ἀντίανδρος Καϋστρίου εἶπε[ν· ἐπειδὴ (- name -) εὔνους ὢν διατελεῖ περὶ τὸν δῆμον τὸν Ἐφεσίων, δεδόχθαι]
τῆι βουλῆι καὶ τῶι δήμωι· δοῦναι πọḷịτẹίαν [...]χωι, αὐτῶι καὶ ἐκγόν[οις, ἐφ' ἴσηι καὶ ὁμοίηι· ἀνα]-
20 γράψαι δὲ τόδε τὸ ψήφισμα [τοὺς νεωποίας εἰς τὸ] ἱερὸν τῆς Ἀρτέμιδος [- - -]

G: [- - -]ει ἐξ Λυδίας· ἔδο[ξεν τῆ]ι βουλῆι καὶ τῶι δ[ήμωι· - - - - - - - - - - - - - - - - -]
[- -]

4. Several Ζηνόδοτοι are attested in Ephesos in the Hellenstic period (*I.Eph.* 126add. and 4103), ed.pr. || 13. Δάναος was prytanis in 297/296 B.C.; Ephesos supported the Prienians during their revolt against the tyrant Ἱέρων (cf. *I.Eph.* 2001), ed.pr. || F in smaller letters than A-C; an Ἀντίανδρος (L. 18) is attested as mint-master, ed.pr.

1139: 82 no. 11. **List of new citizens.**

[- - - - ἕ]καστον δραχμὰς [- - -] καὶ Α.[- - - - - -]
[- - - -] προσκαταβολῆς ἐπιδείκνυτο δὲ ὅσα καὶ
[- - - -]νηται εἰς τὰ τοῦ βασίλεως πράγματα·
4 [- - - -]ς φυλὴν Ἐφεσεύς, χιλιαστὺν Ἀργαδεύς·
[- - - φυλ]ὴν Ἐφεσεύς, χιλιαστὺν Βωρεύς·
[- - - φυλὴν Εὐών]υμος, χιλιαστὺν Πελάσγεος

1140: 82 no. 11a. **Grant of citizenship to Apollodoros.**

Ἀπολλόδωρος Κυ[νίσ]κου φυλὴν
Εὐώνυμος, χιλιαστὺν Λεα-
γόρεος.

1141: 83 no. 12. **Fragment of a citizenship decree.**

[- - - - - - - - - - - - - - τὸ]ν δῆμον
[- - - - - - ἐφ' ἴσηι καὶ ὁ]μοίηι
vac.

1142: 83 no. 13. **Fragment of a citizenship decree.**

[- τὸν δ]ῆμον
[- ἐφ' ἴσηι καὶ] ὁμοίηι καθάπερ
[καὶ τοῖς ἄλλοις εὐεργέταις· ἔλαχε φυλὴν Εὐώνυμος, χιλιασ]τὺν Γλαόκεος
vacat

1143: 83 no. 14. **Fragment of a citizenship decree.**

[ἔλαχε φυλὴν Εὐώνυμος, χι]λιαστὺν Γ̣λ̣α̣όκεος
vacat

1144: 83 no. 15. **Fragments of two citizenship decrees.**

A: [- - - - - - - - - - - - - -].τες

B: [- - - - - - - - - - - - - - - - - - δοῦν]αι αὐτῶι πολιτείαν
[- - ἐπικληρῶσαι δὲ αὐ]τ̣ὸν καὶ εἰς φυλὴν
[καὶ χιλιαστύν· ἔλαχε φυλ̣ὴν - - - - - -, χιλιαστὺν - - - - -]

1145: 83 no. 16. **List of new citizens.** The text is followed by another decree, of which only unintellegible traces of a few letters remain.

Ἡρακλείδης Μήτρωνος ἔλαχε
φυλὴν Ἐφεσεύς, χιλιαστὺν Λεβέδιος·
Ζωΐλος Νίκωνος φυλὴν
Ἐφεσεύς, χιλιαστὺν Ἀργαδεύς·
Μολπαγόρας Ὕμνου ἔλαχε φυλὴν
Ἐφεσεύς, χιλιαστὺν Οἴν[ωψ]·
Νίκων Μιτύλου ἔλαχε φυλὴν
Ἐφεσεύς, χιλιαστὺν Οἴνωψ·
Πεισίας Διονυσίου φυλὴν
Ἐφεσεύς, χιλιαστὺν [Β]ωρεύ[ς]·
Θέων Θεοτίμου [φ]υλὴν
Βεμβίνης, χιλιαστὺν Νίκεος·
Πρῶτος Φίλωνος φυλὴμ Βεμβίνης,
χιλιαστὺμ Πάννεος·
Βουζάνης Μητροδώρου
φυλὴν Καρηνα[ῖος, χιλιαστὺν]
- -

1. 5. 15. Μήτρων, Μολπαγόρας, and Μητρόδωρος are typical names of Ionia and Ionian colonies, ed.pr. || 5. both the names Μολπαγόρας and Ὕμνος are related to music, ed.pr. || 15. Βουζάνης seems unattested so far, ed.pr.

1146-1147. Ephesos. Honorary inscriptions, Roman Imperial period. Ed.pr. H.Engelmann, *JÖAI* 69 (2000) 86 nos. 19 and 21.

1146: 86 no. 19. **Honorary inscription for Octavia Capitolina, 1st cent.** A.D. Two joining fragments of a blue marble plaque, back unworked; right, left and probably upper edge preserved; face worn.

[ἡ βουλὴ] καὶ ὁ δῆμος
[καὶ ἡ γε]ρουσία καὶ τὸ ξυ-
[νὸν τῶ]ν Ἰώνων ἐτείμ-
[ησαν] Ὀκταβίαν Καπε-
[τ]ωλ[εί]ν̣αν σωφροσύ-
νης καὶ φιλανδρίας
χάριν

[2-3. For the κοινὸν τῶν Ἰώνων see now P.Herrmann in N.Ehrhardt - L.-M.Günther (edd.), *Widerstand - Anpassung - Integration. Die griechische Staatenwelt und Rom (Festschrift für Jürgen Deininger zum 65. Geburtstag*; Stuttgart 2002) 223-240, Pleket.]

1147: 86 no. 21 (ph.). **Honorary inscription for Artemo and Poseidonios, early 1st cent.** A.D. White marble block, broken above and left; from the Artemision.

Ἀρτεμοῦν Μελάνι-
[ππ]ος Μελαινεὺς Δη-
[μ- - - - - - - - - - - -]

Ποσειδώνιον Ποσει-
δωνίου τοῦ Μενε-
[- - - - - - - - - - - -]

The names Μελάνιππος and Μελαινεύς were so far attested only on Ephesian coins, ed.pr.

1148. Ephesos. Honorary inscription (for L.Egnatius Victor Lollianus?), ca. 250 A.D. *I.Eph.* 3091. O.Salomies, *Arctos* 34 (2000) 117-122, follows *I.Eph.* in believing that the inscription was set up by the same two men as *I.Eph.* 3088. However, contra *I.Eph.*, he argues that the restoration in LL. 2/3 ([ἡ βουλὴ καὶ ὁ δῆμος] τῆς Ἐφεσίων | [? πόλεως] as co-dedicants) is not possible, because the two men are not of a sufficiently high social status (as in the few parallels for this combination of civic institutions and private individuals: *IG* II^2 2810; *IG* XII 3, 1058 (Pholegandros); *IGR* III 115 (Sebastopolis/Pontos); *I.Eph.* 701; 738). It should be replaced by e.g. [ψηφισαμένης τῆς λαμπροτά]της Ἐφεσίων | [? πόλεως]; for this and similar formulas, S. refers to *I.Eph.* 3036 and 4110.

1149. Ephesos. Letters of P.Petronius to the gerousia, 29/30-31/32 A.D. (letters) and 1st/2nd cent. A.D. (copies on the stones) respectively. *SEG* XLIII 765-767. N.Lewis, *ZPE* 131 (2000) 99/100, argues contra edd.pr. that the privileges granted did not require annual renewal by the governor; the letters were rather written to grant specific new rights or an expansion of existing rights.

1150. Ephesos. Fragment of a decree, 1st cent. A.D. White marble block, broken below; built into the Episkopeion. Ed.pr. H.Engelmann, *JÖAI* 69 (2000) 86 no. 20.

[Περὶ] ὧν ἐνεφάνισαν οἱ στ[ρατηγοὶ καὶ ὁ γραμματεὺς τοῦ δήμου - -name - -]
[- - - - - - - - - - - - ἐπειδὴ - - - - - - -] τὸ καλὸν ἐνθύμιόν τ[ε - - - - - - - - - - - -]
[- -]τάσεως ἐκ τῆς ἀγέλη[ς - - - - - - - - - - - -]

Apparently the beginning of a civic decree, ed.pr. || 3. the text is perhaps concerned with school matters, since ἀγέλη is often used in connection with paides and ephebes (cf. *SEG* XXXVIII 1082), ed.pr.

1151. Ephesos. List of officials of the gymnasium, ca. 100-150 A.D. Bluish marble plaque, built into the fountain on the southern side of the Harbour Street. Ed.pr. H.Engelmann, *JÖAI* 69 (2000) 84 no. 17.

[γυμνασιαρχούσης τῆς θ]εοῦ τῆς αἰωνίου γυμνασιαρχίας τὸ [ι´ ἐφήβαρχος - name -]
[γυμ]νασιαρχούσης τῆς θεοῦ τῆς αἰωνίου
[γ]υμνασιαρχίας vacat τὸ ια´ vacat ἐφήβαρχος
[- - -]τος Ἀφράνιος Γάϊος φιλοσέβαστος·
[νέα]ρχος Γ. Βελλῆνος Σεβηρεῖνος
vacat
[γυμν]ασιαρχούσης τῆ[ς] θε̣[ο]ῦ̣ τῆ̣ς αἰωνίου
[γυμ]νασιαρχίας vacat τὸ ιγ´ vacat ἐ̣φή̣βαρχος
[. Κ]λαύδιος Ἀπολλ[ώ]νι̣ο̣ς φιλοσέβαστο[ς]·
[νέαρχ]ος Ἀττικὸς Ἀπ̣ο̣λ̣λ̣ᾶ̣ Μελλεῖτος
φιλοσέβαστος

This list of officials responsible for the education of the city's youths comes from the Harbour Gymnasium (cf. *I.Eph.* 1143, 1145, 1150/1151). The eternal gymnasiarchia must have been founded during the reign of Domitian, as a coin, recently found by S.Karwiese, proves; Artemis acted as gymnasiarch, i.e. the temple paid for the expenses; this was a means to lighten the burden of the city's treasury (see *SEG* XLVIII 1356), ed.pr. || 1. the text continued on an adjacent block, ed.pr. || 4. [Κοΐν]τος, [Σέξ]τος, [Τί]τος, ed.pr.

1152. Ephesos. Fragment concerning a festival, ca. 100-150 A.D. White marble block, broken on all sides. Ed.pr. H.Engelmann, *JÖAI* 69 (2000) 85 no. 18.

[- - - - - - - - - - -] ὑμνήθη ..[- -]
[- - - - - - - - - τῆ]ς θεοῦ καὶ ὁ μέγιστ[ος - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - -] τ̣οῦ νεὼ αὐτοῦ τῇ γεν[εθλίῳ ἡμέρᾳ - - - - - - -]
[- - - - τῷ αὐτῷ] ἔτει Ὀλύμπιά τε καὶ Βα[ρβίλλεια - - - - - - -]
[- - - - - - - - - - - -]οινος ἱεράτευσαν· Γν. Πομπήϊος .[- - - - - - - -]
[- - - - - - - - - - κ]αὶ νεοκόρου τῶν Σεβαστῶν ὑὸ[ς - - - - - - - -]
[- - - - φιλοσεβά]στου ἐφηβάρχου· Μ. Ὀκτάβιος [- - - - - - - - -]
[- - - - - - - - - - - -]ος Ῥοῦφος· Πό. Σούδιος Βήρυλλο[ς - - - - - -]
[- - - - - - - - - - - -].ου καὶ συναυξήσαντος τὰς τε[ιμὰς ? - - - - -]
[- - - - - - ? συντ]ελέσαντος αὐτοῖς κατὰ τὰς ἑο[ρτὰς - - - - - -]
[- - - - - - - τῇ θ]υσίᾳ καὶ τοῖς χρυσοφορ[ήσ]ασι[ν - - - - - - - -]
- -

1. Before the break, two vertical strokes, ed.pr. || 2. ὁ μέγιστ[ος: perhaps a high official or Hadrian (cf. *I.Eph.* 1145)? ed.pr. || 3. Hadrian's new temple? Ephesos celebrated the birthdays of both goddess and emperor, ed.pr. || 4. in this case, the two contests took place in the same year, ed.pr. || 5. perhaps Cn.Pompeius Titianus Amoenus Quartinus (cf. *I.Eph.* 1150, where he acts as gymnasiarch)? ed.pr. || 10. a dignitary enhanced the festival by some contributions (cf. *I.Eph.* 1151), ed.pr.

1153. Ephesos. List of victories, 2nd cent. A.D. Lower left part of a white marble base; from the Artemision. Ed.pr. H.Engelmann, *JÖAI* 69 (2000) 88 no. 24 (ph.).

[- -]	λον καὶ ὅπλ̣[ον - - - - - - - - Πέργα]-
ἀνδ[ρῶν - - - - - - - - - - - - - - κατὰ]	μον Τραιάνει[α - - - - - - - - - - - - - -]
τὸ ἑξ[ῆς - - - - - - - - - - - - - - κοινὰ]	Μείλητον τὰ [- - - - - - - - - - - - - - -]
Ἀσίας ὅπ̣[λον - - - - - - - - - Ἀδριά]-	Διδύμεια [- - - - - - - - - - - - - - - - - -]
νεια ἐν Ἐ[φέσῳ - - - - - - - - - - δίαυ]-	[- -]

1154-1158. Ephesos. Lists of names, Hellenistic and Roman Imperial periods. Ed.pr. H.Engelmann, *JÖAI* 69 (2000) 88-91 nos. 25-29.

1154: 88/89 no. 25 (ph.). **List of names, 1st cent. B.C. (?).** Block of grey marble, broken on all sides except left.

Col. I	Col. II
[Μν]ασέου	
Ζήνων Διονυσίου	
Διό[δ]ωρος	Διοδώρου
Δημήτριος	Ποσειδωνίου
Μένανδρος	Μηνοφίλου
Μοσχίων	Μενέτου
Μηνογένης	Μενεμάχου

8 Ξενόκριτος Ξενοκρίτου
Σώσανδρος Περιγένου
[Δη]μόνικος Περιγένου

2 and 4. Ζήνων Διονυσίου and Δημήτριος Ποσειδωνίου are attested as μολποί ca. 100 B.C. (*I. Eph.* 901 and 900 resp.), ed.pr. || 6. Μοσχίων Μενέτου was the proposer of *I.Eph.* 5, which honors the Astypalaians for their help against pirates, ed.pr.

1155: 89 no. 26. **Fragmentary list, ca. 150-200 A.D.** Fragment of a white marble block; exact provenance unknown.

I [- - - -]ρυβαρ[- - - - - - - - - -]
[- - - -]του Οι.[- - - - - - - - - -]
[- - - -]σαν γρα[- - - - - - - - -]
4 [- - - -]. Φλα. Π.[- - - - - - - -]
[- - - -]ος Λολλ[ιανο - - - - -]
[- - -αν]δρος Διδύ[μου - - -]
[- - - -]κλος Διδύ[μου - - - -]
vacat
II 8 [- - - - ἐπὶ π]ρυτάνεω[ς - - -]
[- - - Πα]μφιλίων[ος - - - - - - - - - -]
[- - - ? γραμματεύ]οντος το[ῦ δήμου]
[- - - Κλ]αυδίου Ἀττά[λου - - - - -]
12 [- - - παι]δονομο[ῦντος - - - - - - - -]
[- - -]ς Πλουτ[ίων(ος) - - - - - - - - -]
[- - -]λιος Μα[- - - - - - - - - - - - - - -]
[- - - -λ]ιος Ἀσ[κλ- - - - - - - - - - - - -]
16 [- - - φιλο]σεβασ[το- - - - - - - - - - -]
vacat

9. P.Carsidius Pamphilio and his son Carsidius Epiphanes are attested as prytaneis in the first half of the 2nd cent. A.D. (*I.Eph.* 633 and 1033, resp.), ed.pr.; cf. also our lemma no. 1157 || 12. or παι]δονόμο[υ; in any case, the inscription apparently has to do with school matters, ed.pr.

1156: 90 no. 27. **Fragmentary list, 2nd cent. A.D.** White marble ashlar, broken right; re-used in the chapel in the northern stand of the stadium.

[- -]
[Βαρ]ίου v θυγατρὸς Βαρίλλης vacat
Πό. Κυιντίλιος Πο. υἱὸς Γαλερία Βάλης Βάριος·
Δράκων τρὶς τοῦ Εὐφράτου vacat χι(λιαστὺν) Βώτηος vacat β´·
4 Πό. Αἴλιος Μέμνονος υἱὸς Σεργία Χρυσέρω[ς]

2. P.Quintilius Valens Varius built the baths and the small temple of Hadrian at the 'Kuretenstraße'; his family is on record in *I.Eph.* 429, 500, 672, 712, 986, 3080, ed.pr. || 3. first attestation of this chiliastys; the meaning of β´ at the end is unknown, ed.pr.

1157: 90 no. 28. **Claudia Iulia - - -, ca. 150-200 A.D.** White marble ashlar, broken; from Kuyumçu.

[Κ]λαυδία Ἰουλία Ο[- - - -] θυγά[τηρ - - - - -]
Τιβ. Κλαυδίου Τουενδιανοῦ Μάγ[νου - - - - - - -]
καὶ Κλαυδίας Χαριδήμιδος πρυ[τανέως καὶ Π.]
4 [Κα]ρσιδίου Ἐπιφαν[οῦς - - - - - - - - - - - - - - - -]

2. For Tib.Claudius Tuendianus Magnus, cf. *I.Eph.* 279, 650, 1049, ed.pr. || 3-4. P.Carsidius Epiphanes: *I.Eph.* 21 I 13 (grammateus 138/139 A.D.), ed.pr.; see also our lemma no. 1155.

1158: 90/91 no. 29 (ph.). **Fragmentary list of names, 2nd cent. A.D.** Fragment of a white marble plaque.

- - - - - - - - - - - - - - - - -
[- - - - - - - -].ος Οὐρβικός
[- - - - - - - - - -]ώδιος
[- - - - -] β´ τοῦ Κορίνθου
4 [- - - - - -ω]ν β´ Τυχικός
[- - - - Φού]λβιος Στόλων
[- - - - - -αν]δρος Διονυσίου

1159. Ephesos. Customs law, 62 A.D. *SEG* XXXIX 1180 (XLVI 1456*); XLIX 1469. D.Knibbe, *JÖAI* 69 (2000) 147-173, attempts a translation into the original Latin.

1160. Ephesos. Acclamations for a benefactor, 3rd cent. A.D. Fragments of a plaque of marble veneer, broken on all sides except right; found in the agora. Ed.pr. H.Engelmann, *JÖAI* 69 (2000) 88 no. 23.

- -
[- - - -]Τ..ΣΑΝΗΣΤΑΝΩΝΑΝΟΙ
[- - - -]ω γεινέσθω· ναοῖς τὸν σωτῆρα·
[- - - ὄ]μματ' εἰς πόλιν ἔσωσας· vacat
4 [- - - -]ην ἔνια φ[- - - - - - - - - - -]

Collection of acclamations for the same person (cf. *SEG* XXXIV 1046-1065), ed.pr. || 1. an(n)ona?, ed.pr. || 2. statues of the 'saviour' are to be erected in the temples, ed.pr. [cf. *SEG* XXXVIII 1172 L. 10 and XLV 2093, Pleket] || 3. ὄ]μματ', R.Merkelbach apud ed.pr.

1161. Ephesos. Dedication to Zeus Keraunios, 2nd cent. A.D. Plaque of grey-blue marble, profile on either side, broken above; re-used in the stage building of the theatre. Ed.pr. H.Engelmann, *JÖAI* 69 (2000) 87 no. 22 (ph.).

[- - - - - - - - - - -]ΙΔΕΙΝΟΓΟΣΙ·ΑΕ[..]ìνα τῷ ἐν Ἐφέσωι | Διὶ Κεραυνίῳ ἰδὼν ||
καθ' ὕπνους ὑπὲρ | τῆς σωτηρίας τῆς | πατρίδος ἔπεμψα | vacat

1162. Ephesos. Dedication to Artemis, Roman imperial period (193-211 A.D.?). *I.Eph.* 1265. G.Weber, *op.cit.* (cf. our lemma no. 1693) 348 note 208, tentatively suggests that the cult of Ἄρτεμις Σώτειρα Σεβαστοῦ γένους may be related to the accusations against Apronianus and his alleged plan to dethrone Septimius Severus (cf. *I.Eph.* 296).

1163. Ephesos. Dedication of a gladiator, 2nd cent. A.D. F.Krinzinger, *KST* 21, 2 (2000) 11-24, reports on the excavations in Ephesos. On 15, he mentions an altar-shaped monument with ▪ dedicatory epigram in six distichs, found in the theatre (ph.). The inscription relates the victory of a gladiator from Phrygia over a trident-fighter, whom he has 'trotz blendender Morgensonne wie einen Esel erschlagen'. No text given; the ph. is to small too read the entire inscription.

1164-1169. Ephesos. Epitaphs, Roman Imperial period. Ed.pr. H.Engelmann, *JÖAI* 69 (2000) 91-93 nos. 30-35.

1164: 92 no. 33 (ph.). **Epitaph of L.Cornelius Stephanos and his family, 1st cent. A.D.?** Ostotheke of white marble with unfinished garlands.

ἡ ὀστοθή-	Στεφάνου
[κ]η ἐστιν Λ.	πατρός, ζῇ, καὶ
[Κ]ορνηλίου	Ἰουλίας
[Β]άσσου καὶ Λ.	Ἀγάθης μη[τρός]

1165: 91 no. 30. **Epitaph of Alexandros, 2nd cent. A.D.(?).** Upper part of a white marble stele, found in the stadium: Ἀλέξανδρος

1166: 91 no. 31. **Epitaph of Eutychos and Venusta, 2nd cent. A.D.(?).** Right part of a white marble plaque which was part of a heroon; built into the theatre in the Byzantine period.

[τοῦτο τὸ μνημ]εῖον Εὐτύχου τοῦ Εὐτύχου τοῦ Ἀπο[λλω]-
νίου .[- - -]
vacat
[Εὔτυχο]ς Εὐτύχου τοῦ Ἀπολλωνίου, χαῖρε·
Βενύστα Εὐτύχου, χαῖρε.

2. The last letter is not a tau; what followed was thus not τοῦ, but presumably a supernomen, ed.pr.

1167: 93 no. 35 (ph.). **Epitaph of Mousa, 2nd cent. A.D.?** Fragment of a blue marble ostotheke with garland and ram's head.

Μοῦσα Φιλ.[- - - - - -] | τῆς Πλουτογέν[- - - - - -]

For a neopoies Π.Αἴλιος Πλουτογένης see *I.Eph.* 1579, ed.pr.

1168: 92 no. 32. **Epitaph, undated.** White marble plaque from a heroon; re-used in the fountain on the southern side of the Arkadiane.

[- - - - - - - -] κήδεται | [- - - - - - - ἡ γερ]ουσία | (vacat 65 cm)

1169: 92 no. 34 (ph.). **Epitaph of Leukios - - -, undated.** Left edge of an ostotheke with garland and ram's head: Λεύκιος [- - -]

1170. Ephesos. The public role of the female members of the Vedii, Roman Imperial period. F.Kirbiler in D.Petitfrère (ed.), *Construction, reproduction et représentation des patriciats urbains de l'Antiquité au XX^{e} siècle* (Tours 1999) 211-222, concludes from an examination of the epigraphic evidence that, although the female members of the Vedii are present in almost all public spheres open to women's activities (benefactions, priesthoods, magistracies, but no attestations as agonothetai or gymnasiarchs), the Vediae do not occur as often as one would expect. Nevertheless, they were honored with several statues, and the male members of the family sometimes refer also to their female ancestors and relatives. In the last two generations attested, men and women alike appear rarely in Ephesos, because the family had risen to senatorial and even consular rank which entailed that the Vedii's role in the city became less important for them, especially since they moved to Italy. The study is based on the following inscriptions: *I.Eph.* 47, 438, 460, 678 ['427' on 221 s.v. Flavia Lepida, per err.; apparently confusion with *PIR*^{2} F 427], 729, 732A, 733, 1017, 2066, 2067, 2100, 3072 ['3071' per err.], 3076-3078, 3081, 3083; *SEG* XXXIX 1176.

1171. Ephesos. Signature on a terra sigillata vase, ca. 50 A.D. Italian terra sigillata bowl with stamped signature found in a well in the 'Staatsmarkt'. Ed.pr. R.Meriç, *Rei Cretariae Romanae Fautorum Acta* 36 (2000) 94 (ph.; dr.): Πό|θου

1172. Ephesos, 'Grotto of St. Paul'. Graffiti and dipinti, early Christian period. Inscriptions (pencil, chalk, or scratched) on at least 3 layers of plaster on the walls of the 'Grotto of St. Paul'. Ed.pr. R.Pillinger, *MiChA* 6 (2000) 20-22 (ph.; translations).

1) Παῦλε | βοήθι τô δούλου σου | NIK[- -]
2) ☧ βωηθός | Ματέρνω κὲ Λεοτίας
3) θεὸς βοηθὸς τοῦ δούλου σου
4) κὲ ἐλέη[σ]ον
5) Ἰησοῦ Χριστέ [- -]
6) Χριστέ, βο[ήθι] | τῷ δούλῳ σου Εὐσεβίῳ κὲ τῷ [- -]
7) Παύλου δὸς τῷ δούλου σου Σ[ω]φρονίῳ καλὸν | [ν]οῦν καὶ [- -]
8) Κύριε, βοήθι τοῦ δούλου σου Τιμόθεον κὲ βοήθη [- -]
9) Κύριε, βοήθι τῷ δούλῳ Ἀφρω(δι)σίῳ | κὲ [- -] πάντῳ (sic!) οἴκῳ αὐτῶν
10) βοηθὸς τοῦ δούλου σου
11) καὶ μνισθ[- -]
12) Κύριε δούλο[υ - -]
13) Κύριε, βοήθι

Comments by ed.pr. on the orthography of /i/, ▪ for αι, and the case endings, but not e.g. on the interesting dative πάντῳ for παντί. || [2. Ματέρνω = Ματέρνου, gen. of Ματέρνος? Λεο(ν)τίας, gen. of Λεοντία, Pleket || 7. Παύλου for Παῦλε (cf. L. 1)?, Pleket.]

1172 bis. Ephesos. Inscriptions on game boards, Roman Imperial period. P.Barresi, *ASAA* 76/78 (1998/2000) 260-262, in a discussion of ancient game boards, their types and rules, republishes and comments briefly on an inscribed board from Ephesos: *I.Eph.* 556.

1173. Ephesos (area of: Apateira). The funerary foundation of Peplos, end of 1st cent. A.D. *SEG* XXXIII 946; XXXVI 1035*. M.Donderer in K.M.Ciałowicz - J.A.Ostrowski, *Les civilisations du bassin méditerranéen. Hommages à J.Śliwa* (Krakow 2000) 235-239, in a discussion of the evidence for Egypt's alleged wealth and export of transportable mosaics, examines LL. 12/13 of the inscription and rejects the restoration [ἐμβλή|ματ]α Ἀλεξανδρεινὰ ψηφωτὰ δεκαεννέα. The number of 19 mosaics would be rather high and, moreover, ψῆφος means 'precious stone', and ψηφωτόν *gemmatum* or *tessellatum*. Therefore, D. prefers vessels like ποτήρια, ἐκπώματα, καρχήσια, or κύμβια to be mentioned among the content of the tomb instead of a decoration by ἐμβλήματα. He further concludes that Egypt was neither rich in transportable mosaics nor exported them, since there is no real evidence for this hypothesis, and because of the known lack of stone material in the country.

1174. Vacat.

1175. Klaros. Honorary decree for Polemaios, ca. 130-110 B.C. *SEG* XXXIX 1243*; cf. XLVIII 1405. K.Buraselis, *Τιμαὶ Τριανταφυλλοπούλου* 181-207, discusses the meaning and historical context of the phrase ἐπὶ τ(ῆ)ς ὑπαρχούσ(η)ς (ἡ)μεῖν χώρας ἐπὶ Δούλων πόλεως (Col. II LL. 35-37). The first part of the phrase does not just indicate a part of the territory of Klaros (thus the communis opinio), but its entirety, which was plundered by 'friendly forces', i.e. the allies of Rome who had to supply themselves. The second part does not have a geographical (thus the communis opinio), but a chronological significance, meaning 'during the City of Slaves', which must be a derogatory designation for what Aristonikos himself preferred to refer to as Ἡλιόπολις. Aristonikos himself is not mentioned in the decree because he was already captured, but the revolt went on for a while without him. Contrary to the most recent opinion (quoted 204 note 78), B. assigns at least some modest socio-revolutionary aims to Aristonikos. B. (181 note 1) rejects the different interpretations of *SEG* XXXIX 1244 Col. I L. 45 ἐπὶ Ῥωμαϊκῶι θανάτωι by J.-L. Ferrary ('charged with the death of a Roman', cf. *SEG* XLI 987) and G.A.Lehmann ('Todesstrafe nach römischer Art', cf. *SEG* XLVIII 1405 and our lemma no. 1176).

1176. Kolophon/Klaros. The autonomy of the polis and Roman rule. *SEG* XXXIX 1243/1244; cf. XLVIII 1405 and our lemma no. 1175. G.A.Lehmann, in L.Mooren (ed.), *Politics, Administration and Society in the Hellenistic and Roman World* (Leuven 2000) 215-238, examines the situation of the Greek cities of Asia Minor between liberty and subjection under Roman rule during and after the war against Aristonikos, taking as starting point the honorary decrees for Polemaios and Menippos (*SEG* XXXIX 1243/1244). He argues that the role of the elites of the Greek cities under Roman rule changed from annually rotating magistrates to only a few influential men with connections to Rome (228/229); one of the latter was Menippos, a supporter of Roman hegemony who nevertheless also used his connections to protect the interests of the cities against the representatives of Rome. Despite the ever diminishing circle of powerful men in the cities, democracy still functioned as is shown by the numbers attending the assembly (229/230). The word δημοκρατία in Col. II L. 6 had meanwhile changed its meaning from a constitutional term to the description of interstate relations (equal rights and autonomy; for this use in federal states cf. now L., *Ansätze zu einer Theorie des griechischen Bundesstaates bei Aristoteles und Polybios*, Göttingen, 2001). L. repeats his interpretation of Col. I L. 45 ἐπὶ Ῥωμαϊκῶι θανάτωι (see *SEG* XLVIII 1405; cf. our lemma no. 1175). L. concludes (238) that the intention of the elites to save the autonomy of the polis is clearly demonstrated in the decrees.

1176 bis. Magnesia on the Maeander. Copy of a letter of Dareios I to Gadatas, 2nd cent. A.D. *SEG* XLVI 1470. J.-D.Gauger, *Authentizität und Methode* (Hamburg 2000) 205-212, argues against the authenticity of the letter.

1177. Miletos. The history of the elites. V.Andreou in L.Mooren (ed.), *op.cit.* (cf. our lemma no. 1176) 1-13, gives an overview of the role and self-representation of the Milesian elites, mainly during the Roman imperial period; in the process he examines numerous inscriptions (in *Milet*, *Milet* VI 1/2 and *I.Didyma*). A. stresses the importance of benefactions in combination with magistracies and liturgies (between which there was no longer a real difference) and points to the tradition of office-holding and benefactions in the same families; the latter prided themselves both on the benefactions/offices and on their alleged descent from illustrious people of the past. The basis for office-holding and benefactions was wealth, mostly derived from landed property which the elites tried to keep in their families by intermarriage. Education was regarded as essential and is also mirrored in the choice of personal names which in turn are also used to show historical connections of Miletos with famous cities like Athens or kingdoms like Macedon. Members of the elites were awarded Roman citizenship and became *equites* and *senatores*, but since only three Roman families are mentioned among the elite and there are very few Latin inscriptions, A. rejects a profound influence of Rome on the daily life of Miletos (except for the cult of Roma and gladiatorial games). As for the poor, she doubts that the benefactions had any real effect for most of the disadvantaged citizens.

1178. Miletos. Letter of a Roman magistrate to Miletos, 56-50 B.C. *Milet* I 2 no. 3 (*Milet* VI 1 155/156 no. 3); *RDGE* 52; cf. R.Merkelbach, *EA* 25 (1995) 73-76 (*SEG* XLV 1575 in fine). F.Canali De Rossi, *EA* 32 (2000) 164-172 (translation), republishes the letter and identifies the sender as Cn.Pompeius and his adversary [however, τινων in L. 5 refers to more than one man, Corsten] as the orator Aischines of Miletos (contra edd.pr. who identified the sender as the governor of the province of Asia, Minucius Thermus; M. suggested M.Antonius and his brothers as the adversaries, whereas this question is left open by edd.pr.). In L. 1, C. restores [- - ὑπ]ὸ

Κοίν[τ]ου Τ[ουλλί]ο[υ - -] (not restored by edd.pr.), in L. 4 τὰ ἐπ' ἐμ[οῦ κτλ. being the equivalent of the Latin *me consule* (τὰ ἐπ' ἐμ[οὶ κτλ., edd.pr.). C. therefore dates the letter to the year 51 B.C., after Pompeius' 3rd consulate (52 B.C.).

1179. Miletos. Epigram on a building, mentioning a war, 4th cent. A.D. (?, 361-363 A.D.?). Three non-joining fragments of white marble blocks with profile, found in different places in Miletos. The complete inscription was arranged in three long lines and one shorter and centred line. Fragment A has been published before (T.Pekáry, *MDAI (I)* 15, 1965, 133 note 28 = id., *Ausgewählte Kleine Schriften* [St. Katharinen 1994] 38, 40); for B and C see now edd.pr. J.Ebert - P.Herrmann in C.Ulf (ed.), *Ideologie - Sport - Außenseiter* (Innsbruck 2000) 265-272. Following the suggestions of the late J.Ebert, H. combines and restores the three fragments to one text (ph.; translation):

A [Νίκη τοῖσδ' ἔπεσίν ποτ'] ἀπαγγέλλουσ' ἀπ' [ἀγῶνος]
B/C [κυδάλιμ' ἔργ' ἀσ]τῶν ἱερ[ὴν ἐ]φθένξατο φωνήν· |
A "[καρτεροὶ οὐκ ἐχθροῖσι], σαόπολι κοίραν' ["Απολλον],
B/C [δουλοσύνης] ναετῆρε[ς ὑπ]ὸ ζυγὸν αὐχένα θῆκα[ν]·" |
A [τοὔνεκα νῦν τεύξα]ντες ἐς ἠέρα τό[νδε πυλῶνα]
B/C [εὐχὴν ἐξετ]έλεσσα[ν ἐς] οὐρανὸν ἔς τε θάλασ[σαν]· |
A μηκέτι θω[ρήσσοιντ' ἐπὶ πατρίδα δήϊοι ἄνδρες]

The epigram refers to a war, perhaps the defence of the city against the Goths (around 262/263 A.D.), in the memory of which a building, perhaps a gate (verse 5), was erected, edd.pr.

1180. Miletos. Stamped tiles from the bath house, Roman Imperial period. Two tiles with stamps, possibly belonging to the roof of the Roman bath house. Edd.pr. H.Bumke - A.Herda - E.Röver - T.G.Schattner, *AA* (2000) 85/86 (ph.); A broken left and right, B broken right. No text, we read from the ph.: A: [- -]ΘΡΕΠ[- -] B: ΕΠΤΟ[- -]

A. Square theta. || B. lunate epsilon.

1180 bis. Priene. Honorary inscriptions, late 2nd cent. B.C. *I.Priene* 111 and 121. For the Roman magistrates mentioned in these inscriptions cf. our lemma no. 1732.

1181. Priene. Sport. *I.Priene* 112. D.Riano Rufilanchas, *ZPE* 129 (2000) 89-96, comments on two passages in LL. 91-95: 1) ἀγὼν γυμνικὸς ἐν εἱμᾶσιν (L. 91) is a boxing contest, in which the contestants wear protective leather bands around their hands. 2) On the basis of LL. 72-76, where R.R. interprets σφαῖραι and ὅπλα as inventory items of the gymnasium, he argues that the σκιλλομαχία in LL. 91 and 95 was a kind of boxing contest with gloves (σφαῖραι or σκίλλαι) fought by members of a team (τάγμα in L. 94; understood as 'Siegespreis' in *I.Priene* 112). The prize was ■ χρυσοῦν ταινίδιον (LL. 93/94, R.R.; τα[ινίον], *I.Priene* 112); by instituting the two new contests with their prizes, the γυμνασιάρχης Zosimos added glory to the city: ᾧ τὰ τ]ῆς πόλεως ἐσεμνοποίη[σ]εν ἔθιμα (L. 94).

1182. Smyrna. Epitaph, Roman Imperial period. *I.Smyrna* 820. Apparently epitaph of a gladiator on a column which was re-used as a milestone. G.Petzl, *EA* 32 (2000) 203 (ph.), republishes the first four lines with corrections from a squeeze kept at the Institute for Advanced Study, Princeton, USA. Since the text defies a definitive restoration, P. gives three possibilities:

A: Ἀσβολᾶ[ς] | σκεύας [. .]ΟΥ | ΤΟ[.]Ο[.] συνκελλαρι[- - - κτλ.
or B: Ἀσβολᾶ | σκεύα Σ[. .]ΟΥ|ΤΟ[.]Ο[.] συνκελ|λαρι[- - - κτλ.
or C: Ἀσβολᾶ[ς κατε]|σκεύασ[ε τ]οῦ[τον] | τόπο[ν] συνκελ|λαρι[- - - κτλ.

1. The name Ἀσβολᾶς is frequently attested for gladiators (cf. Robert, *Gladiateurs* 298 note 5), P. [a further example in *I.Laodikeia* 81A, Corsten] || 2. (A, B) σκεύας = Latin *scaeva*: the gladiator's speciality was fighting with the left hand, P., who refers to Robert, *Gladiateurs* 71-72; (C) for [τ]οῦ[τον τὸν] there is not enough space, P. || 3-4. συνκελλάριος: 'room-mate' of a gladiator, P. (as suggested in *I.Smyrna*).

1183. Smyrna (?). Honorary inscription, ca. 1st/2nd cent. A.D. Probably fragment of a base. Formerly in the Evangelical School in Izmir, now lost; published from a squeeze kept at the Institute for Advanced Study, Princeton, USA. Ed.pr. G.Petzl, *EA* 32 (2000) 200 no. 3 (ph.; translation): Ἡ βουλὴ καὶ ὁ δῆμος καὶ ἡ σύνοδ[ος - - -]

Ed.pr. assigns the inscription to Smyrna because of strong similarities to *I.Smyrna* 653 in wording and lettering.

1184. Unknown provenance (Ephesos or Metropolis?). Epitaph, ca. 2nd/3rd cent. A.D. Inscription in a framed field. Formerly in the Evangelical School in Izmir, now lost; published from a squeeze kept at the Institute for Advanced Study, Princeton, USA. Ed.pr. G.Petzl, *EA* 32 (2000) 201-202 no. 5 (ph.; translation).

Τούτου μνημεί-
ου ἰσερχομένων
τὰ εὐώνυμα μέρη
τὸ ἥμυσύ ἐστιν Ἀλε-
ξάνδρου β', αὐτοῦ
καὶ κληρονόμων αὐ-
τοῦ· οὗ καὶ τὰ δίκαια αὐ-
τοῦ ἀπόκειντι ἐν τοῖς
vvv ἀρχείοις

Ed.pr. assigns the inscription to Ephesos or its surrounding on the basis of the terminology and the inventory number which is close to those from Metropolis || 1-2. Τούτου μνημείου: haplography for the usual τούτου τοῦ μνημείου, ed.pr.

LYDIA

1185. Magnesia ad Sipylum, Epitaph of Trophimos, 1st/2nd cent. A.D. [ed.pr.; preferably 2nd cent. because of the beard of the man, Corsten]. Marble stele with relief of a funerary banquet: a reclining man, a woman on a chair at left, a small servant at right. In the pediment (broken at the top) the remains of a Medusa head, flanked by a bird (partridge, ed.pr.) on either side. The inscription under the relief is severely damaged at left. Ed.pr. M.H.Sayar, *art.cit.* (cf. our lemma no. 667) 40/41 no. 18 (ph., translation): ΩΤΟΣ[- - - - - - -]νων Τροφίμῳ μνίας χάριν

[The beginning looks different on the ph. (ΧΟΥΟΣ..[- - ?), Corsten].

1186. Philadelphia. Honorary inscription for an imperial financial official, 138-161 A.D. A.Papadopoulos-Kerameus, *Μουσεῖον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς* 1 (1873-75) 121 no. κβ'; *LBW* 1669a; *IGR* IV 1627. P.Eich - G.Petzl, *EA* 32 (2000) 191-194 (German translation), republish the inscription on the basis of a 'Graphit-Durchreibung' (kept at the Austrian Academy in Vienna).

[- - - - - - -]ιον 'Αχιλ[λέα?]
[ἐπίτροπ]ον κα[θ]ολ[ικὸν]
Αὐτοκράτορος Τ. Αἰλ[ίου 'Α]-
δριανοῦ 'Αντωνείνο[υ Εὐ]-
σεβοῦς Καίσαρος Σε[βασ]-
τοῦ 'Ερέννιοι Νίγρο[ς καὶ]
'Αττικὸς πραίφεκτοι [τὸν]
vv ἑαυτῶν εὐεργέτ[ην]

1-2. ....ONAXIA../...ONKA...., P.-K.; TONA χιλ[ίαρχο]ν N[- -]IONKA.Σ.\[- - -], *LBW* and *IGR*; Achilleus was presumably *a rationibus* of Antoninus Pius, E.-P. ‖ 6. Τουρρέννιοι NI.PO., P.-K.; NIIIO[- -]: Νί[ν]ο[ς? καὶ], *LBW*; N[είκο...? καὶ], *IGR* ‖ 6-7. probably *praefecti cohortis* (*IGR*; H.Devijver, *Prosopographia militiarum equestrium quae fuerunt ab Augusto ad Gallienum*, Leuven 1976, I 421 H 12; 424 H 17; cf. IV, Supplementum, Leuven 1987, 1586/1587), E.-P. ‖ 7-8. [τὸν] ἑαυτῶν εὐεργέτ[ην] missing in the other editions.

1187. Philadelphia. Letter of Caracalla to Aur. M[--]os, 214 A.D. K.Buresch, *Aus Lydien* (Leipzig 1898) 15-20 no. 13; *Syll.*[3] 883; *IGR* IV 1619; Oliver, *Greek Constitutions* no. 263. J.Bartels - G.Petzl, *EA* 32 (2000) 183-188 (translation), republish the inscription with some modifications on the basis of squeezes by K.Buresch and notes by F.Gschnitzer (both kept at the Austrian Academy in Vienna).

A ♠ 'Αντωνεῖνός σε κτίζει
B Αὐτοκράτωρ
Καῖσαρ Μᾶρκος ♠
Αὐρήλιος 'Αντωνεῖ-
νος Εὐσεβὴς Σεβασ-
τὸς Παρθικὸς μέγισ-
τος, Βρεταννικὸς μέ-
γιστος, Γερμανικὸς
μέγιστος ♠ Αὐρηλίῳ
[Μ- ca. 6 -]ωι τῷ τιμι-
ωτάτωι χαίρειν· I
εἰ καὶ μηδεὶς αἱρεῖ

λόγος τὸν Φιλαδελ-
φέα 'Ιουλιανὸν ἀ-
πὸ τῶν Σαρδιανῶν
εἰς τὴν τῆς πατρί-
δος μεταθεῖναι φι-
λοτειμίαν, ἀλλ' ὅμως
σὴν χάριν ἡδέως
τοῦτο ποιῶ, δι' ὃν καὶ
τὴν νεωκορίαν αὐ-
τὴν τοῖς Φιλαδελ-
φεῦσ[ιν δέ]δωκα·
Ἔρρωσο, Μ[- ca. 6 -]ε,
τιμιώτατέ μοι καὶ φίλ-
tendril τατε· tendril
ἀνεγνώσθη ἐν τῷ
θεάτρῳ ἔτους σμε', μη-
νὸς 'Απελλαίου ε' ἀ(πιόντος) ♠

The text is within a frame imitating a temple front; A is inscribed on the epistyle, B. ‖ A. an acclamation to the temple, B.-P.; 'Αντωνεῖνος σ' ἔκτιζεν (?), Kontoleon, *REG* 4 (1891) 297; 'Αντωνεῖνός σ' ἔκτιζε, the other editions ‖ B 8-9 and 23. the addressee of the letter, who became a victim of *damnatio memoriae*; perhaps Aur. Marcianus, an imperial *procurator*, attested in the territory of Philadelphia (if the dates match; KP III 37-47 no. 55; T. Hauken, *Petition and Response. An Epigraphic Study of Petitions to Roman Emperors 181-249*, Bergen 1998, 35-57 no. 3), B.-P.; 'I[ουλιαν]ός, the other editions ‖ 27-28. year 245 (Aktian era) = 214 A.D.; above the numeral epsilon, a small alpha (explained as ε' ἀ(πιόντος) by S.Bakır-Barthel, H.Müller, *ZPE* 36 (1979) 168), B.-P.

1188. Sardis (area of: Yeniköy, north of Marmara Gölü [Gygaia Limne]). Petition of the priest of Apollo Pleurenos to Euthydemos and the latter's response, shortly after 188 B.C. *SEG* XLVI 1519. In an article on the ἀρχιερεύς in the Hellenistic period, H.Müller, *Chiron* 30 (2000) 520-523, republishes the text with ample commentary on this office in the Seleukid and Attalid kingdoms. He opts for a date shortly after 188 B.C., contra *SEG* XLVI (ca. 150 B.C.); Euthydemos is the first holder of the office in the Attalid kingdom (523). For M.'s main points cf. our lemma no. 1736.

1189. Sardis (Kemerdamları). Honorary inscription for Euxenos, middle or second half of the 2nd cent. B.C. *SEG* XXXII 1237; cf. H.Malay - C.Nalbantoğlu, *Arkeoloji Dergisi* 4 (1996) 78/79. H.Müller, *Chiron* 30 (2000) 523-525, hesitatingly suggests dating this text to 133/132 B.C. (6th year of Attalos III) or 153/152 B.C. (6th year of Attalos II; M.-N. considered also Eumenes II, in whose reign, however, the region still belonged to the Seleukid kingdom, M.).

1190. Sardis. Epitaph of Menelaos, 1st cent. B.C. *I.Sardis* 118. G.Petzl, *EA* 32 (2000) 204 (ph.), publishes a transcription from the notebook of J.Keil which has in L. 1: ΠΙΙΕΡΕΩΝΜΗΤΡΟΔΩΡΟΥ. The square brackets in *I.Sardis* indicate thus a correction and not a restoration of lost text; cf. G.Petzl, *EA* 33 (2001) 54 with reference to Malay, *Researches* (*SEG* XLIX 1539) no. 241 (inscription rediscovered).

1191. Sardis. Funerary epigram of the actor Prokleianos, 2nd cent. A.D.? White marble stele, in the pediment a theatre mask, on either side a wreath; found presumably in the necropoleis of Sardeis. Ed.pr. P.Herrmann, *Hyperboreus* 6 (2000) 400-406 (ph.; translation). Commentary with parallels for the poetic elements of the epigram. Now also in Merkelbach-Stauber, *SGO* IV 23/05 = 04/02/13.

Εἰ φιλίας ἀγαθῆς ἐστὶν λόγος, εἴ τις ἔνεστιν
αἴσθησις φθιμένοις, χαῖρε Προκληϊανέ,
Ἀντιοχείας κόσμε, φίλων θάλος, ἄνθος ἀγώνων,
4 κωμῳδῶν πάντων τῶν ἐπὶ γῆς στέφανε·
ἐν Λυδῇ κεῖσαι χθονί, φίλτατε, Χρυσορόας δὲ
κοσμεῖται τὸν σὸν γείτονα τύμβον ἔχων
καὶ Μουσῶν ἀπέχεις δῶρον γλυκύ· τοῦτ' ἐ-
8 [vacat] π̣έγρ̣α̣ψεν vacat

[5/6. The translation 'ziert dein Grab' should be corrected to 'wird geziert durch dein Grab', ed.pr., per ep.]

1192. Silandos (area of: Mıdıklı). Epitaph for Artemon, 162/163 A.D. *SEG* XXXI 1049. Republished by M.H.Sayar, *art.cit.* (cf. our lemma no. 667) 38/39 no. 16 (ph.; translation).

1193. Yeniköy (SW of Daldis). Letter of Asinius Rufus to Sardis, beginning of the reign of Antoninus Pius. *SEG* XLIV 977 F. L.de Ligt in E. Lo Cascio (ed.), *Mercati permanenti e mercati periodici nel mondo romano* (Bari 2000) 239 note 10, repeats his assumption (cf. *SEG* XLIV) that Arhilla was a domanial village; he finds confirmation in the reconstruction of L. 50 (4) in *SEG* (περ[ὶ τοῦ χ]ώ̣ρου καὶ δήμου̣). He suggests restoring in LL. 50/51 (4/5) [ᾧ, οὐκ ἐ]πεὶ ([οὐκ ἐ]πεὶ, *SEG*) and in LL. 54/55 (8/9) καὶ ταύτ[ην αἰτῶ δι' ὑμῶν] | ἀξιωθῆναι (καὶ ταύτ[ην αἰτοῦμαι] | ἀξιωθῆναι, *SEG*). LL. 53/54 (7/8) ὑπὸ τοῦ Κ[υρίου δοθεί]|σῃ should be interpreted as 'given by the present emperor at the time when he was *proconsul Asiae*'.

1194. Unknown provenance. Honorary inscription, ca. 2nd/3rd cent. A.D. Formerly in the Evangelical School in Izmir, now lost; published from a squeeze kept at the Institute for Advanced Study, Princeton, USA. Ed.pr. G.Petzl, *EA* 32 (2000) 199-200 no. 2 (ph.; translation).

Ἡ κρ(ατίστη) βουλὴ καὶ ὁ σεμ(ν)ότ(ατος)
δῆμος Μ. Αὐ̣ρ. Ἀττίναν
Τατιανοῦ Ο̣ὐ̣αλεντιλλ[ι]α̣νόν,
4 ἔγγονον κα̣ὶ ἀ̣πόγονον ἀρχιε-
ρέων, πρυτάνεων, στρατη-

γῶν, ἀγωνοθετῶν, στεφα-
νηφόρων, τὸν πρύτανιν
8 καὶ ἀγων[οθέτη]ν καὶ στεφα-
νηφόρον καὶ πρῶτον στρατη-
γόν, τὸν Π̣[- - - -]Ν̣ ε̣ὔνουν
περὶ τὴ[ν ἑαυ]τ̣ο̣ῦ̣ πατρί̣δα,
12 λόγων καὶ ἔργων ἕνεκα

The inscription contains no indications as to the stone's provenance; dated on the basis of the lettering, ed.pr. || 2-3. perhaps a descendant of the high priest Aur.Attinas on coins of Saittai from the time of Elagabalus, ed.pr., who also considers a possible relation to a M.Aur.Attinas from Thessalonike (*IG* X 2 1 148; mid 3rd cent. A.D.) || 10. presumably π̣[ολίτη]ν̣, ed.pr.

AIOLIS

1195. Kyme. Decrees of Kyme and a letter of Philetairos, 280-278 or ca. 270 B.C. White marble block, found near the theatre. Ed.pr. G.Manganaro, *Chiron* 30 (2000) 403-414 (ph.; translation); cf. *BE* (2001) 54 (M.Sève) and 373 (P.Gauthier); P.Gauthier, *Studi Ellenistici* XV (Pisa 2003) 9-23.

[Ἔδοξε τῷ δά]μῳ· Ἀγαθᾷ Τύχᾳ καὶ ἐπ[ὶ σωτηρίᾳ τᾶς τ]ε πόλιος καὶ τῶν πολιτᾶν· ἐπειδὴ
2 [συμβαίνε]ι τᾷ πόλει χρείαν ἔχην ὅπλων ἵνα ἅ τε χώρα καὶ τὰ κατὰ τὰμ πόλιν ἐμ φυλακᾷ
[ὡς τάχ]ι̣ον ἐῶισι πλεόνων τῶμ πολιτᾶν καθοπλισθέντων, ἀποδεῖξαι πρέσβεις δύο πρὸς
4 Φιλέταιρον οἵτινες παραγενόμενοι πρὸς αὐτὸμ παρακαλέοισι, καθάπερ καὶ ἐν τοῖς ἄλλοισι
[π]άντεσσι εὔνους ἐὼν διατελεῖ τᾷ δαμοκρατίᾳ καὶ πολλαὶς καὶ μεγάλαις χρείαις παρεχόμενος
6 ἐν ἑκάστοισι τῶγ καιρῶν, καὶ νῦν συγκατασκευάσαι τᾷ πόλει καὶ τᾷ χώρᾳ τὰ πρὸς τὰν φυλακὰν
καὶ τὰν ἀσφάλειαν, συγχωρήσαντα τᾶγ γινομέναν πέλταν ἐπιχάλκ[ω]ν παρ' ἑαυτῷ κατιστα-
8 μένω ἀναλώματος δόμεναι ὅπλα ἑξακόσια ἵνα εἰς ἑκάσταν φυλὰν κα[τ]αταχθέωσι πεντήκον-
τα, εἰς δὲ τὸ ἀνάλωμα τὸ ἐσσόμενον πόρον ὑπάρχην τὰμ πρόσοδον τὰν [ἀ]π̣ὸ τῶ διαγωγίμω σίτω
10 ἐπεί κε ἀποδοθέωισι τοῖς τε ἰρέ̣[ε]σσι καὶ τοῖς ἀρχόντεσσι καὶ [τ]οῖς ἄλλοισι τὰ προεψαφισμένα ἐπὶ

πρυτάνιος Λυσανία, τοὶς δὲ ἄρχοντας δόμεναι τούτων γραφὰ[ν] τοῖς πρεσβέεσσι· vac. πρέσβεις· vacat
12 Μενεκράτης Μένωνος, Ἀσκληπιό[δω]ρος Ἀρτέμωνος· vac. τᾷ ἐκκλησίᾳ στραταγὸς ἐπέστακε vacat
Ζώπυρος Θαρρία, [μ]ηννὸς Τερφέος ἐκκαιδε[κάτᾳ], ἐπὶ πρυτάνιος Λυσανία τῶ Μενάνδρω vacat
14 Φιλέταιρος Κυμαίων τῆι βουλῆι καὶ τ[ῶ]ι δήμωι χαίρειν· παραγενόμενοι πρὸς ἡμᾶς οἱ παρ' ὑμῶν
πρέσβεις Μενεκράτης καὶ Ἀσκληπιάδης τό τε ψήφισμα ἀπέδωκαν καὶ αὐτοὶ ἐνεφάνιζον τήν τε
16 χρείαν ἣν τυγ[χ]άνετε ἔχοντες ὅπλων εἰς τοὺς καθεστηκότας καιροὺς καὶ ἀξιοῦντες συγκατασκε[υ]-
άσαι ἡμᾶς τῶι δήμωι, τὸ μὲν οὖν ἐργασ[τ]ήριον τὸ συντελοῦν παρ' ἡμῖν τὰ ὅπλα διελέλυτο, ὑπαρχόντω[ν]
18 δὲ ἡμῖν πέλτων χιλίων βουλόμενοι χ[α]ρίζεσθαι τῶι δήμωι δεδ[ώ]καμεν ὑμῖν τούτων δωρεὰν πέλτας
ἑξακοσίας, ἀναγγελοῦσιν δὲ περὶ τούτων ὑμῖν καὶ οἱ πρέσβεις· ἔρρωσθε· vac. Τερφέος τετράδι ἀπιόντος
20 Ἔδοξε τῷ δάμῳ· ἐπειδὴ Φιλέταιρος εὐεργέτας ἐὼν τᾶς πόλιος τᾶς [ἀμετέρας] ἔν τε τοῖς ἐπάνω χρόνοις διατ[ε]-
τέλεκε πολλαὶς καὶ μεγάλαις χρείαις παρεχόμε[νος] καὶ νῦν σπ[ου]δάσαν[τος τ]ῶ δάμω ἐπὶ τῶ παρεόντος
22 πλέονας τῶμ π[ο]λιτᾶν κατοπλίσσαι καὶ περὶ τούτων ψαφισσαμένω καὶ πόρον εἰς ταῦτα προχειρισσαμένω
καὶ ἀποστείλαντος πρέσβεις Μενεκράτην Μένωνος, Ἀσκληπιόδωρον Ἀρτέμωνος, ἵνα δοθῇ τᾷ πόλει τῶ κατισ-
24 ταμένω ἀναλώματος ὅπλα ἑξακόσια, Φιλέταιρος θέλων διὰ παντὸς χαρίζεσθαι δέδωκε τῷ δάμῳ δωρεὰν πέλτα[ις]
ἐπιχάλκοις ἑξακοσίαις, Φιλέταιρον μὲν ἐπαινέσαι ἐφ' οἷς εὐεργετεὶς ἐμ πάντεσσι τοῖς καιροῖσι διατελεῖ τ[ὰμ]
26 πόλιν καὶ στεφανῶσαι αὐτὸν χρυσέῳ στεφάνῳ ἀρετᾶς ἕνεκα καὶ εὐνοίας τᾶς εἰς τὰμ πόλιν· στᾶσαι δ' αὐτῶ κ[αὶ]
εἰκόνα ἀκρόλιθο[ν] ὡς καλλίσταν ἐν τῷ ἰρῷ οἴκῳ τῷ ἐν τῷ Φιλεταιρείῳ· τὸν δὲ στέφανον καὶ τὰν εἰκόνα ἀναγγεῖλα[ι]
28 τὸν ἀγωνοθ[έ]ταν ἐν τοῖς πρώτοις Διονυσίοισι καὶ Ἀντιοχείοισι· ἐπὶ δὲ τᾶς κατασκευᾶς τῶ ἀγάλματος ἀποδεῖξαι
ἄνδρα τὸν ἐγ[δ]ώσοντα· ἵνα δὲ ἁ προαίρεσις καὶ ἁ δωρεὰ τῶν ὅπλων τῶν δεδομένων ὑπὸ Φιλεταίρου [δ]ιαμέν[ω]-
30 σι τὸμ πάντα χρόνον, vac. Ἀγαθᾷ Τύχᾳ καὶ ἐπὶ σωτηρίᾳ τᾶς τε πόλιος καὶ τᾶς χώρας καὶ Φιλεταίρ[ω] καὶ τῶν ἄλλων πολιτᾶν
ἀποδεῖξαι ἄνδρας τρεῖς οἵτινες μετὰ τῶν φυλάρχων ἐπιγράψαντες ἐπ' ἔκαστ[ο]ν ὅπλον τό τε ὄνομα τὸ Φιλεταί[ρω]

32 καὶ τᾶς φυλᾶς εἰς ἄγ κε τὸ ὅπλον ἔῃ [δ]ιδόμενον δώσοισι τᾶμ φυλᾶν ἐκάστᾳ πέλταις πεντήκοντ[α· μὴ ἐ]ξουσίαν
δ' ἔμμεναι μηδενὶ τῶν λαβόντων ἐκ τᾶς φυλᾶς τῶν ὅπλων τούτωμ μήτε ἀποπεράσσαι μή[τε ὑπο]θέμενα[ι],
34 ὡς δὲ αὔτως μηδὲ τῶν ἄλλων μηδενὶ μήτε πρίασθαι μήτε ὑποθέσται τρόπῳ μ[ηδενί· αἰ δὲ μὴ] ὁ θέλων
ἐπιλαμβανέσθω καὶ ἀγέτω ἐπὶ τοῖς φυλάρχοις αὐτοὶς ἐόντας· ὁ δὲ ἀναχθεὶς ζαμ[ίαν ὀφειλέτω κα]τ' ἔκαστ[ον]
36 ὅπλον στατῆρας πέντε καὶ ἔστω τὸ μὲν ἤμυσυ τᾶς πόλιος τὸ δ' ἤμυσυ τῶ ἐπιλαβό[ντος· αἰ δέ κε ἀντι]λέγωισ[ι]
κρινέτ[ω]σαν οἱ φύλαρχοι καὶ τὰν ζαμίαν πραξάσθωσαμ παρὰ τῶ ἐνόχω ἐόντος πρ[άξεος ἐοίσας ἐκ τῶν ὑ]παρχόν-
38 των καὶ τῶ σώματος κὰτ τὸν νόμον τὸν ὑβριστ[ή]ριον· αἰ δέ κε μὴ πράξοισι αὐτοὶ [- - - - - ca. 20 - - - - -]ΑΠΛ
ἰδιώτᾳ· αἰ δὲ μή, αὐτοὶ ὑπεύθυνοι ἔ[στω]σαν ἐλ λογιστηρίῳ· τὰ δὲ ὅπλα ἔστωσα[ν - - - - - - - - - - - - - - - - -]
40 ἀδιάπτωτα, αἴ κε μή τι κατὰ πόλεμον πάθωισ[ι - - - τα]ῦτα δὲ ἁ πόλις διὰ πα[ντὸς - - - - - - - - - - - - - - - - - - -]
ἐπιμελείας τε τυγχάνωισι καὶ διασώιζωντ[αι . . . . .] τάχιον καὶ . Γ[- -]
42 ἁ πόλις ἄγῃ τὰ Σωτήρια καὶ τὰ Φιλεταίρε[ια] συμπομπεύην [- -]
ταμίαν, ἀριθμὸν δ' αὐτῶμ ποι[ήσθ]ωσαν οἵ τε φύλαρχοι ὄκ[κα ? -]
44 ἐκάστο τεταγμένοι καὶ οἱ ἐξε[τ]α[στ]αὶ καὶ αἴ κε με[λ]έωισι Ε[- -]
πομπά· αἰ δὲ μή, πρασσ[άσ]θωσαν οἵ τε ταμί[αι] καὶ οἱ ἐξετα[σταί -]
46 καὶ ἐκ τῶ ἀργυρίω τούτ[ω ἀπο]κατιστάτωσαν τὰ ὅπλ[α] Τ[- -]
αἴ δὲ μή, καὶ οὗτοι ὑπόδικοι [ἔ]στωσαν ἐλ λογιστηρίῳ [- oἱ ἐξερχό?]-
48 μενοι φύλαρχοι τοῖς εἰσπορευομένοισι φυλάρχ[οισι -]
καὶ μηδὲμ πρότερον διοικήτωσαν· vac. μὴ ἐ[ξέμμεναι - μήτε]
50 ἄρχοντι προθέμεναι ὡς δεῖ τὰ ὅπλα [- -, αἰ δέ κε - - - - - - - - - - - - - - - - -]
ἤ προθῇ, ἐξουσίαν ἔμμεναι τῷ θέλ[οντι -]
52 ΤΑΣ τῶ δάμω vac. ΑΠΓΡ[- -]

μαta καθαε[- -
- - - - - - - - - - - - - - - - παρα]-
54 δόσιος Χ̣[- -
- - - - - - - - - - - - - - - - - - - -]
καὶ Λ[- - - - -

Date: 280-278, ed.pr., who connects the inscription with the war between Antiochos I and Antigonos Gonatas; ca. 270, G., *BE* and *Studi Ellenistici*, who argues that the cult for Philetairos (L. 42) and Antiochos I (L. 28) suggests a slightly later date; ed.pr. draws attention to *OGIS* 748, recording support given by Philetairos to Kyzikos εἰς φυλακὴν τῆς χώρας || the three documents are separated by paragraphoi (LL. 13/14, 19/20), ed.pr. || 6. ἐν ἑκάστοισι τῶγ καιρῶν: 'in ogni occasione', ed.pr.; however, καιροί means 'les circonstances critiques' or 'les situations difficiles', G., *Studi Ellenistici*, who refers for this meaning to A.Wilhelm, *WS* 56 (1938) 71/72; this alludes to several instances of support by the Philetairos, cf. LL. 20/21 || 9. first attestation of διαγώγιμος, ed.pr. || 15. 'Ασκληπιάδης: 'deformato' for 'Ασκληπιόδωρος (LL. 12, 24), ed.pr. [hypocoristicon, Corsten]. || 17. ἐργαστήριον: 'fabrique royale', ed.pr.; private enterprise under royal control, G., *BE* || 27-28. the designation of the statue alternates between εἰκών (ἀκρόλιθον: rarely mentioned) and ἄγαλμα, S.; εἰκών might mean hear the marble portrait, ἄγαλμα the entire statue, the corpus of which was made of wood and dressed, G., *Studi Ellenistici* || 32. each phyle is assigned 50 out of 600 shields, which is the first evidence that there were 12 phylai at Kyme, G., *BE* || 38. ὑβριστήριον: the adjective is unattested so far, ed.pr. || 39 and 47. λογιστήριον: cf. *Syll.*³ 1219 and *La Carie* 292, ed.pr.

1196. Vacat.

TROAS

1197. Alexandreia. Epitaph of a βουλευτής, 3rd cent. A.D. Marble block with upper moulding, belonging to a funerary complex. Ed.pr. M.Ricl, *Tekmeria* 5 (2000) 129-131.

[- - - - - - - - - - - - - -] καὶ Τρῳαδεύς, βουλευτής, ἔθηκα
[τὴν σορὸν ἐν τῇ ὑπ]οκάτω ὑποκειμένῃ μέσῃ καμάρᾳ ἐμα̣[υ]-
[τῷ καὶ -]

1 initio. Missing are the name and another citizenship of the tomb owner, ed.pr. || 1. Τρῳαδεύς was the usual ethnic in the Roman period, whereas the city was called 'Αλεξάνδρεια (Τρῳάς) before; βουλευτής is here the equivalent of *decurio*, since the city was a Roman colony, ed.pr. || 2. or [σὺν τῇ ὑπ]οκάτω, ed.pr.; the sarcophagus stood either in the καμάρα (a vaulted tomb chamber, attested here for the first time in Alexandreia) and the inscription on top of the latter, or the sarcophagus with the inscription was placed on top of the chamber, ed.pr.

1198. Ilion. The sanctuary of the Samothrakian Gods, Hellenistic and Roman imperial period. C.B.Rose, *AST* 17, 1 (2000) 283-292, reports on the excavation and survey of Troy. The sanctuary on the southwest side of the mound is identified as that of the Samothrakian gods, known from inscriptions (*SEG* XLVI 1567). This identification is supported by the find of a cup rim with the inscription Μελίτη (no text; Melite was, according to Strabo 10.3.19, an old name of Samothrake) and of representations of Κυβέλη and Δάρδανος who were prominent in the Samothrakian mysteries.

1198 bis. Ilion. Sundial, undated. C.B.Rose, *Studia Troica* 10 (2000) 66/67, publishes the left half of a south-facing sundial of marble (ph.): θερ[ινός] - χιμει[νός] above and below a concave band respectively. In note 87 he mentions the earlier find of another fragmentary sundial with remains of an inscription: [θερι]νός - [χειμε]ινός above and below a central line respectively, and [ἰσομε]ριν[ός] along the equinox line [rather χιμερ[ινός]?, Corsten].

MYSIA

1199. Balıkesir (area of: Pamukçu). Letter of Antiochos III to Zeuxis with two covering letters, 209 B.C. *SEG* XXXVII 1010; cf. our lemma no. 1736. H.Müller, *Chiron* 30 (2000) 528/529, republishes the text and comments (529/530) on the extent of Nikanor's province as ἀρχιερεύς of the royal cult (the entire region of Zeuxis) which he held until the peace of Apameia (188 B.C.).

1200. Hadrianoi (area of: Akçapınar). Dedication of Gauros, 2nd/3rd cent. A.D. *I.Hadrianoi* 24; *SEG* XLI 1967; XLIII 1311. S.Llewelyn, *EA* 32 (2000) 147-149, argues that at the end of LL. 3/4 ἄ[θ]λους instead of ἄ[λ]λους (ed.pr.) should be restored; Gauros was not a scribe in the office where oracles were recorded, but dedicated several inscriptions with words of prophets, including those about a battle of the gods (Gigantomachy?). [Ll. ignores *SEG* XLI 1967 and XLIII 1311 where the inscription is dated to the 2nd/3rd cent. A.D.; the same restoration is suggested, and the text is put in a context similar to that suggested by Ll., Corsten].

1201-1207. Kyzikos (area of). Epitaphs, Late Hellenistic period. A.Saraçoğlu, *Olba* 3 (2000) 181-197 (ph.; translations), (re)publishes nine tombstones with reliefs from (the area of) Kyzikos, seven of which bear inscriptions (catalogue: 192-194 [with numerous spelling mistakes]). Concerning dates and readings, S. mostly follows Pfuhl-Möbius (references to which are in the footnotes to the main text), but ignores that some of the inscriptions have been republished by E.Schwertheim in *I.Kyzikos* I with partly different readings (which are, in turn, followed by M.Cremer, *Hellenistisch-römische Grabstelen im nordwestlichen Kleinasien* 1: *Mysien* (cf. *SEG* XLI 1058)).

1201: 193 no. 8. **Epitaph (?) of several people, ca. 150-125 B.C.** Fragment of a funerary (?) stele with (at least) two reliefs above each other, surface worn; inscription below lower relief:

		Ποτάμων Ἀσκλη[-----]
Παρμενίσκος Παρ[μενίσκου]	4	Ἀσκληπιάδης [-------]
Μένανδρος Δημη[τρίου]		--------------------

1. Παρ[μενίσκος], ed.pr. [but correctly translated, Corsten]. ‖ 2. Μένανδος, ed.pr. ‖ 3. Ἀσκλη-[πιάδου], ed.pr. [but many names starting with Ἀσκλη- are possible, Corsten]. ‖ [4 ff. the inscription seems to have continued after the last name on the right side as well as below, Corsten.]

1202: 193 no. 5. **Epitaph of Apollonides, early 1st cent. B.C.** Pfuhl-Möbius 2056; *I.Kyzikos* 46 (Cremer 144 no. KM 7). Lower right hand corner of a funerary banquet; below the inscription: Ἀπολλωνίδου | τοῦ Ἀσκληπιάδου

[Dated to early 2nd cent. B.C. by Pfuhl-Möbius, Corsten].

1203: 193 no. 6. **Fragmentary epitaph of the son of Meidias, early 1st cent. B.C.** Pfuhl-Möbius no. 2043; *I.Kyzikos* 295 (Cremer 145 no. KM 9). Fragment of a relief with funerary banquet, thought by S. to have been part of a sarcophagus. [S. prints only two lines, but the inscription consists, in fact, of three lines, the last of which is completely unreadable, Corsten].

1204: 192 no. 2. **Epitaph of Medeios, 1st cent. B.C.** Pfuhl-Möbius 1984; *I.Kyzikos* 325 (Cremer 149 no. KSt 14). Relief of a funerary banquet. S. reads Φιλοζένου instead of the correct Φιλοξένου (edd.pr.) in L.1.

1205: 192 no. 3. **Epitaph of Olympiodoros, late 1st cent. B.C.** Pfuhl-Möbius 1938; *I.Kyzikos* 381 (Cremer 173 no. MiSt 8). Relief of a funerary banquet with two male figures on a couch. We give the text of Pfuhl-Möbius and S. (which seems to be correct, judging from the ph. in Pfuhl-Möbius), and present the text of *I.Kyzikos* in the app.cr.: Ὀλυμπιόδω̣[ρε], | Ἀπολλόδ[ωρε], | χαί[ρετε]

Ὀλυμπιόδω̣[ρος] | Ἀπολλων[ίου] | χαῖ[ρε], *I.Kyzikos*.

1206: 193 no. 4. **Epitaph, late Hellenistic period.** Fragmentary relief of a funerary banquet with three male figures on a couch; inscription under the relief.

[- - - -]ΟΛΟ[.]ΑΙ[.]Υ[ca. 4] ἀνέ-
[στησε] ΝΟΛΑ Μάρκου [- -]Δ[- -]
[- - - - - - - - - - - - - - - - -]ΛΕ

[The inscription is hardly legible on the ph., but one is inclined to disagree with ed.pr.: 1. ΟΛΟ seems to be excluded, the first letter being rather pointed like Α, Δ, or Λ. ‖ 2. [Ἀ]πολο̣ναρίου (? for Ἀπολλωναρίου?; for this female name cf. one attestation from the Cyrenaica in *LGPN* I s.v.), Corsten].

1207: 192 no. 1. **Epitaph of Iulia Mata (?), late Hellenistic - early Roman period.** *I.Kyzikos* 244. Relief of a funerary banquet. We give the text of *I.Kyzikos* and, in the app.cr., S.'s readings: Ἰούλιος Πολύευκτος καὶ | Ἰούλιος Νεικηφόρος Ἰουλίᾳ | Ματῇ μητρὶ μνήμ{ν}ης χάριν

1. Ἰούλιος [Ἰ]ο[υ]λ(ίο)υ (Λ)εύκιος καὶ, S. ‖ 3. Μά(ρκου) τῇ μητρί, S., which might be preferable [the name Mata is rare; cf. *LGPN* II s.v. (*SEG* XXXII 318, Athens) and *I.Smyrna* 107, Corsten].

1208-1209. Kyzikos (area of). Epitaphs, Roman Imperial period. Ed.pr. M.H. Sayar, *art.cit.* (cf. our lemma no. 667), publishes several tomb stelae which he assigns to (the area of) Kyzikos on the basis of the term ὑπόμνημα (ph.; translations).

1208: 37 no. 14. **Epitaph of Claudius Paideros, 1st/2nd cent. A.D.** Rectangular marble stele with funerary banquet: a reclining man, on the left a woman on a chair; a small servant in the right corner. The tripod-table in front of the couch is loaded with food (grapes and pomegranates, apparently); inscription below the relief:

Ὑπόμνημα Κλαυδίου Παιδέρω|τος ὃ ἐπόησαν αὐτῷ οἱ υἱοὶ |
Παιδέρως καὶ Καπιτίων.

1209: 38 no. 15. **Epitaph of Aristogenes?, 1st/2nd cent. A.D.** Rectangular stele of greyish marble with a funerary banquet within a frame ending in a triangular pediment. The relief shows a man reclining, on the left a woman in an armchair with round backrest; two small servants; inscription in a tabula ansata below the relief:

Ὑπόμνημα Ἀριστογένους | κατεσκεύασεν αὐτῷ |
Ἀρτεμισία καὶ ὁ υἱὸς αὐ|τοῦ Παρμενίδης μνείας ‖ χάριν

[1. On the ph. the name seems to be Ἀριστομένους ‖ 2-3. on the ph. the text seems to run: αὐτῷ ἡ | γυνὴ Ἡγησία καὶ, Corsten]

1210. Pergamon. Letter-cutters. See our lemma no. 1707.

1211. Pergamon. Honorary decree for Menodoros, after 125 B.C. Grey-blue marble block, edges preserved, but slightly damaged; found during the excavations of the 'Hal-

lenstraße', apparently not in situ. Ed.pr. M.Wörrle, *Chiron* 30 (2000) 543-576 (ph.; German translation); cf. C.Brixhe, *BE* (2001) no. 366. Republished by F.Canali de Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato. Testo critico, traduzioni e commento* (Rome 2002) 244-248, who expresses doubts concerning the authenticity of the inscription.

[- μη]-
νὸς Δ̣α̣ι̣σ̣[ίο]υ̣ ε̣ἰκάδι Ἐπονάσιος Μ̣[ca. 4 ο]υ̣ πρύτανις καὶ ἱερεὺς Φιλεταίρου
εἶπ̣ε̣ν̣· ἐ̣πεὶ Μ̣ηνόδωρος Μητροδώρου τῶν πολιτῶν ὁ διὰ βίου ἱερεὺς
[τ]ῶ̣ν̣ ἐ̣[ν Σ]α̣μ̣ο̣θρ̣άικηι θεῶν v ἀπὸ τῆς πρώτης ἡλικίας ἀγωγῆς
4 [ἔστιν] τῆ[ς κ]αλλίστης καὶ διὰ τὴν ἀρετὴν καὶ σωφροσύνην
[αὐτοῦ ἐν ταῖς] ἱ̣ερωσύναις αἷς ἐχειροτόνησεν αὐτὸν ὁ δῆμος
[? ἀνεγκλήτ]ως [κ]α̣[ὶ] φιλοδόξως ἀνεστράφη καὶ ἐν ταῖς λειτουργίαις
[διήνεγκε ? πᾶσην] κ̣αθαρειότητα προσενεγκάμενος v ἀνεπίμενπτον
8 [δ' ἐκτιθέμενος ? τὴ]ν τῶν πολιτῶν κρίσιν τῶν τε νικώντων τοὺς ἱεροὺς ἀγῶνας
[καὶ κ]ά̣λλισ̣τον περιποιούντων κόσμον τῆι πατρίδι, στεφανωθεὶς καὶ οὗτος
τ̣ὰ̣ ἔ̣[να]τ̣α Σωτήρια καὶ Ἡράκλεια ἐν τῶι ἱππικῶι ἀγῶνι τὸ καθ' ἑαυτὸν ἐνδοξότε-
[ρ̣]ον ἐποίει τὸν δῆμον, v μεταπεσόντων τε τῶν πραγμάτων εἰς δημοκρατίαν
12 [κα]ὶ τοῦ δήμου συνέδρους χειροτονήσαντος τῶν ἀρίστων ἀνδρῶν κατεσ-
[τ]ά̣θ̣[η] κ̣αὶ Μηνόδωρος καὶ μετὰ ταῦτα ἐν τῶι κατὰ τὴν Ῥωμαϊκὴν νομοθεσίαν βουλευ-
τηρίωι γενόμενος διὰ τὴν πρὸς τὴν πατρίδα εὔνοιαν πολλὰ τῶν συμφερόντων
σ̣υ̣ν̣ήργησεν ἀεὶ ὑγιῆ καὶ καθαρὰν ἐκτιθέμενος κρίσιν, γενόμενος δὲ καὶ ἐμ πρεσβεί-
16 α̣ις καὶ ἑτέραις χρείαις ἐκτενῆ καὶ φιλότιμον ἑαυτὸν παρέσχετο οὔτε κίνδυνον
[ὑ]περτ̣ιθέμενος οὔτε κακοπαθίαν οὔτε δαπάνην ἐκκλείνων, v χειροτονηθεὶς
[δ]ὲ̣ κ̣α̣ὶ̣ στρατηγὸς τῆς πόλεως v ὄντος ἐν τῆι Ἀσίαι Μανίου τε Ἀκ̣υλλίου σ̣τ̣ρ̣α̣τ̣[η]-
[γοῦ] ὑ̣πάτου Ῥωμαίων καὶ τῶν δέκα πρεσβευτῶν τούτοις τε προσηνέχ̣θη
20 [ὑπὲρ] τῆς πόλεως μετὰ παρρησίας δικαίως τὸν ὑπὲρ τῆς πατρίδος [προ]σ-
[αγόμε]νος λόγον καὶ ἐν τοῖς ἄλλοις τοῖς κατὰ τὴν ἀρχὴν ἐ̣[πιμ]ε̣λ̣ῶ̣[ς καὶ μισο]-
πονήρως ἀνεστράφη, v αἱρεθεὶς δὲ καὶ πρύτανις καὶ ἱερ[εὺς Φιλετ]αίρο[υ]
διὰ τὴν παρ' ὅλον τὸμ βίον παρεπομένην αὐτῶι δικαιοσύ̣[νην διετήρη?]-
24 σ̣ε̣ν τὴν ἐγχειρισθεῖσαν αὐτῶι πίστιν ΤΛ̣[- -]

Paragraphs are separated by vacats (except for L. 18, where it must be a mistake), ed.pr. || initio: the inscription must have started on a block above, ed.pr. || 1. Ἐπονάσιος: previously unattested, ed.pr., who refers to Ἐπόνασος in O. Masson in G.Cardona - N.H.Zide (edd.), *Festschrift for Henry Hoenigswald* (Tübingen 1987) 256 (= *Onomastica Graeca Selecta* II 568). - The ἱερεὺς Φιλεταίρου (or, in other inscriptions, just ὁ ἱερεύς) was the head of the royal cult, presumably since Eumenes I; this office was regularly combined with that of the πρύτανις, ed.pr. || 1-2. the motion by a single proposer might have been a less well attested alternative to γνώμη στρατηγῶν (the usual formula in inscriptions), ed.pr.; comments on the dating formulae of Hellenistic decrees of Pergamon || 2-3. the decree testifies for the first time to the official worship of the gods of Samothrake, ed.pr. || 3. ἀγωγή: not 'Verhalten', but 'éducation, formation', B. || 4. initio: [ἔστιν], ed.pr.; a form of μετέχειν, C.; [ἔτυχεν], B., in view of the other verbs being in a past tense || 6. initio: [? ἀνεγκλήτ]ω̣ς, ed.pr.; [? ἀνεγλείπτ]ω̣ς, C., who refers to F.Canali de Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Roma 1999) 179 LL. 56 and 114 || 7. initio: [διήνεγκε], ed.pr.; [διετέλει], C. || 7. ἀνεπίμενπτος: rare in inscriptions, ed.pr. || 7-9. Menodoros might have successfully participated in a revision of laws concerning hieronikai and perhaps in drawing up a list of those, ed.pr.; B. prefers [δ' ἐποίησεν τὴ]ν ... κρίσιν, 'il a rendu irréprochable la décision concernant les citoyens vainqueurs', adding that the use and meaning of κρίσις remains unclear || 9-11. the number of the celebration results clearly from the space available and the preserved traces of letters; since the ninth festival cannot have taken place later than 133 B.C., the first celebration must have been in 165 B.C. at the latest; as a result, the festival was founded to celebrate the victory of Eumenes II over the Galatians in 168-166 B.C. (contra L.Robert, *RPh* 58, 1984, 7-18 = *OMS* VI 457-468) as counterpart to the enlarged Νικηφόρια after 182 B.C., ed.pr. || 11-13. the end of the royal house or any possible offices held by Menodoros during the time, are not mentioned, in part perhaps because of an 'emotionale Distanzierung' from the monarchy; Aristonikos is also not named; the task of the σύνεδροι, unparalleled in this context, is not clarified in the text, ed.pr., who refers to instances of σύνεδροι in other cities of Asia Minor as a model for Pergamon || 13-15. Menodoros' membership in the βουλευτήριον (perhaps a committee of delegates from the cities of the former kingdom) must date to the time before the arrival of M'. Aquillius in 129 B.C., ed.pr., who, after a discussion of the SC Popillianum (cf. our lemma no. 1212), contextualizes the Ῥωμαϊκὴ νομοθεσία and explains it as the fundamental Roman system of laws for the new province || 17-18. there might still have been five strategoi in Pergamon at the time of M'.Aquillius, one of whom was the στρατηγὸς τῆς πόλεως, ed.pr. || 20-21. referring to L.Robert, *OMS* I 240 and 322, B. suggests [προ]σ[τιθέμε]νος instead of [προ]σ[αγόμε]νος || 21. τοῖς ἄλλοις: missing in the printed text, but added in an offprint sent by ed.pr.

1212. Pergamon. The SC Popillianum, 132 B.C. *RDGE* 11. M.Wörrle, *Chiron* 30 (2000) 566-568, reports that H.Müller has rediscovered the stone in a depot in Pergamon (ph.). A secure date can finally be established, since in LL. 3 and 11 the name of the proposer can now be read as [Πόπ]λ̣ιος Ποπίλλιος Γαΐου υἱός and [Πό]πλιος Ποπίλλιος Γαΐου υἱός, respectively; he was the consul of 132 B.C. The οἱ εἰς Ἀσίαν πορευόμενοι στρατηγοί (LL. 6-7) are the representatives of Rome and not commanders of armies or *legati*. We give a list of the other new readings and restorations: L. 5: [Νο]εμβρίων; LL. 5-6: - - - περὶ τῶν ἐν | Ἀσί]αι πραγμάτων; LL. 3 and 11: στρατηγὸς ὕπατος instead of στρατηγός

1213. Vacat.

1214. Pergamon. Fragment mentioning a prytanis and priest of Philetairos, undated. M.Wörrle, *Chiron* 30 (2000) 551 note 39, reports the discovery by H.Müller of an unpublished copy by T.Wiegand of a fragmentary inscription in the depot of the Asklepieion: [- - - πρύτανις καὶ ἱερε]ὺς Φιλε[ταίρου - - -]

1215. Pergamon. List of ephebes, undated. H.v.Prott - W.Kolbe, *MDAI(A)* 27 (1902) 117 no. 118. In L. 2, M.Wörrle, *Chiron* 30 (2000) 545, restores [- - Ἐ]π̣ονασ[ίου - -] ([- -]Ν̣ Ὀνασ[- -], edd.pr.).

1216. Pergamon. Dedication to Dionysos Kathegemon and Attalos I, ca. 230-220 B.C. *SEG* XXXIX 1334; XLVI 1590; Merkelbach-Stauber, *SGO* I no. 06/02/05). M. Schneider, in T.Hölscher (ed.), *Gegenwelten zu den Kulturen Griechenlands und Roms in der Antike* (Leipzig 2000) 375/376 (ph.), comments on the epigram from an archaeological point of view. The stone is the only preserved base for a (bronze) statue of a satyr which must have been of over-life size. The statue served as a symbol of the Dionysiac τρυφή which played an important role at the Pergamene court since the god was regarded as καθηγεμών; his adherents thus showed political loyalty.

1217. Pergamon. Dedication, 138-133 B.C. P.Jacobsthal, *MDAI(A)* 33 (1908) 375-379 no. 1. On the basis of a photograph in the German Archaeological Institute in Istanbul, M. Wörrle, *Chiron* 30 (2000) 556 note 65, restores L. 11 as ἐπὶ ἱερέω[ς Εὐβιότου τοῦ Εὐβ]ιότου (ἐπὶ ἱερέω[ς - - - τοῦ Κλε]ομβρότου, ed.pr.).

1218. Pergamon (area of: Ketios Valley). Pottery list, ca. 200-150 B.C.? or earlier. Fragment of the bottom of a ceramic plate or flat bowl with a graffito, found in the potters' quarter of Pergamon in the Ketios Valley (cf. *SEG* XLVIII 1495). Edd.pr. O.Bounegru - S.Erdemgil, *MDAI(I)* 50 (2000) 283-295 (ph.; dr.); cf. O. Bounegru in *Hommage Alexandrescu* -- (cf. our lemma no. 687) 189-194.

ἐπικε[φάλαιον ?]
κότυ[λοι - - -]
δυκ[- - - - -]
λεκά[ναι - -]

τρύβλια [- -]
τρύβλιον
πο[τήριον ?]

1. 'Liste', used as heading for the following list of ceramic vessels, edd.pr. || 2. a drinking vessel, edd.pr. || 3. no vessel beginning with δυκ- is known, edd.pr. || 4. a (drinking) dish with horizontal handles, edd.pr. || 5-6. a drinking vessel of unspecified shape, edd.pr.; cf. B. who argues for a drinking bowl rather than a flat dish [for τρύβλιον see *SEG* XLI 1878; XLII 1854, Pleket] || 7. a cup, goblet for wine, edd.pr..

1219. Prokonnesos. Funerary epigram of Alexandros, undated. Stele with pediment and akroteria. Ed.pr. M.H.Sayar, *EA* 32 (2000) 209-211 (ph.; German translation); now also in Merkelbach-Stauber, *SGO* II 08/02/01.

Νήπιος οὐκ ἤ̣δειν Μοίρ|[α]ς̣ δύναμις τις ὑπάρχει |
ὃς κατέλειψ' ἀλυτρὸς γαί|ην κὲ μητέρα τὴν μὲ τ||εκοῦσαν
καὶ πλεύσε|[ι]ν ἐθέλησα πολλὰς δ|ὲ πόλεις ἰσ̣αθρῆσαι·|
ἐν νήσσῳ̣ δὲ τέθ̣νη̣κα·| Ἀλέξανδρ̣ος ποτὲ κ||ληθεὶς
καὶ πατρίδ|[α] οὐχ ἰσορῶ οὐδ' ἐμὸν | γενέτην βαρυδέμων,

[ἀλ]λ̣ὰ πικρὸς δαίμων | [ζ]ωῆς φωτὸς μὲ π̣έλ|παυκεν |
♠ Θ̣ Θ ♠

[Roman Imperial period, according to the letter forms, Corsten] || 2. read ἀλιτρός ('frevelhafterweise'), ed.pr. || [4. for the spelling νῆσσος cf. our lemma no. 1720] || 5. read βαρυδαίμων, ed.pr. || 7. Θ = θνητός, ed.pr.

1220. Soma. Letter of Attalos (II) concerning tax-exemption for the katoikoi of Apollo Tarsenos, 185 B.C. *RC* 47. H.Müller, *Chiron* 30 (2000) 525/526, rejects the restoration [ἀρχ]ιερεύς in L. 2 and suggests ἱερεύς, since the man was just a priest of a local rural sanctuary.

BITHYNIA

1221. Bithynia. Geography and status of the city-élites in the Roman Imperial period. H.-L.Fernoux in D.Petitfrère, *op.cit.* (cf. our lemma no. 1170) 11-22, examines the importance of the location of the cities and concludes that those in the west (on the coast) were more prosperous and important than those in the east. This is also reflected in the fact that the élites of the western cities attained a higher social status prior to their eastern counterparts. F. refers mainly to the following inscriptions from Bithynia: *IGR* III 75 [*I.Klaudiupolis* 66]; *I.Iznik* 205, 1001-1016, 1057, 1062, 1118, 1128, 1201, 1203, 1292, 1336, 1413, 1466; *I.Klaudiupolis* 70; *I.Prusa* 1; *I.Prusias* 6, 7, 20-22, 38, 45, 50, 53/54, 56/57, 90; *OGIS* 528 (*I.Prusias* 47); *TAM* IV 1 1, 2 and 5; *SEG* IV 724 (*I.Prusias* 17).

1222. Iuliopolis (area of: Nallıhan-Hıdırlar). Dedication to θεὸς ἄριστος μέγιστος ἐπήκοος, ca. 2nd/3rd cent. A.D. Altar with profiles and two inscriptions: a dedication (A) on the front and an epigram (B) on the left side. Ed.pr. C.Marek, *EA* 32 (2000) 129-135 (ph.; translation); now also in Merkelbach-Stauber, *SGO* II no. 09/12/01.

A: Ἀγαθῇ Τύχῃ· | Θεῷ ἀρίστῳ μεγίστῳ ἐπη|κόῳ σωτῆρι ἑαυτοῦ κ̣|αὶ τῶν τέκνων αὐτοῦ || καὶ πάντων τῶν [βο]|ῶν Κάττιο̣ς Τέργος | εὐχήν

B:
Σοὶ μακάρων κύδιστε γέρας τόδε | Τέργος ἔθηκεν
εὔτυκτον Μο[υ]|σῶν γράμμασι γραψάμενος |
σὰς χάριτας, μεγ' ἄριστε, φιλήκοε, || κοίρανε κόσμου
σοὶ δ' αὐ|τός τε μέλοι τέκνα τε κα[ὶ κτέ]|ανα

The god must be Ζεὺς Σαρνενδηνός, who presumably had a sanctuary in this region, ed.pr., who refers to two dedications to him found nearby (our lemmata nos. 1223/1224) || A. 6. for Κάττιος (= Catius) Τέργος cf. M.Κάττιος 'Ροῦφος in *I.Prusa* 52 c 7, who might be identical, ed.pr. [but they have different cognomina, Corsten] || B.

2-3. Μουσῶν γράμματα = 'verses'; γράφειν = probably 'to write poetry', ed.pr. [for γράμμα in the sense of 'poem' see our lemma no. 1651] || 5. κοίρανος κόσμου is rare, ed.pr., who finds the only parallels in Christian texts.

1223-1224. Iuliopolis (area of: Nallıhan). Two dedications to Zeus Sarnendenos, Roman Imperial period. Two altars. Ed.pr. C.Marek, *EA* 32 (2000) 131-133 (ph.; translation).

1223: 131. Lower part of an altar, moulding below.

Ἀθήνιππος κ[..]ίνηαφα Διὶ Σαρν[εν]ίδηνῷ εὐχήν

1224: 132. Altar with moulding at the top, where there is the inscription. On the shaft, two ox heads: [- - - - - -]ίλας Διὶ Σαρνεν[δην]ίῷ ε[ὐχὴ]ν

Ζεὺς Σαρνενδηνός is known from several inscriptions in eastern Bithynia/northwestern Phrygia and in Dacia, ed.pr.

PONTOS

1225. Amastris. Votive epigram for Θεὸς Ὕψιστος, Roman Imperial period. Altar with mouldings above and below. Ed.pr. C.Marek, *EA* 32 (2000) 135-137 (ph.; translation); now also in Merkelbach-Stauber, *SGO* II no. 10/03/01.

Θεῷ ὑψίστῳ
ὀμφῇ ἀκερ-
σεκόμου βω-
μὸν θεοῦ ὑψίσ-
τοιο, ὅς κατὰ
πάντων ἔστι
καὶ οὐ βλέπε-
ται, εἰσοράᾳ δὲ
δείμαθ' ὅπως
ἀπαλάλκηται
βροτολοιγέ-
α θνητῶν

2-3. ἀκερσεκόμης ('long-haired') is Apollo, ὀμφή an oracle, ed.pr. || 5-8. characteristic for pagan gods as well as for the Jewish and Christian god, ed.pr., who adduces many parallels.

1226. Amisos. Honorary epigram for the comes Erythrios, 435 A.D. Marble base in the shape of an altar with mouldings, damaged below, found in the modern city of Samsun. The inscription fills the entire front; first and last line in larger letters. Between the two words of L. 25, a krater with laurel branches. Ed.pr. C.Marek, *Chiron* 30 (2000) 367-387 (ph.; German translation); cf. C.Brixhe, *BE* (2001) no. 454.

Ἀγαθῇ † Τύχῃ·
Χρυσῶν μὲν ἔδει στηλῶν καὶ τῶν
ἐκ τῆς Πυθίας εἶναι σοι λογίων τὰ
ἐπιγράμματα, μεγαλοπρεπέστατε
κόμις Ἐρύθριε, εἰ μὴ καὶ τότε ἄρα πολ-
λῷ τοῦ κατ' ἄξιαν τῶν εὐεργεσιῶν
τὲς τῶν εὐχαριστιῶν ἀμοιβαῖς κατό-
πιν ἐλίφθημεν· δέχου τοίνυν, ὑπέρ-
λαμπρε καὶ περίβλεπτε, τὴν δυνατή[ν]
παρὰ τῶν σῶν πολιτῶν εἰς αἰῶνας
εὐχαριστίαν· οὐ γὰρ ἄστυ καὶ δῆμο[ς]
ταῦτα λέγομεν, ἀλλὰ καὶ πᾶς ἐπιδη-
μῶν ξένος καὶ πᾶσα ἡ περιοικ[ὶς ἐν]
θαύματι τίθεται τὰς σὰς περὶ [τὴν πό]-
λιν εὐεργεσίας· τίς γὰρ οὕτως ἢ ἐν σ[ιτο]-
δοσίαις δημοτρόφος ἢ ἐν εὐωχ[ίαις]
πλουτοδότης ἢ ἐν ὑδάτων λίψ[ι παμ]-
πληθεῖς παρέσχεν ἐξ οἰκίων ΚΑ[.. 4-6 ..]
ΤΩΝ ναμάτων διαυγεῖς προχ[οὰς ἰς λου]-
τρῶν χρήσις, ἰδίων μὲν εἰς ΚΤΗ[... δημο]-
σίων δὲ πρὸς τὴν τῆς πόλεως [ἀπόλαυ]-
σιν· διὰ τοῦτο πάντες κοινὴν εὐ[χὴν]
εὐχόμεθα, θεὲ παντοκράτωρ, [σῶζε]
τὸν εὐεργέτην σὺν γαμετῇ κ[αὶ τέκνοις]
ζαθέῳ φωτὶ χαριζόμενος· vacat
ἔτους νξε'

The inscription might be the abridged version of a talk delivered during a banquet to praise Erythrios || 1. 'golden stelai' could either be statues of gold or refer to stelai on which the inscription would have been incised, ed.pr., who adduces parallels for golden stelai and for the apology for not honoring Erythrios in this way; B., however, sees both στηλῶν and λογίων as a complement to ἐπιγράμματα || 1-2. despite the Christian environment, shown by the cross above, pagan reminiscences like the mention of the Pythia are not astonishing given the pagan influence on Christian iconography and literature, ed.pr. || 3-4 and 7-8. the titles cannot be connected with a specific office, but they make it improbable that Erythrios was a city official; he is more likely to have been a citizen of Amisos who, after his service in the imperial administration, retired to his home city, ed.pr. || 4. the name Ἐρύθριος is rather rare and this is its first attestation outside Egypt, ed.pr., who mentions the few men with this name, none of whom can be identified with the honorand || 4-7. M. translates 'obwohl wir auch dann ... zurückblieben', whereas B. prefers 'si du moins nous ne sommes pas restés fort loin derrière ce que méritent (tes) bienfaits' as an expression of doubt || 6. τὲς = ταῖς, ed.pr. || 15-16. Erythrios gave banquets for the city, which is not as frequently attested in the 5th cent. as it was previously, ed.pr. || [17. οἰκίων = οἰκείων, Pleket] || 17-18. κα-[μά]ίτων, C.Kokkinia apud ed.pr.; κα[λλίσ]ίτων, ed.pr. || 19. εἰς κτητ[όρων κτλ.], M.Wörrle apud ed.pr.; εἰς κτη-[τῶν or κτη[σίαν κτλ.], F.Gerber apud ed.pr.; εἰς κτῆ[σιν κτλ.], ed.pr. || 20-21. [ἀπόλαυ]ίσιν, H.-U.Wiemer apud

ed.pr. || 23-24. from καὶ to χαριζόμενος is a pentameter, perhaps taken from the (possibly existing) epigrams mentioned in L. 3, ed. pr. || 25. year 465 (Aktian era) = 435 A.D., ed.pr.

1227-1231. Sinope. Amphora stamps, Hellenistic period. Sherds of Sinopean amphoras in the collection of the Archaeological Institute, University of Cologne, Germany. Ed. pr. B.Lahi, *ZPE* 129 (2000) 121-123 nos. 9-14 (dr.); no. 12 unintellegible.

1227: 121 no. 9. **180-70** B.C. Square stamp; eagle on dolphin to the right of the inscription: POPMI[. .]|ΦΙΛΟΝΙ|[. . .]ΟΥ

3. ΟΥ, ed.pr. [the dr. shows [...]⁻Υ, Corsten].

1228: 122 no. 10. **350-270** B.C. Square stamp; damaged symbol to the right of the inscription (perhaps eagle on dolphin; cf. our lemma no. 1227):

ἐπὶ Κύρου | ἀστυν(όμ)ου, | Ποσειδωνίου

Ποσειδώνιος must be the manufacturer, ed.pr.

1229: 122 no. 11. **Undated:** [. . .]ΛΕΙΔΑ | [. . .]ΥΝΟΜΟΥ

[[Ἐπὶ ...]λείδα | [ἀστ]υνόμου; e.g. [Ἡρακ]λείδα, Corsten]

1230: 122 no. 13. **180-150** B.C.: ΔΑΟΣ

Genitive of the manufacturer's name 'Das', ed.pr. [rather nominative Δᾶος, since manufacturers' names are usually in the nominative (cf. V.Canarache, *Importul Amforelor Stampilate La Istria*, Bucarest 1957, 106-145 nos. 212-344, to which L. refers), and a name 'Das' does not seem to exist (one questionable attestation in *LGPN* I s.v.), Corsten]

1231: 123 no. 14. **Undated:** [. . .]ΚΑΛΛΙΑ

PAPHLAGONIA

1232. Kaisareia/Hadrianopolis. Epitaph of Kyrilla, undated. *SEG* XXXIV 1281; cf. XLIII 910 (no. 39). In a report on his survey in Paphlagonia, R.Matthews, *AST* 17, 2 (2000) 180, publishes a photograph of the monument. It is now in the garden of the mayor's office at Eskipazar; only the first three of the original five lines are preserved.

1233. Neoclaudiopolis (area of: Vezirköprü-Bahcekonak). Epitaph with invocation to Κύριος Παντοκράτωρ, 237/238 A.D. Stele with pediment and framed front. In the pediment, a wreath or hair piece, under which there might originally have been a painted face (perhaps Helios who sees everything?). In a recessed field, a relief representing crossed arms (perhaps symbol of revenge), a case with pencils and a scroll; LL. 1-6 of the inscription on and LL. 7-20 under the scroll. Ed.pr. C.Marek, *EA* 32 (2000) 137-146 (ph.; German translation).

Ἀργυ-
ρίων
νέος
4 ἐνθά-
δε κεῖ-
με·
Κύριε Παν-
8 τοκράτωρ·
σὺ μὲ ἔκτισες,
κακὸς δέ με ἄν-
θρωπος ἀπώλε-
12 σεν· ἐγδίκησόν
με ἐν τάχι· ἔστη-
σάν μου στήλην
γονεῖς Τέρτυλλος
16 καὶ Χρύσα εἵνεκεν
εὐσεβίης ζήσαντι
ἔτη ιε´· τελευτᾷ
ἔτους σμγ´· χαῖρε
20 παροδεῖτα

7-8. Κύριος Παντοκράτωρ might here be Helios or perhaps the Christian god, ed.pr. || 9-13. the boy was murdered and he invokes the god to revenge him, ed.pr., who quotes copious parallels for prayers for revenge in pagan, Jewish and Christian inscriptions, papyri and literature, and concludes that there are too many similarities between the religions in Asia Minor at the time to allow a decision concerning the religious atmosphere of a given text; cf. our lemma no. 1741.

PHRYGIA

1234. Aizanoi. Letter of Nero to Menophilos, ca. 54-62 A.D. *SEG* VI 132; *MAMA* IX P 11; Oliver, *Greek Constitutions* no. 35. C.P.Jones, *HSPh* 100 (2000) 456-457, dates the letter to the first part of Nero's reign by its style and by comparison to the emperor's letter to Ptolemais (O.Montevecchi, *Aegyptus* 50, 1970, 5-33; Oliver, *Greek Constitutions* no. 39). The stone might have come from the family tomb of Menophilos, perhaps on the agora.

1235. Aizanoi (or area of). Epitaph of Aphphion, 1st/2nd cent. A.D. White marble stele with relief in the shape of an aedicula with triangular pediment and akroteria. In the aedicula, a mirror, wool-basket, and comb. The inscription starts under the relief (L.1-2); L.3 is on the architrave. The stele is reported to have been found in Çavdarhisar (province of Kütahya). Ed.pr. M.H.Sayar, *art.cit.* (cf. our lemma no. 667) 39/40 no. 17 (ph.; German translation):

vacat Ἀφφίῳ vacat | Διομήδης καὶ Οὐαλεριανὸς | μητρὶ vv μνείας v χάριν

Ed.pr. briefly comments on the meaning of the basket in the relief.

1236. Akmonia. Testament of Praxias, 95 A.D. *IGR* IV 661; *SEG* XIII 542; XV 803; cf. our lemma no. 1756. W.J.Slater, *Phoenix* 54 (2000) 118/119, in a study of cash handouts to magistrates at public dinners in the Latin West, points out that the peculiar expression in LL. 20/21 of the testament ἵνα μόνοι οἱ παρόντες καὶ κατακλεινόμενοι βουλευταὶ λαμβάνωσι τὴν διανομὴν betrays Roman influence and refers to [illegible] triclinium of the councillors during which they received money from wealthy 'benefactors'. S. adduces also *SEG* XLIII 717 (Iasos) and *I.Eph.* 26 [*I.Eph.* 23, S. per err.].

1237. Bahadınlar. Dedications to Apollon Lairbenos and καταγραφαί inscriptions, Roman Imperial period. Cf. *SEG* XXXV 1378; XLV 1725-1731. T.Ritti - C. Şimşek - H.Yıldız, *EA* 32 (2000) 1-88, republish the following inscriptions for which we give a *comparatio numerorum*, new or modified texts are presented in separate lemmata. [On Ἀτυοχωρείτης in D5 see now T.Ritti, *EA* 34 (2002) 67/78].

Dedications:

	R.-Ş.-Y.
***MAMA* IV**	
269	D7
293	D1
295	D19
***SEG* XLV**	
1725	D10
1732	D11
***JHS* 4 (1883)**	
383 no. 5	D5
***JHS* [illegible] (1887)**	
389 no. 19	D15
390 no. 20	D9
398 no. 36	D19
***JHS* 10 (1889)**	
223 no. 9	D15
223 no. 11	D16

	R.-Ş.-Y.
***JHS* 50 (1930)**	
285	D9
Miller, *Apollo Lairbenos*	
50	D1
53	D5
Petzl, *Beichtinschriften*	
138 no. 119	D15
Ramsay, *CB*	
146 no. 34	D5
150 no. 44	D15
154 no. 54	D9
Robert, *Villes*	
129	D5
137	D7

καταγραφαί:

SEG XLV	R.-Ş.-Y.
1727	K29
1729	K31
1730	K32
1734	K35
1735	K36
1736	K37
1737	K38

	R.-Ş.-Y.
***JHS* 8 (1887)**	
378 no. 4	K42
***JHS* 50 (1930)**	
276 n. 31	K42

1238-1244. Bahadınlar. Καταγραφαί inscriptions, 2nd/3rd cent. A.D. T.Ritti - C.Şimşek - H.Yıldız, *EA* 32 (2000) 28-32, republish, with partly different restorations, several καταγραφαί inscriptions.

1238: 31 no. K39. **140 A.D.** *SEG* XLV 1738.
LL. 2/3: [..ʹ· Ἀ]|πόλλωνι, *SEG*; [... Ἡλίῳ] | Ἀπόλλωνι, R.-Ş.-Y.
L. 4 in fine: Ἑ[ρμᾶ?], *SEG*; Ἑ[ρμοῦ?], R.-Ş.-Y., who refer to the text in our lemma no. 1272 L. 1.

1239: 29/30 no. K33. **194 A.D.** *SEG* XLV 1731. R.-Ş.-Y. read θε|[ὸ]ν in LL. 6/7 instead of θε|[ὸν] (*SEG*), and note the letters B and Φ on the lower moulding which they interpret as a second fine, though it would - against normal practice - not only differ from the first fine, which goes to the sanctuary, but also be higher than this one.

1240: 30 no. K34. **2nd cent. A.D.** *SEG* XLV 1733.

[Ἔτους σ..ʹ Ἰο]υλία, Γ(αΐου) Ἰουλίου
[Λόνγου θυγάτη]ρ καταγράφω
[Ἡλλίῳ Ἀπόλλω]νι Λαιρμηνῷ
[- - - - - - - - - τὴ?]ν ἑαυτῆς δού-
[λην? - - - - - -]ην

4-5. [ἐπιφανεῖ θεῷ τὸ]ν ἑαυτῆς δοῦ|[λον . . .]ν, *SEG* || 5. in fine: either a feminine name or [κατ' ἐπιταγ]ήν (in the last case the name of the slave was inscribed in L. 4), R.-Ş.-Y.

1241: 31 no. K40. **216 A.D.** *SEG* XLV 1739.
LL. 8 and 9: Ψ as sign for *denarii*, *SEG*; Ж, R.-Ş.-Y., who also report unintelligible traces of an additional line under the preserved text.

1242: 28 no. K28. **229 A.D.** *SEG* XLV 1726.

Ἔτους τιδ΄, μη(νὸς) γ΄, β΄· Ἡλίῳν Ἀπο-
λλώνιος Ἱεραπολίτης, οἰκῶν ἐν
Μασακώμῃ, Ἀπολλώνιος κατα-
γράφων τὸν ἐμαυτοῦ τεθρε[μ]έ-
νον Ἀλέξανδρον· εἴ τις δ᾽ ἂν ἐπε-
κανλέσι, θήσι εἰς τὸν θεὸν Ж,βφ΄
κὲ εἰς τὸν φίσκον Ж,βφ΄

1. Initio: year 314 (Sullan era) = (November 15) 229 A.D. ‖ 1. Ἡλίῳν, R.-Ş.-Y.; Ἡλίωει, *SEG* ‖ 1 and 3. R.-Ş.-Y. assume that the name of the dedicant was written twice by mistake ‖ 3-4. κατα|γράφων, R.-Ş.-Y.; κατα|γράφω(ν), *SEG* ‖ 5-6. ἐπε|κανλέσι, R.-Ş.-Y.; ἐπε|κα(ν)λέσι, *SEG*.

1243: 28/29 no. K30. **230** A.D. *SEG* XLV 1728.

Ἔτους τδι΄, μη(νὸς) ε΄, β΄· Ἡ[λ]-
[λ]είῳν Ἀπόλλωνει Λαεμη[νῷ]
Αὐρήλιος Ιοτοις Ιστου Μο[τ]-
ελήνὸς καταγράφω μετὰ τ[ῆς]
γυνεκός μου Μερτίνης τ[ὰ]
αὐτῶν τέκ(να)· Αην, Ιοτοιν, Κλα[υδι]-
ανὸν καὶ Διομήδην τὸν θρ[ε]-
μένον, κατὰ ἐπιταγὴν το[ῦ θ]-
εοῦ Ἡλλείου Ἀπόλλωνος Λ[αε]-
μηνο(ῦ)· εἴ τις ἐπεκλέσει, θή[σ(ε)ι]
εἰ(ς) τὸν θεὸν Ж,βφ΄ καὶ ⟨εἰς⟩ τὸν φ[ίσ]-
κον Ж,βφ΄

1. Year 314 (Sullan era) = January 25) 230 A.D. ‖ 6. ΤΕΚΛΗΝ, lapis ‖ 9-10. Λ[αε]|μηνο(ῦ), R.-Ş.-Y.; Λ[..]ΜΗΝΟΝ, lapis; Λ[αε]|μηνόν, *SEG* ‖ 10-11. θή[σ(ε)ι] | εἰ(ς), Petzl apud R.-Ş.-Y.; θή[σ]|ει ⟨εἰς⟩, *SEG*.

1244: 32 no. K41. 255(?) A.D. *SEG* XLV 1740; cf. now M.Ricl, *Tyche* 16 (2001) 154 note 108.

[Ἔτ]ους τ(λ)θ΄?, μη(νὸς) ι΄, ει΄· Αὐρ(ήλιος) Μᾶρκος Πίου, Βουλ[όθ]-
εμις Νεικομάχου, ἡ γυνὴ αὐτοῦ, Μοτελ(ληνοί),
ΤΕΛΛΨΑΝ? τὴν ἑαυτῶν τεθρεμένην
[τῷ] ἐπιφανεστάτῳ θεῷ Ἡλίῳ Ἀπόλλω[νι]
Λαμηνῷ(?) [- -]
[. . . . .], μηδενὸς ἔχοτος vacat
[ἐξ]ουσίαν ἀντιπῖν ταύτῃ μου γραφῇ, [ἢ]
θ[ή]σει προστίμου τῷ ἱερωτάτῳ ταμε[ίῳ]
[κτλ.]

1. ταθ΄, *SEG*, taking α as 10; τ(λ)θ΄?, R.-Ş.-Y. (339 (Sullan era) = 255 A.D.), who exclude the alternative (metathesis) τθα΄ ‖ 2-3. Μοτελ(ληνοί), | ΤΕΛΛΧΑΝ, *SEG*; R.-Ş.-Y. suggest interpreting the beginning of L. 3 as the name of the consecrated slave; alternatively, the stonecutter may have dropped the name and, subsequently, R.-Ş.-Y. suggest reading Μο(τελληνοὶ) κατέγραψαν, which is now supported by R. ‖ 6. ἔχο(ν)τος, *SEG* ‖ 9. [Ж ,βφ΄- - - , *SEG*.

1245. Eumeneia (area of: Balçıkhısar). Honorary inscription for Hadrian?, ca. 130-138 A.D. *SEG* XXVIII 1117. P.Weiß, *Chiron* 30 (2000) 617-637, examines the background of the legend ΕΥΜΕΝΕΩΝ ΑΧΑΙΩΝ on coins and the names Ἀργειάς and Ἡραΐς for phylai of the city which point to connections with Achaia. He shows that this refers to the 'origine légendaire' of Eumeneia in the context of the foundation of Hadrian's Panhellenion. On 623, W. restores the second part of the inscription; the new text (including corrections by T. Drew-Bear, *Chiron* 9, 1979, 275 note 1) reads as follows:

[- -]
[- - - -] καὶ φιλανθρωπότατ[ον - - -]
[- - - Κλαύ]διος Οὐαλεριανὸς [Τερεν]-
[τυλλιανὸς υἱ]ὸς Ἀσίας καὶ ἀρχιε[ρεὺς]
[Ἀσίας ναῶν τῶ]ν ἐν Ἐφέσῳ καὶ ἀγω[νοθέ]-
[της - - καὶ] γρ[αμ]ματεὺς τῆς β[ουλῆς]
[τὸν κτίστ]ην καὶ σω[τ]ῆρ[α - - - - - -]
[- - - - καὶ ε]ὐεργέτη[ν - - - - - - - - -]

Dated by W., who assumes that the text was a honorary inscription for Hadrian who is meant by φιλανθρωπότα|τ[ον] in L. 1. ‖ 1. φιλανθρωπότατ[ον], ed.pr. ‖ 6-7. [- - - -]ης καὶ σω[τ]ὴρ [- - | - - - καὶ ε]ὐεργέτη[ς - - - -], ed.pr., corrected into accusative-endings by D.-B.; [τὸν κτίστ]ην, W.; ε]ὐεργέτη[ν τῆς πόλεως ?], W. on 623 note 23.

1246. Hierapolis. Inscription set up by Hermippos Attalos, undated. *Altertümer von Hierapolis* 44. H.Yıldız in F.d'Andria - F.Silvestrelli (edd.), *Ricerche archeologiche turche nella valle del Lykos - Lykos vadisi Türk arkeoloji araştırmaları* (Lecce 2000) 201-212, publishes a photograph and a drawing.

1247. Hierapolis. Honorary inscription for T.Aurelius Fulvus Antoninus, 135/136 A.D. *SEG* XLIX 1812. T.Ritti, *AION (archeol.)* 7 (2000) 209, reprints the text (ph.).

1248. Hierapolis. Honorary inscription for Annia (Galeria) Faustina, 135/136 A.D. White marble base. The statue of Annia Faustina was erected as a pendant to the statue of her husband, the proconsul and future emperor Antoninus Pius (cf. our lemma no.

1247), in or near the agora. Ed.pr. T.Ritti, *art.cit.* (cf. our lemma no. 1247) 209-219 (ph.). R. lists parallels for honors to wives (and relatives) of governors from the 1st cent. A.D. onwards and concludes that the honored family member might have accompanied the governor on a visit to the city, in the case of Antoninus perhaps coming from nearby Laodikeia, an important administrative centre. She highlights the special attractions of Hierapolis and thinks it possible that the proconsul is honored here for some benefactions towards the city (e.g. financial support for public buildings).

Ἀννίαν Φαυστεῖναν
γυναῖκα Τ(ίτου) Αὐρηλίου
Φούλβου Ἀντωνείνου,
τοῦ εὐεργέτου ἀνθυπά-
του, ἡ βουλὴ καὶ ὁ δῆ-
μος, vacat
2 lines vacant
[ἐπι]μεληθέντος τῆς
[ἀνασ]τάσεως Ἀττάλου
[τοῦ Ἑρμολάου τοῦ Ἀτ]-
[τάλου]

7-10. The person responsible for the erection of the statue is the same as in our lemma no. 1247 and must have been one of the highest officials of the city, e.g. the first strategos or (archi)grammateus, ed.pr.

1249. Hierapolis. Dedication to Antoninus Pius, 138-161 A.D. *SEG* XLIX 1813. H.Yıldız, *op.cit.* (cf. our lemma no. 1246) 201-203, publishes two drawings of this text.

1250. Hierapolis. Dedication of a statue of Septimius Severus, 193-211 A.D. Block (?), partly covered with lime. Ed.pr. H.Yıldız, *op.cit.* (cf. our lemma no. 1246) 201/202 (drawing): [- - -] Καίσαρα Σεπ̣τ[ί]|μιον Σεουῆρον *(sic)* | Περτίνακα

1251. Hierapolis/Hieropolis (Phrygia Salutaris). Funerary epigram of Aberkios, ca. 200 A.D. *SEG* XXX 1479; XLVII 1736*. In a survey of recent interpretations of this famous inscription, I.Ramelli, *Aevum* 74 (2000) 191-205, provides some brief notes on the text and puts it in the context of the New Testament; she also quotes pagan Greek parallels for several views expressed. Among other points, she subscribes to the interpretation of Aberkios being antimontanistic and sees a certain recognition of the supremacy of Rome already at that time.

E.Wirbelauer, *Historia* 51 (2002) 359-382 (ph.; dr.; translation), rejects the interpretation of V.Hirschmann (cf. *SEG* XLXII 1736) that the inscription is critical of Rome. He concludes further that Aberkios held a high, if not the highest position in the ecclesiastical hierarchy of Hierapolis. The epigram is not 'crypto-christian', and it can therefore not have been dangerous, at least in Hierapolis, but also beyond, to represent oneself as a Christian. Cf. now V.Hirschmann, *ZPE* 145 (2003) 133-139, who in turn rejects W.'s view.

1251 bis. Kotiaion (?). Inscriptions on game boards, Roman Imperial period. P.Barresi, *ASAA* 76/78 (1998/2000) 256 (cf. 268), in a discussion of ancient game boards, their types and rules, republishes and comments briefly on an inscribed board from Çarşamba (possibly on the territory of Kotiaion): *MAMA* X (cf. *SEG* XLIII 938) 330.

1252. Laodikeia on the Lykos. End of a decree of the Dionysian technitai, reign of Antoninus Pius. *SEG* XLVII 1740. H.Yıldız, *op.cit.* (cf. our lemma no. 1246) 93, publishes a photograph.

1253. Laodikeia on the Lykos. Epitaphs of Hippolytos and Flacilla, 130-135 A.D. Sarcophagus of white marble from Dokimeion, richly decorated with garlands on both long sides, held by a Nike on the corners; on the front, tondo, held by an eros on either side, with busts of the deceased couple; below the inscription in a tabula ansata; above the garland, acanthus with bust of an eros; underneath the erotes, a crouching griffon. On the back, the head of Medusa above the garlands, and in the centre, Andromeda and Perseus. On one short side, Nike sacrificing a bull in front of a burning altar, decorated with a garland; on the other, a door, in the middle of which a standing male figure, on the left and right sides a female and a male standing figure, respectively (the deceased couple). Inscription A on the front, B on a fragment of the lid. Ed.pr. H.Yıldız - C.Şimşek, *op.cit.* (cf. our lemma no. 1246) 121 (ph.).

A: Τοῦτο μεlμόριον διαφέρι | Ἱππολύτῳ καὶ | Φλακίλλῃ
B: [- - -]...ΤΟΥ | Παλατίlνου τῶν | θεῶν θηlσαυρῶν (?)

A 3. Ἱππολίτῳ edd.pr. - [B seems to be of a later date, Corsten]

1253 bis. Laodikeia on the Lykos. Fragment, Roman imperial period. Fragment of a base (?), found on the west side of the western agora, now in the Museum at Hierapolis/Pamukkale. Ed.pr. G.Bejor - J.Bonetto in G.Traversari (ed.), *Laodicea di Frigia* (Rome 2000) 120/121 (ph.): [- - - -] | ΤΑΙΣ̣[- --] | ΑΡΧΑΙ̣[- - -] | ΚΑΙ[- - - - -]

1253 ter. Laodikeia on the Lykos. Fragment of a ceramic mould, Hellenistic period. Fragment of the mould for a „Megarian Bowl", found in the north-western part of the city. The inscription would be on the outer face of the bowl and is to be read in reverse order from the mould, which produces a mirrored ny. Ed.pr. S.Gelichi - C.Negrelli in G.Traversari, *op.cit.* (cf. our lemma no. 1253 bis) 159/160 (ph.): [- - -]ωΙΝΗ[- - -]

1254. Motella (temple of Apollo Lairbenos). Dedications and καταγραφαί inscriptions from the temple of Apollo Lairbenos. Cf. *SEG* XXXV 1378; XLV 1725-

1731 and 1748. T.Ritti - C.Şimşek - H.Yıldız, *EA* 32 (2000) 1-88, present a thorough study of the inscriptions. After introductory remarks, catalogues of both published and unpublished dedications and καταγραφαί inscriptions are presented. The authors comment on dates, formal aspects of the consecrations, authors of the consecrations, onomastics of the visitors of the sanctuary, ἱεροί as authors of confessions and consecrations, origin of the faithful, intervention of the god, juridical definition of the act of consecration, persons consecrated, age and fate of the consecrated, consecration of goods, opposition against the validity of the καταγραφή, fines, archives, comparison with texts from Macedon, and relations with Hierapolis, Laodikeia, and with Lydia; three appendices (the god's name, language and orthography, epigraphical characteristics), index, map, and plan of the sanctuary. For the published texts, we give a *comparatio numerorum* and present the new or modified texts in separate lemmata.

Cf. M.Ricl, *Tyche* 16 (2001) 154 note 108, who agrees with R.-Ş.-Y.'s readings and corrections of K25 and K26.

Dedications:

	R.-Ş.-Y.
***IGR* IV**	
758	D4
***MAMA* IV**	
268	D20b
270	D8
272	D20
275 A	D3
276 A	D6
277 A(I)	D4
***SEG* VI**	
253	D2
***JHS* 4 (1883)**	
388 no. 11	D20

***JHS* 8 (1887)**	**R.-Ş.-Y.**
376 no. 1 LL. 1-6	D4
378 no. 4	D2
378 no. 10	D2
***JHS* 50 (1930)**	
276	D2
Miller, *Apollo Lairbenos*	
51	D4, 6
Ramsay, *CB*	
147 no. 37	D4
155 no. 59	D20

καταγραφαί:

***IGR* IV**	**R.-Ş.-Y.**
758	K7
***MAMA* IV**	
275 B(I)	K1
275 B(II)	K2
276 A(II)	K3

***MAMA* IV**	**R.-Ş.-Y.**
276 A(III)	K4
276 [illegible]	K 5
276 C	K6
277 A(II)	K7
277 B	K8

***SEG* XLV**	**R.-Ş.-Y.**
1749 (A)	K25
***JHS* 8 (1887)**	
376 no. 1 LL. 7-16	K7
378 no. 2	K18
378 no. 3	K19
378 no. 5	K20
378 no. 6	K21/22
379 no. 7	K23
379 no. 8	K14/15
379 no. 9	K24
***JHS* 10 (1889)**	
225 no. 16	K14
***JHS* 50 (1930)**	
285/6	K16
286	K17
286 no. 12	K18
286 no. 13	K14/15
Miller, *Apollo Lairbenos*	
54	K1
55-56	K3, 4
56	K2
57	K5-7

Miller, *Apollo L.*	**R.-Ş.-Y.**
58	K8
Ramsay, *CB*	
147 no. 37	K7
148 no. 40	K14/15
Ricl, *Katagraphai*	
no. 1	K1
no. 2	K2
no. 3	K3
no. 4	K4
no. 5	K5
no. 6	K6
no. 7	K7
no. 8	K8
no. 14	K14
no. 15	K15
no. 16	K16
no. 17	K17
no. 18	K18
no. 19	K19
no. 20	K20
no. 21	K21
no. 22	K22
no. 23	K23
no. 24	K24
no. 25	K25

1255-1262. Motella (Temple of Apollo Lairbenos). Dedications, 2nd/3rd cent. A.D. Various dedications found in or near the sanctuary. Edd.pr. T.Ritti - C.Şimşek - H. Yıldız, *EA* 32 (2000) 14-19 nos. D21-28.

1255: 14/15 no. D21 (ph.). **Dedication.** White marble base, found on a slope of the hill of the sanctuary; now in the museum at Pamukkale.

Χάρης Μηνογένου | Διονυσοπολείτης | εὐξάμενος ὑπὲρ το-|
ῦ υἱοῦ Χάρητος ἀνέ||θηκεν

1256: 15/16 no. D22 (ph.). **Dedication to Helios Apollo Lairmenos.** Fragment of a marble column or base, broken on all sides, found in the sanctuary, now in the museum at Pamukkale. Cf. now M.Ricl, *Tyche* 16 (2001) 155 note 110.

[- - - - ὁ δεῖνα - - - -]
[- - - ?] Ἡλίῳ Ἀ̣[πόλ]-
[λων]ι Λαιρμ[ηνῷ]
[ἐπιφ]ανεστάτ[ῳ θεῷ]
[εὐ]ξάμεν[ος ὑπὲρ]
[Ἀ]πολλωνίου ἀ[δέλ]-
[φ]οῦ μου ἐκ τῶ[ν ἰδίων]
[ἀπ]έδωκα τὸ δ[- - - -]
[- -]Τ̣Υ̣Λ̣(?) [- - - - - -]

7-8. In L. 8, only the *tau* is certain, edd.pr.; perhaps τόδ[ε τὸ | δακ]τυλ[ίδιον]?, R. with references to dedications of rings (e.g., from Asia Minor, *I.Hadrianoi* 1; *I.Perg.* 72)

1257: 16/17 no. D23 (ph.). **Dedication to Apollo Lairmenos, late 2nd/early 3rd cent.** A.D. White marble base with mouldings, broken into several pieces. The dedication is on the front, whereas the other sides and the remaining space of the front are covered with καταγραφαί inscriptions (our lemmata nos. 1265/1266, 1268/1269, 1271-1274). Found in the sanctuary; now in the museum at Pamukkale.

Ἀπόλλωνι Λαιρμη-
[ν]ῷ, θεῷ ἐπιφανῆ, Μᾶρ-
[κος Β]ιγέλλιος Καπίτων
[μετὰ] τῶν ἀδελφῶν
εὐχή,
[ὑπὲρ π]ατρὸς ἀπέδω-
καν

1258: 17 no. D24 (ph.). **Fragment of a dedication.** Marble fragment; found in the sanctuary: [- - - - - - - - - - - - - | ἐκ τ]ῶν ἰδίων εὐξάμ[ενος?]

1259: 17/18 no. D25 (ph.). **Dedication to Apollo and the demos of Motella (?).** Lower part of a marble block; under the dedication, two καταγραφαί inscriptions (our lemmata nos. 1267, 1270). Found in the area of the sanctuary.

[- - - - - - - - - -| - - - - τῷ δή]μῳ [τ]ῷ Μοτελλη|[νῶν ἀν]έθηκεν· τύχη τῇ ἀγαθῇ ♠

The dedication must have been addressed to Apollo and the demos of Motella as no. D6 (cf. our lemma no. 1254), edd.pr.

1260: 18 no. D26 (ph.). **Fragment of a dedication, 2nd cent.** A.D.?. Lower right part of ▪ marble block, found in the area of the sanctuary.

[Ἔτους . . ., μη(νὸς) Ἀπ]ελλαίου ιζ´

Dated to the November 9, presumably of a year in the 2nd cent. A.D., and identified as a dedication (rather than as a confession or καταγραφαί inscription) because of the carefullness, size and space of the lettering, edd.pr.

1261: 18 no. D27? (ph.). **Fragment of a dedication.** Base of ▪ marble block, found in the area of the sanctuary. cf. now M.Ricl, *Tyche* 16 (2001) 155 note 109.

[- - - - - - - - - - - - - - - -]
[- - -]τελλο[- - - - - - - - -]
[- - -]των ἐμῶν? [- - - - -]
[- - - Ο]ΙΣ ἐπιφερομένοις.

Identified as a dedication (rather than as a confession inscription) because of the shape of the block and the careful lettering, edd.pr. ‖ 2. [ὑπὲρ] τῶν ἐμῶν?, edd.pr.; [ἐκ] τῶν ἐμῶν, R. ‖ 3. [σὺν το]ῖς ἐπιφερομένοις, R., who interprets the text as the dedication of a building.

1262: 18/19 no. D28?. **Fragment of a dedication(?), 2nd cent.** A.D.? Fragment of a marble block, found in the sanctuary; now in the museum at Pamukkale.

- - - - - - - - - - - - -
[- - - - - - - - - - -]τιμος
[- - - - - - - - -] Διοφάν-
[του? τοῦ? Γλύκ]ωνος Ἰ-
[εραπολείτης? - - - - -]

A list of names, restored e.g., ed.pr.

1262 bis. Motella (temple of Apollo Lairbenos). Dedication to Zeus Trosou, undated. *MAMA* IV 268. T.Ritti - C.Şimşek - H.Yıldız, *EA* 32 (2000) 13 no. 20b, republish the inscription and read from the photograph in *MAMA* in L. 2 Διεὶ Τ̣ρώσου εὐξάμενος (Διεὶ Γ̣ρώσου ε[ὐ]ξάμενος, *MAMA*).

1263-1264. Motella (Temple of Apollo Lairbenos). Καταγραφαί inscriptions, 2nd/3rd cent. A.D. T.Ritti - C.Şimşek - H.Yıldız, *EA* 32 (2000) 27/28, republish several καταγραφαί inscriptions.

1263: 27 no. K26. 194 A.D. *SEG* XLV 1749 (B).

Ἔτους σοθ´, μη(νὸς) α´, ι´ · Πα̣π̣ιαν[ὸς - - - κατα]-
γράφω Ἡλλίῳ Ἀπόλ[λ]ωνι Λαι[ρμηνῷ τὴν θρε]-
πτὴν Τροφ[ί]μην καὶ Τερτίαν [- - - μηδενὸς]
ἔχοντος ἐξουσίαν το(ῦ) ἀντειπεῖν· εἰ δ[έ τις ἀντείπῃ?, ἀπο]-
τ̣είσει τῷ Λαιρμηνῷ Ӿ ,βφ´, εἰς [τὸν φίσκον ἄλλα]
[Ӿ̣,β]φ´ προστείμου Λ̣Ι̣Ε̣[- - - -] [
[. . . .]ΜΗΝ vacat?

The restoration is based on the published photograph, R.-Ş.-Y., who assume that the lost right part of the inscription was larger than indicated by ed.pr. ‖ 1. year 279 (Sullan era) = (October 3) 194 A.D. ‖ 2-3. Λαι[ρμηνῷ τὴν θρε]|πτὴν Τροφ[ί]μην καὶ Τερτίαν, R.-Ş.-Y.; Λαι[ρμηνῷ] | τὴν τεθ(ρ)αμένην Τ̣ε̣ρ̣τ̣ίαν, ed.pr. ‖ 4. το(ῦ), R.-Ş.-Y.; τὸ, ed.pr.; τοῦ, *SEG* ‖ 4-5. ἀντείπῃ? ἀπο]|τ̣είσει, R.-Ş.-Y.; ἀντείπῃ], | [θ]ήσει, ed.pr. ‖ 5. εἰς [τὸν - - -], R.-Ş.-Y. (but they write in the

app. crit.: 'si vede ΕΙΣΤΟΝ'); (καὶ) εἰς [τὸν - - -], ed.pr. || 6. in fine: ΑΙΠ?ΟΛΕ . ΝΙ . Ε . Λ- - -, R.-Ş.-Y., app. crit. || 7. ΜΗΝ, R.-Ş.-Y.; ΗΝ, ed.pr.

1264: 27/28 no. K27. **2nd/3rd cent.** A.D. *SEG* XLV 1750; cf. now M.Ricl, *Tyche* 16 (2001) 154 note 108.

[- | - - - -] εἴ τις τοῦτο ὑ[πο? - - - , θήσει] |
[ἱς τὸν θεὸν προ]στείμου Ж ,β, καὶ ἱς τὸ[ν φίσκον | ἄλλα Ж ,β?]

The division of lines is uncertain, R.-Ş.-Y. || 2. εἴ τις τούτοι[ς ἐπικαλέσει, θήσει], *SEG*; εἴ τις τοῦτο ὑ[πο? - - - , θήσει], R.-Ş.-Y., who, in the app. cr., think τούτου also possible; εἴ τις τούτου[ς καταδουλώσει , θήσει] or εἴ τις τούτου [ἐφάψεται ὡς δούλου, θήσει], R. || 3. ἱς τὸν θεὸν restored by R.-Ş.-Y.

1265-1280. Motella (Temple of Apollon Lairbenos). Καταγραφαί inscriptions, 2nd/3rd cent. A.D. Edd.pr. T.Ritti - C.Şimşek - H.Yıldız, *EA* 32 (2000) 32-44 nos. K43-57 bis. The nos. K43-50 (our lemmata nos. 1265/1266, 1268/1269, 1271-1274) are inscribed on the front and sides of the dedication no. D23 (our lemma no. 1257), erected by Μᾶρκος Βιγέλλιος Καπίτων (called Marcus Gellius Capito on p. 32) and his brothers; K 51-52 (our lemmata nos. 1267, 1270) below no. D25 (our lemma no. 1259); the others are at different places in the sanctuary.

1265: 38/39 no. K48 (ph.). **207** A.D. On the right side of the block carrying the text in our lemma no. 1257, covering approximately the upper half of the surface, starting at the moulding.

Ἔτους σϘα', μη(νὸς) δ', ζι'·
Ἡλίῳ Ἀπόλλωνι Λαιρ[μη]-
νῷ Λολλία Ἀπολλων-
ίου β' Εἰδομενέως Μο(τελληνὴ) κα-
ταγράφω τὸν θρεπτό-
ν μου Ἀπολλώνιον
κατ' ἐπιταγὴν τοῦ [θεοῦ]·
εἰ δέ τις ἐπε[νκαλέ]-
σε[ι, θήσει] εἰς τὸν [θεὸν]
Ж,βφ' [καὶ εἰ]ς τὸν φίσ[κον]
Ж,βφ'

1. Year 291 (Sullan era) = (January 10) 207 A.D.

1266: 36 no. K45 (ph.). **218** A.D. On the left side of the block with our lemma no. 1257. Cf. M.Ricl, *Tyche* 16 (2001) 160.

[Ἔτου]ς τγ', μη(νὸς) α', ιη'·
[Θεῷ? Ἀ]πόλλωνι Λαρμ-
[ηνῷ Α]ὐρηλία Ζηνων-
[ὶς Μο]τελληνὴ κ[ατα]-
[γρ]άφω τὴν θ[ρεπ]-
[τήν] μου Ἐλπίδ[α]
[σ]ὺν τῇ γνώ[μῃ τοῦ]
[ἀ]νδρός [μου Αὐρ.?]
[Ἀλ]εξάν[δρου Μο(τελληνοῦ)?]·
[εἰ] δέ τις ἐ[πενκα]-
[λέ]σει, θή[σει εἰς τ]-
[ὸ]ν θεὸν πο[στείμου]
Ж,βΦ' [κ]αὶ εἰς [τὸν]
φ[ίσκο]ν Ж,βφ'

1. Year 303 (Sullan era) = (October 10) 218 A.D. || 2-3. Λαρμ|[ηνῷ], edd.pr.; Λαιρ|[μηνῷ] or Λαιρ|[βηνῷ], R. (from the photo).

1267: 41 no. K51 (ph.). **223** A.D. Below the text in our lemma no. 1259.

[vac?] Ἔτους τη', μη(νὸς) α', ι'· Τατία Τατιανοῦ καὶ Ἄτταλος Ἀ-
[ττάλου? Μοτ]ελληνοὶ καταγράφομεν τὰ ἑαυτῶν τεθρα-
[μένα κατὰ] ἐπιταγὴν τοῦ θεοῦ Ἀπόλλωνι Λαιρμηνῷ Τρόφιμ-
[ον? καὶ Ἐπίκ?]τησ[ι]ν, καὶ εἴ τις ἐπενκαλέσει, θήσει μὲν εἰς τὸν θεὸν ποσ-
[τίμου Ж,βφ' κ]αὶ εἰς vac. τὴν πόλιν τὴν Μοτελληνῶν Ж,βφ',
[vac?] καὶ εἰς τὸν φίσκον Ж,βφ'

1. Year 308 (Sullan era) = (October 3) 233 A.D.

1268: 39/40 no. K49 (ph.). **223/224** A.D. On the right side of the block carrying the text in our lemma no. 1257, starting right after the last word of the text in our lemma no. 1265. Cf. M.Ricl, *ZPE* 134 (2001) 293 note 32.

[Ἔτ]ους τη', [μη(νὸς) . . .]
Ἡλίῳ Ἀπόλλωνι Λα[ιρ]-
μηνῷ [Α]ὐ. Διονύσιος β' Μ[ο]-
τε[λλην]ὸς καὶ Αὐ., ἡ γυ[νή]
[μου, Λολ?]λία Εἰποδάμια[. .?]
[κα]ταγράφομεν τὰ τέ-
[κν]α ἡμῶν Μηνόφιλον
[καὶ] Διονύσιον εἱεροὺς
[κατ'] ἐπιταγὴν τοῦ
θεοῦ, εἰ δέ τις ἐπεν-

καλέσει, θήσει εἰς τὸν
θεὸν Ж,βφ´ καὶ εἰ[ς]
τὸν φίσκον Ж,βφ´

Perhaps the same family as in our lemma no. 1265?, edd.pr. || 1. year 308 (Sullan era) = 223/224 A.D. || 5. or Αἰ]λία or Ἰου]λία, edd.pr.

1269: 36-38 no. K46 (ph.). **237 A.D.** On the left of the block with the text in our lemma no. 1257, under the text in our lemma no. 1266.

Ἔτ[ους τ]κα´, μη(νὸς) ζ´, λ´· Αὐρή(λιος)
[Ὀ]νή[σιμος?] Ὀνησίμου Μοτε[λ]ενὸς
ἐξε[χώρ]ησα καὶ παρεχώρησεν
[καὶ κατέ]γραψεν τῷ ἐπεφανε[ῖ]
[θεῷ] Ἡλίῳ Ἀπόλλωνι Λαιρμη-
[νῷ, τ]ῷ προεστῶτι τῆς Μοτε-
[ληνῶ]ν πόλεως, τὸν ἑαυτοῦ
τεθραμένον Σύνφορον,
ὄντα ὡς ἐτῶν δεκαενός,
μηδενὸς ἔχοντος ἐξου-
σίαν ἀντειπεῖν· [εἰ δέ τις τῇ]
καταγραφῇ ἐπιχ[ειρήσει],
θήσει προστείμ[ου εἰς τὸν φ]ίσκον
Ж,βφ´ καὶ εἰς
τὸν θεὸν Ж,βφ´

1. Year 321 (Sullan era) = (April 22) 237 A.D. || 13-15. the order of the fines is reversed, edd.pr.

1270: 41-42 no. K52 (ph.). **257 A.D.** Below the text in our lemma no. 1267.

Ἔτους
τμα´, μη(νὸς) ζ´, λ´·
[- -]ος Βούτης, συνπαρούσης τῆς γυνεκός μου Νικομα[χ]-
[ί]δος, ἐχαρισάμην καὶ κατέγραψα τῷ πατρίῳ ἡμῶν ἐπειφανεσ-
[τ]άτῳ Ἡλίῳ Ἀπόλωνι Λαρμηνῷ, τῷ προεστῶτι τῆς Μο-
[τε]ληνῶν πόλεως, τὴν ἑαυτῶν τεθρεμένην Πρόσοδον κ[ατὰ]
[τὴν ἐπι]ταγὴν τοῦ θεοῦ· εἴ τις ἐπενκαλέ[σει, θήσει προστίμου]
[εἰς τὸ τα]μῖον [Ж,βφ´? καὶ ἄ]λλα ε[ἰς τὸν θεὸν Ж ,βφ´].

1. Year 341 (Sullan era) = (April 22) 257 A.D. || 3. the formula indicates the consent of the wife, edd.pr.

1271: 32-34 no. K43 (ph.). **200-250 A.D.** The inscription starts to the right of the last line of the text in our lemma no. 1257. Cf. C.Brixhe, *BE* (2001) 434; M.Ricl, *Tyche* 16 (2001) 159.

Ἱερὸς
[Ἀπολ]λώνιος Διόδω-
[ρος? Μ]ενεστράτου κατα-
[γράφ]ω Ἀμμιανόν, τὸν
[ἐμ]ạυτοῦ τεθραμέ-
[νο]ṿ, θεῷ Ἀπόλλωνι
[Λε]ρμηνῷ, κατ[αγ]ράφω
{δ}ẹ̀ καὶ Ἀμ[μιανήν?], κα-
ταγράφουσιν [καὶ Ἀμμί?]-
αν, τὴν οὖσα[ν - - - - -]
ἱερῶν θρε[πτήν, ἐκχωρήσ?]-
ας μετὰ τῆς θυ[γατρὸς]
Ἀμμίδο(ς), ἱερὰ κ[αὶ? ἐν]
οἰκίᾳ? ἐργαστήρι[ον κατεσ?]-
κευασμένον γ[- - - - -]·
εἴ τις δ[ὲ ἐπενκαλέ]σει,
θήσε[ι εἰς τὸν θεὸ]ν προ-
τείμο[υ Ж,βφ´ καὶ] εἰς τὸ[ν]
δῆμον τὸν Μοτελ-
ληṿῶν Ж,βφ´

1. In the inscriptions from the sanctuary, ἱερός must designate a free man, edd.pr. || 2-3. Apollonios Diodoros, son of Menestratos, or Apollonios, son of Diodoros Menestratos, edd.pr.; [Ἀπολ]λώνιος Διοδώ|[ρου Μ]ενεστράτου, R. || 8. or Ἀμ[μίαν], edd.pr. || 8-9. the plural suggests a second dedicant, edd.pr.; the 'missing' second dedicant is perhaps the daughter in LL. 12/13, B. || 10-13. τὴν οὖσα[ν τῶν συν]|ιερῶν θρε[πτήν, θρέψ]|ας μετὰ τ[ῆ]ς θυ[γατρὸς]| Ἀμμίδο(ς) ἱερᾶ(ς), R., who suggests seeing in Apollonios (L. 1) and his daughter Ammis two συνιεροί; they had, as freeborn individuals, been dedicated by their respective parents and themselves dedicated their θρεπτὴ Ἀμμία (LL. 9/10) || 11-12. for the verb, cf. our lemmata nos. 1269 and 1272, edd.pr. || 13. ΑΜΜΙΔΟΙΕΡΑ lapis; ἱερὰ κ[αὶ ἐν]οίκια?, edd.pr. || 13-15. this is the first time that the god receives immovable goods, which is common in Macedonia, edd.pr.; κ[αὶ ἐν τῇ] | οἰκίᾳ ἐργαστήρι[ον κατεσ]|κευασμένον γ[ερδιακόν], R., who adduces parallels from papyri for ἐργαστήριον γερδιακόν ('weavers' workshop') || 18-20. the second fine goes to Motella instead of to the fiscus as usual; cf. our lemmata nos. 1275 and perhaps 1277, edd.pr. || 20. ΛΗΗΩΝ lapis, edd.pr.

1272: 34-36 no. K44 (ph.). **3rd cent. A.D.** Above the text in our lemma no. 1271. Cf. M.Ricl, *Tyche* 16 (2001) 159/160.

[- - - - -]εις? Διονύσει{σ}ος Ἑρμοῦ, τοῦ
[καὶ? Ζω]σείμου Ἐρρηζηνὸς καὶ Λαοδει-
[κεύς, ο]ἰκῶ⟨ν⟩ ἐν Νανυλῳ, ἐξεχώρησε
[τὴν θρεπτὴν?] Μελτίνην, vacat
[ἣν] παρηχώρησε {IC}? καὶ κατέγραψεν
[καὶ] ἐχαρέσατον δωρεᾶς χάρει(ν),
[δι]αφέρε ΤΟΥΑCΡCΙΩΝ τεσάρων
τ' ἐπειφανετάτων θεῶν

R. suggests combining LL. 1-3 with the text in our lemma no. 1274, which is inscribed in the same lettering on an analogous place on the opposite side of the stone, to a complete text || 1. in-

itio: [Αὐρήλ]εις = Αὐρῆλις = Αὐρήλιος?, edd.pr. || 2-3. the dedicant is a citizen of two comparatively distant cities, Eriza (in the border region of Caria and Phrygia, presumably near modern Acıpayam) and Laodikeia on the Lykos, while living in the neighboring village of Ναυλο(ν?), unattested so far (perhaps to be connected with Ζεὺς Νωνουλεύς in Ortaköy); since Eriza, though less important than Laodikeia, is mentioned first, the village might lie on its territory, edd.pr. || 3 and 5. ἐκχωρέω and παραχωρέω point to the legal aspect of the consecration, edd.pr. || 6. ἐχαρέσατον: for ἐχαρίσατο with substitution of ι by ε and addition of a final ν; the verb appears here for the first time, but is frequent in Macedonia, edd.pr. || 7. διαφέρε, with ε for ει, or διαφέρετο?, edd.pr., who suggest that the following letters might conceal the name of a group of four gods (Apollon, Meter Leto, probably Artemis, and perhaps Men; to be corrected to AC(T)P(E)IΩN or A(E)P(E)IΩN?), to whom the dedicated person shall belong; TOYΛEPEIΩN, R., who suggests that this might contain the name of the dedicated person || 8. ἐκειφανετάτων = ἐπ(ε)ιφανεστάτων, edd.pr., who suggest that the usual fine at the end is missing because of lack of space.

1273: 38 no. K47 (ph.). **Fragment, 3rd cent.** A.D. On the upper moulding of the left side of the block with the text in our lemma no. 1257.

[- - - - - εἰ δέ τις ἐπιχειρή|σει? - -]α τῇ καταγ[ραφῇ, θήσει] |
[εἰς τὸν θεὸ]ν Ӿ,βφ´ καὶ εἰς τὸ[ν | φίσκον] Ӿ,βφ´

1-2. Perhaps ἐπιχειρή|σει παρ]ὰ τὴ(ν) καταγ[ραφήν - -], edd.pr.

1274: 40/41 no. K50 (ph.). **3rd cent.** A.D. On the upper moulding of the right side of the block with the text in our lemma no. 1257. Cf. M.Ricl, *Tyche* 16 (2001) 159/160.

Ἡλείῳν Ἀπό[λλωνι Λαιρμηνῷ?],
τῷ προσειστῶ[τι τῆς Μοτελη]-
νῶν ⟨πό⟩λεως, κατὰ ἐ[πιταγὴν αὐ?]-
τοῦ τοῦ θεοῦ κοράσ[ι]-
ον ὀνόματει Μερτείνην, ὡ[ς ἐτῶν]
πέντε, εἰ δέ τις ἐπεκαλέσει, [θήσει εἰς]
τὸν θεὸν προστείμου Ӿ,βφ´ [καὶ εἰς]
τὸ ταμεῖον Ӿ,βφ´

The name of the dedicant is lacking; since there is a blank space right above the beginning of the text, the missing line might have been on a lost plinth on top, edd.pr.; R. regards this text as the continuation of LL. 1-3 of the text in our lemma no. 1272 || 3. initio: ΝΩΝΛΕΩΣ, lapis.

1275: 42 no. K53 (ph.). **Fragment, 2nd/3rd cent.** A.D. Fragment of the lower part of a marble base with moulding, broken above and on both sides.

[- - - - - - - - - - - - - - - - - - | - - - - - -]ΝΟΣΑΤ[- - - - - - | - - - - -]ΣΤΟΝΝΜ[- - - - - -] |
[- - - - -]ΗΝΟΝΗ[- - - - - | εἴ τις ἐ]πενκαλέσ[ει, θήσει || προστίμ]ου εἰς τὸν θ[εὸν] |
[Ӿ ,βφ´? καὶ εἰς] τὸ ταμῖο[ν Ӿ,βφ´?]

1. Perhaps the names of two dedicants (or one dedicant with patronym), the second of whom might have been Ἄτ[ταλος], edd.pr. || 2. perhaps the ending of the name of the consecrated person in -στος, edd.pr. || 3. -ηνον: either the end of the name of a second consecrated person, or something like [θρεπτ]ὴν Ὀνη[σίμην], edd.pr.

1276: 42-43 no. K54 (ph.). **Fragment, 2nd/3rd cent.** A.D. Fragment of a marble block.

[-]
[- - - - -]ΙΤΑ[Ι]Α Νεικασίω[ν?]
[- - - - Αὐ]ρηλία καταγράφω
[τὴν θρεπτ]ήν μου Τροφίμη[ν]
[θεῷ Ἡλίῳ Ἀ]πόλλωνι Λερμ[ηνῷ]
[εἴ τις ἐπενκαλέ?]σει κ' εἰσ[- - ?,]
[θήσει - - - - - - -]ΣΕΡΩΝΟΣ[- - -]
[- - - - - - - - - - - - -]ΤΩΘΕΩ[- - -]
[- - - - - - - - - - - - - - -]ACTAY[- - -]

6-8. Smaller letters, perhaps part of another text, edd.pr. || [7. τῷ θεῷ ('pour le dieu'), S.Follet, *An.Ep.* 2000 (2003) no. 1433.]

1277: 43 no. K55 (ph.). **Fragment, 2nd/3rd cent.** A.D. Fragment of white marble, broken right and top; published on the basis of a photograph which only enabled partial decipherment.

[- | εἴ τις ἐπεν]καλήσει, [θήσει] |
[προσ]τείμου εἰ τὸν θε[ὸν Ӿ,α? | καὶ ε]ἰς τὸν δῆμον Ӿ,α

3-4. For εἰ instead of εἰς (as in L. 4) cf. Brixhe, *Essai* 57, ed.pr. || 4. Presumably the people of Motella, ed.pr.

1278: 43 no. K56 (ph.). **Fragment, 3rd cent.** A.D.?. Under the text in our lemma no. 1277.

[Ἔτους . . , μη. - -]κων Διομᾶ Μο(τελληνὸς) [καταγράφω]
[τὸν υἱόν μου? - - - -]κωνα Ἡλλίῳ Ἀ[πόλλωνι]
[Λερμηνῷ? -]

The division of lines is uncertain, edd.pr. || 1-2. dedicant and consecrated person seem to have had the same name and were therefore perhaps father and son (or θρεπτός), edd.pr., who suggest [ΝΕΗΙΣ]κων and [ΝΕΗΙΣ]κωνα; [Νεί]κων? and [Νεί]κωνα?, R. || 4ff. three more lines in smaller

and irregular lettering, unintelligible on the ph., being either the end of the inscription or the beginning of another consecration, edd.pr.

1279: 44 no. K57 (ph.). **Fragment, 3rd cent. A.D.?.** Fragment of a limestone block.

[῾Ηλίῳ ᾿Απόλλωνι?] Λαρμ[η]ν[ῷ] ᾿Απέλλειν [. . .]ΑΤΟ[- -]
[- - - - - - - - -]ΟΝ[. .]ΜΕΝΑ[.]ΑΠΟ[. . . . . . .]
[μηδενὸς ἔχον]το[ς] ἐξουσίαν ἐπ[ε]ν[καλέσαι?],
[εἰ δὲ μή, θήσει - - -]ΑΙΝ ἰς τὸν θεὸν [Ӿ ,βφ΄?]
[καὶ ἰς τὸν φί]σκον Ӿ,βφ΄, καὶ [ἰς τὸ δῆμον? Ӿ ,βφ΄?]

1-2. [ΤΙ .]ΑΤΟ[- -|- - - - - - - -]ΟΝ[ΣΑ?]ΜΕΝΑ[Ι]ΑΠΟ[. ΗΑ . . . Α], edd.pr.

1280: 44 no. K57 bis (ph.). **Fragment, 3rd cent. A.D.?.** Traces of some inscribed lines under the text in our lemma no. 1279, unintelligible on the ph. After a lacuna, there seem to be the letters ΡΟΣ, interpreted by edd.pr. as possibly [ἱε]ρός or as the ending of a personal name.

1281. Ortaköy. Dedications, 2nd/3rd cent. A.D. T.Ritti - C.Şimşek - H.Yıldız, *EA* 32 (2000) 10-12, republish the following dedications for which we give a *comparatio numerorum*:

SEG	**R.-Ş.-Y.**	***JHS* 4 (1883)**	**R.-Ş.-Y.**
VI 248	D18	384/385 no. 7	D18
***MAMA* IV**	294	**Petzl, *Beichtinschriften***	
D17		140/141 no. 122	D18
***ABSA* 21 (1914-16)**		**Ramsay, *CB***	
172/173 no. 2	D18	153/154 no. 53	D18
Delemen, *Rider-Gods* [cf. *SEG* XLIX 2489]		**Robert, *Hellenica* VII**	
298	D13	57	D13 (ph.)

1282. Sazak. Καταγραφαί inscriptions, 2nd/3rd cent. A.D. T.Ritti - C.Şimşek - H.Yıldız, *EA* 32 (2000) 23-25, republish the following καταγραφαί inscriptions for which we give a *comparatio numerorum* (for some modified texts cf. our lemmata no. 1283-1284):

***MAMA* IV**	**R.-Ş.-Y.**	**Ramsay, *CB***	**R.-Ş.-Y.**
278 (I)	K9	148 no. 39	K12/13
***JHS* 4 (1883)**		**Ricl, *Katagraphai***	
381 no. 4	K12/13	no. 9	K9
		no. 12	K12
Miller, *Apollo Lairbenos*		no.13	K13
58	K9		
59	K12/13		

1283-1284. Sazak. Καταγραφαί inscriptions, 3rd cent. A.D. T.Ritti - C.Şimşek - H.Yıldız, *EA* 32 (2000) 24, republish two inscriptions with slight modifications or new suggestions.

1283: 24 no. K10. **Fragmentary καταγραφαί inscription, 226 A.D.** *MAMA* IV 278 (II); *SEG* XLV 1748 (Ricl, *Katagraphai* no. 10). R.-Ş.-Y. suggest Μαρκ[ιανός?] instead of Μᾶρκ[ος] in L. 1.

1284: 24 no. K11. **Fragmentary καταγραφαί inscription, 232 A.D.** W.M.Ramsay, *JHS* 4 (1883) 380 no.3; Ramsay, *CB* 147 no. 38; Miller, *Apollo Lairbenos* 55/56; *SEG* XLV 1748 (Ricl, *Katagraphai* no. 11). R.-Ş.-Y. suggest Δ[ίδυμος?] instead of Δ[ιονύσιος] in L. 1, on the grounds of the identity of the name with the second name of his father [or should it rather be the name of his grandfather? Corsten] and with the name of the consecrated person.

1285. Sebaste. Dedication to ῞Ηλιος Λαιρβηνός and Μήτηρ, 2nd/3rd cent. A.D.?. W.M.Calder, H.Grégoire, *Bull. Acad. Belgique, Classe des Lettres* (1952) 163 no. 4 (non vidimus). Republished by T.Ritti - C.Şimşek - H.Yıldız, *EA* 32 (2000) 10 no. D12.

1286. Unknown provenance. Dedication to Μήτηρ ἀπὸ Σπηλέου, undated. Robert, *Hellenica* X (Paris 1955) 110-113 no. 21. G.Petzl, *EA* 32 (2000) 204 (ph.), publishes a squeeze kept at the Institute for Advanced Study, Princeton, USA, and reads in LL. 1-2 Μητροφάνης κὲ ΣΙ̣[..]|ΗΝΟΣ; he suggests reading Σε̣[ιλ]|ηνός or Σι̣[λ]|ηνός (ΚΠ̣Ι̣[- -]|ηνος, R., who thought of an ethnic).

1287. Unknown provenance. Epitaph of Fronto and others, ca. 2nd cent. A.D. Presumably an altar, moulded below, with two inscribed sides; formerly in the Evangelical School in Izmir, now lost. Published from a squeeze kept at the Institute for Advanced Study, Princeton, USA. Ed.pr. G.Petzl, *EA* 32 (2000) 200-201 no. 4 (ph.; translation).

A:
Φρόντων Ἀκι-
λαεὺς ἐποίη-
σε τὸ ἡρῷον
τὸ ἀπὸ νότο[υ]
ἑαυτῷ καὶ τῇ γυ̣-
ναικὶ αὐτοῦ Τα-
τίᾳ, καὶ εἴ τινι
αὐτοὶ ζῶντες
συνχωρήσου-
σιν· ἑτέρῳ δὲ
οὐδενὶ ἐξέσ-
ται τεθῆνα[ι]·
ἂν ἐπιχειρή-
σει, θήσει ἰς τὸν
[φί]σ̣κον ✻ ,β̣φ'

B:
Ἀδριανὴ Δημη-
τρίου κατεσκε[ύ?]-
ασε τὸ ἡρῷον
τὸ ἀπὸ βορᾶ ἑ-
αυτῇ καὶ τῷ πα-
τρὶ αὐτῆς Δημ[η]-
τρίῳ καὶ τῇ μη-
τρὶ αὐτῆς Μελ-
τίνῃ· ἑτέρῳ οὐ-
δενὶ ἐξέσται
τεθῆναι

A 1-2. A citizen of Phrygian Akkilaion, the location of which is unknown; the city is attested on coins from the period of Gordian III, ed.pr. || B 2-3. it is not certain if the upsilon has to be added, since the verb κατασκευάζω occurs also without one (cf. Brixhe, *Essai* 57-60), ed.pr.

PISIDIA

1288. Pisidia. Greek education. G.H.R.Horsley, *Antichthon* 34 (2000) 46-81, assesses the epigraphical evidence for Greek education in Pisidia by examining 'Homeric' influence in the few epigrams from the region. He quotes numerous texts, see our lemmata nos. 1300, 1354, and cf. *SEG* XLVIII 1552 and 1557.

1289. Pisidia (Central). Corpus. G.H.R.Horsley - S.Mitchell, *The Inscriptions of Central Pisidia* (IGSK Band 57; Bonn 2000), publish a corpus of the Greek and Latin inscriptions of the following sites in Central Pisidia: Ariassos (see our lemma no. 1292), Bucak (see our lemma no. 1293), Döşeme Boğazı (see our lemma no. 1294), Hyia (see our lemma no. 1295), Karapınar (see our lemma no. 1296), Keraia (see our lemma no. 1297), Kocaaliler (see our lemma no. 1298), Kremna (see our lemma no. 1299), Panemoteichos (see our lemma no. 1303), Sia (see our lemma no. 1334), and the Sanctuary of Apollo of the Perminoundeis (see our lemma no. 1302). The book includes a brief overview of the location and material remains of each site, the few ancient literary testimonia, numerous photographs, drawings, plans and maps, elaborate indices and a concordance.

1289 bis. Antiochia. Epitaph of Aur. Stratonike and Hortensianus Maximus, ca. 250-300 A.D. (or later). A.E.Kontoleon, *MDAI(A)* 14 (1889) 114 no. 72. R.Özgan, *MDAI(I)* 50 (2000) 383 note 21, publishes several photographs of the marble sarcophagus (for the type cf. our lemma no. 1358bis) and the inscription (translation). LL. 5-10 are in a *tabula ansata* on the main side, LL. 1-4 above; on either side a seated figure, now erased. The inscription has never been included in *SEG*.

Κατὰ συν[χ]ώρησιν
τοῦ ἀξιολογωτάτου
Αὐρηλίου Κανδίδου
ἡ σορὸς ἐτέθη, ἐν ᾗ
κατετέθη σώμα-
τα Αὐρηλίας Στρα-
τονείκης
καὶ Ὁρτησιανοῦ
Μαξίμου ἀν-
δρὸς αὐτῆς

5. ΚΑΤΑΤΕΘΗ, K. || 6. ΑΥΡΙΛΙΑC, K. || 7. Ὀρτησιανοῦ = Hortensianus, K.; Ὀρτησιανοῦ (Ortesianos), Ö.

1290-1291. Antiochia. Inscriptions on theatre seats. In a report on his survey in Antiochia, T.Drew-Bear, *AST* 17, 1 (2000) 209-211, mentions several seats in the theatre which were reserved for people of neighboring cities (ph.). No texts; we read from the photo where possible.

1290: 210 with 213 fig. 3/4. **Seats for citizens of Apollonia, Roman imperial period.**

fig. 3: [- - -] . ΟΠΟΣ[- -]
fig. 4: Ἀπολλω]νε ν ατῶν [- - -]

[fig. 3. One would like to read τόπος, but the first letter seems to be Π, K, P (or a monogram of all three?), Corsten].

1291: 210 with 214 fig. 6. **Inscription mentioning homonoia, Roman imperial period.**]ΟΠ̣[- - ὁμ]όνοια ΑΔ̣[- - -

1292. Ariassos. Corpus. G.H.R.Horsley - S.Mitchell, *op.cit.* (cf. our lemma no. 1289) 114-143 nos. 109-137 (ph.; dr.; translations), publish a corpus of the inscriptions. There are 29 Greek texts: inscriptions for Lucius Verus, Caracalla, and Severus Alexander in a Sebasteion (nos. 109-111); inscriptions for emperors on an arch (nos. 112-114); 'other public texts' (nos. 115-121); agonistic inscriptions (nos. 122-129); 'other texts' (honorary: nos. 130-132; funerary: nos. 133-134; statuette base: no. 135; fragment: no. 136; graffito: no. 137). Only 8 inscriptions have been published before (cf. our *comparatio numerorum*).
Grammar: Τοκιμεύς for Δοκιμεύς (135).

Important texts: foundation of the high priest of the Augusti Diotimos (117), also on record on three new inscriptions on statue bases of Severan emperors: nos. 112-114; a founder of a temple of Herakles (129).
Onomastics: Αρμαστα (118), Αρπιας (127), Μαμοτης (131), Τολ(λ)ιαμοας (119, 122).
Offices, administration: ἀρχιπρόβουλος (116), δεκάπρωτος (128; 131 b), δημιουργός (110 b, 125-127; 129), ἱππικός (128; 131 b), παραφύλαξ (121), προβουλεία (110 b).
Vocabulary: ἀγωνοθέτης δι' αἰῶνος καὶ γένους (128), ἀμεσολάβητος (127), ἄπτωτος (127; 128), εὐσχήμων (122; 124; 130), θεμιονίκης (124), νόμων ἐμπειρία καὶ λόγων (131 a), οἱ συστεφθέντες (128).

***IGR* III**	***I.Pisid.Cen.***	***BCH* 16 (1892)**	***I.Pisid.Cen.***
422	117	430/431 no. 60	118
		431/432 no. 61	119
***SEG* XIII**		432 no. 62	121
546	117	432/433 no. 63	125
		433 no. 64	122
***AS* 39 (1989)**			
65	116	***BCH* 16 (1892)**	
		433/434 no. 65	123
***BCH* 16 (1892)**			
427-429 no. 58	117	**Robert, *Ét.Anat.***	
429/430 no. 59	116	378-382	117

1293. Bucak. Corpus. G.H.R.Horsley - S.Mitchell, *op.cit.* (cf. our lemma no. 1289) 97-99 nos. 85-89 (ph.; translations), publish a corpus of the texts found at the modern site. There was no ancient settlement, and it is not clear if the inscriptions come from elsewhere (Kremna?). The 5 Greek texts are: 3 tombstones (85-87; in 86 the curious personal name Μ⟨ν⟩ημονεύς ?), an honorific inscription of a group of friends (οἱ φίλοι οἱ σὺν Παραμόνῳ) to a friend (88; a funerary altar, with representation of the deceased in a recessed niche), and a dedication to the Twelve Gods (89). [F.-S.-P. = Freyer-Schauenburg - Petzl, *Die lykischen Zwölfgötterreliefs* (1994) (cf. *SEG* XLIV 1146)].

***SEG* XLIV**	***I.Pisid.Cen.***	***BCH* 16 (1892)**	***I.Pisid.Cen.***
1146 (under *New*, C 8)	89	438 no. 78	85
		438 no. 79	86
F.-S.-P.		438 no. 80	87
23 no. C 8	89		

1294. Döşeme Boğazı (Maximianoupolis?). Corpus. G.H.R.Horsley - S.Mitchell, *op.cit.* (cf. our lemma no. 1289) 168-175 nos. 166-172 (ph.; translations), publish a corpus of the inscriptions. There are 1 Latin text (a milestone, 166) and 6 Greek grave inscriptions (167-

172). **Onomastics:** Δεια (168); **vocabulary:** ἀγγεῖον (168-170), διατάσσομαι (170), καταβιόω (168/169), χαμαισόριον (172; 'tomb pedestal').

***BCH* 7 (1883)**	***I.Pisid.Cen.***	***BCH* 7 (1883)**	***I.Pisid.Cen.***
267 no. 10	170	267 no. 11	171

1295. Hyia. Corpus. G.H.R.Horsley - S.Mitchell, *op.cit.* (cf. our lemma no. 1289) 100/101 nos. 90/91 (translations), republish the only two inscriptions known from the site: *SEG* XIX 864/865. In 865 LL. 5/6 they read from the photo in ed.pr. Ματρωνιανόν (Μη-, *SEG*).

1296. Karapınar. Dedication to a Θεὰ ἐπήκοος, 2nd/3rd cent. A.D. G.H.R. Horsley - S.Mitchell, *op.cit.* (cf. our lemma no. 1289) 102 no. 92 (translation), republish the only known inscription reported to come from the village: *ASAA* 3 (1916-1920) 37/38 no. 20.

1297. Keraia. Corpus. G.H.R.Horsley - S.Mitchell, *op.cit.* (cf. our lemma no. 1289) 94-96 nos. 83/84 (ph.; translations), (re)publish the only two inscriptions known from the site. The known text is *SEG* XXXVIII 1321, the unpublished a funerary inscription for Αὐρηλιανὸς Νέστωρ and 'Αφρανία 'Ιας (3rd cent. A.D.); in LL. 7/8 of the latter the clause εἰ δέ τις ἕτερος βουληθῇ | σκῦλαι τὸ ἡρῷον (aor. inf. of σκύλλω, 'to molest').

1298. Kocaaliler. Corpus. G.H.R.Horsley - S.Mitchell, *op.cit.* (cf. our lemma no. 1289) 153-167 nos. 148-165 (ph.; translations), (re)publish the inscriptions from the site, the ancient name of which is unknown. The 18 texts, 11 of which were published before (cf. our *comparatio numerorum*), are: dedication of a building to Antoninus Pius (no. 148); dedications for emperors on the agora (nos. 149-155); other honorary texts (nos. 156-158); alphabetical oracle (no. 159); epitaphs (nos. 160-164); rock inscription (no. 165).
Onomastics: Κοδων? (164), Λαγος (158), Νανηρις (163), Πτους (161 [cf. *SEG* XXXVII 1214, Corsten]).
Offices, administration: ταχθεὶς ἐν δημαρχικοῖς = *adlectus inter tribunicios*? (156), στρατηγὸς ἀναρηθείς = *praetor renuntiatus* (H.Dessau, *PIR* III 462 no. 566) or ἀναρρηθείς 'proclaimed' (H.-M.)? (156).
Varia: woman as ἀγωνοθέτις (δι' αἰῶνος) (157/158); a βουλευτής, winner of the men's πανκράτι(ο)ν (157).

***SEG* XIX**	***I.Pisid.Cen.***	***SEG* XIX**	***I.Pisid.Cen.***
859	157	863	151
860	158		
861	163	***IGR* III**	
862	162	385	148

IGR III	*I.Pisid.Cen.*
386	149
387	152
388	151
389	150
390	151
391	154
392	156

AS 10 (1960)	*I.Pisid.Cen.*
77 no. 129	157
77/78 no. 130	158
78 no. 131	163
78/79 no. 132	162

BCH 16 (1892)	*I.Pisid.Cen.*
436 no. 70	149
436 no. 71	152
437 no. 72 + 73	151
437 no. 74	150
437 no. 75	154
437 no. 76	148
438 no. 77	156

1299. Kremna. Corpus. G.H.R.Horsley - S.Mitchell, *op.cit.* (cf. our lemma no. 1289) 11-93 nos. 1-82 (ph.; dr.; translations), (re)publish the Greek and Latin inscriptions from the city, later a Roman colony. Of the 82 texts, 34 are in Latin (nos. 1-4, 6-9, 11-23, 30, 43-45, 48-50, 72-77), and the dice oracle no. 5 has a Latin dedication. The inscriptions comprise imperial dedications and associated texts (nos. 1-15); public inscriptions (nos. 16-31); texts from the bath house (nos. 32-46); epitaphs (nos. 47-59); 'other texts' (nos. 60-78; no. 62 is a sling bullet with B, interpreted as β(άλλε)); dedications to the goddess Tyriose (nos. 79-82).
Important texts: dice oracle (5), honorary inscription for a descendant of L.Rutilius Propinquus, the earliest senator from a Pisidian colony other than Antiochia (28).
Onomastics: Ἀσ(σ)ύριος (31), Ερμαστα (31), Ερπιας (31), Παναγής (32), Ῥοδόπη (54).
Religion: mysteries of Ἄρτεμις Ἐφεσία (31), earliest Christian text from Kremna containing the curse ἕξει πρὸς τὰς τοῦ δεσπότου ἡμῶν ἀενάους κρίσεις (56), Διοσκόροι (61), goddess Τυριωση (79-82; ἐπήκοος or Θεά).
Vocabulary: ἀέναος κρίσις (56), ἀπαί (32), δεσπότις (47), ἱεροτελής (31), κλείμαξ (82), ὁ κράτιστος ὑπατικός (26/27), oecobasilicum = οἰκοβασιλικόν (45), ὀϊστοῦχος (32), παναγής (32), σκηνωμάτιον (56), φαμιλία (47).
[Lanckoronski = K.v.Lanckoronski, *Städte Pisidiens und Pamphyliens II. Pisidien* (Prague etc. 1892); Sterrett = I. R.S.Sterrett, The Wolfe Expedition to Asia Minor. Papers of the American School of Classical Studies at Athens 3 (1884/85; Boston 1888)].

SEG XXXVII	*I.Pisid.Cen.*
1175	32
1176	34
1177	35
1178	36
1179	37
1180	38
1181	39
1182	40
1183	41
1184	42
1185	33

SEG XXXVIII	*I.Pisid.Cen.*
1413	78

SEG XLII	*I.Pisid.Cen.*
1220	32
1223	31

SEG XLV	
2176 (1)	61
	(reading Μάγνος Ὀάριος in L. 1)

CIG 4379	67

IGR III	
395	66
396	29

LBW 1199	25

AS 37 (1987)	*I.Pisid.Cen.*
49-53 no. 1	32
53-56 no. 2	34
56-58 no. 3	35
58 no. 4	36
59/60 no. 5	37
61 no. 6	38
62/63 no. 7	39
63-65 no. 8	40
65-67 no. 9	41
67/68 no. 10	42
71-73 no. 14	33

AS 42 (1992)	
119-150	31

EA 11 (1988)	
147 no. 87	78

Lanckoronski	
237	24
238	69
239	68

Sterrett	
443	55
444	52
445	53
446	54
447	51
448	29
449	66
450	24
451	10
452	58

CIL III ad 6883	10

1300. Kremna. Epigram of Chrysippos, ca. 150 A.D. *I.Pisid.Cen.* 32 (*SEG* XXXVII 1175; XLII 1220). G.H.R.Horsley, *Antichthon* 34 (2000) 64/65, republishes the inscription with translation and a brief commentary on the man's education which he might not have received in his home town.

1301. Olbasa (area of: Akören). Dedication by Troilos and relatives and three dedicatory epigrams, 125/126 or 126/127 A.D. *SEG* XIX 796; XLVII 1819 (B-D); *SEG* XLVII 1819* (*CMRDM* I no. 126). G.H.R.Horsley, *Antichthon* 34 (2000) 66-69 (translation), republishes the epigram. He briefly comments on the contents of the inscription and the accompanying reliefs and compares it with a second epigram by the same man from Kibyra (*SEG* XLVII 1809).

1302. Perminous: the sanctuary of Apollo. Corpus. G.H.R.Horsley - S.Mitchell, *op.cit.* (cf. our lemma no. 1289) 103-110 nos. 93-104h, (re)publish the inscriptions. The sanctuary, which belonged to a village called Περμινοῦς (cf. no. 104a) is an open space 'enclosed by rock faces in [redacted] roughly semicircular form' (ph.); it contains numerous niches and inscriptions, both cut in or scratched on the rock (nos. 93-94, 96-104); additionally, there are inscribed stelai (nos. 95, 104b-c), some of them with a relief of a rider-god, inscribed altars (nos. 104a, 104d, 104f), a marble statuette with inscription (no. 104e), two inscribed statuette bases (nos. 104g-h). Apollo ('Απόλλων or 'Απόλλων Περμινουνδέων) was apparently equated with Σώζων (cf. nos. 104a and g).

AJA 1 (1888)	*I.Pisid.Cen.*	*MDAI(I)* 10 (1885)	*I.Pisid.Cen.*
9 no. 6-11	97-102	340/341	93
		341	94
***BCH* 107 (1983)**			
576	93, 95	***MDAI(I)* 12 (1887)**	
		250/251	94/95
***JHS* 8 (1887)**			
228 no. 5	96	**Robert, *Hellenica* III**	
228 no. 6	104	53/54	95
228 no. 7	103	54	94
228 no. 8	93	**Robert, *Hellenica* VII**	
229 no. 9	94	54-56	95

1303. Panemoteichos. Corpus. G.H.R.Horsley - S.Mitchell, *op.cit.* (cf. our lemma no. 1289) 111-113 nos. 105-108 (ph.; translations), (re)publish the only four Greek inscriptions from the city, only one of which is new (fragmentary epitaph; no. 108); the others are two dedications to emperors (nos. 106/107) and an honorary inscription for a citizen, a οὐετρανὸς ἀπὸ β(ενε)φ(ικιαρίων) (no. 105). The veteran enjoys a high social status (υἱὸς πόλεως, δεκάπρωτος, ἀγωνοθέτης, συγγενὴς ὑπατικῶν καὶ συνκλητικῶν, from an ἀρχαῖον γένος).

SEG XLIV	*I.Pisid.Cen.*	*SEG* XLVII	*I.Pisid.Cen.*
1109	106	1760	107
1110	105		

1304. Sagalassos. Agreement between two parties in a civil strife, ca. 333-200 B.C. Stele, broken at top, found in front of the northeast gate on the upper agora where it must have been re-used in the Roman period. Ed.pr. K.Vandorpe in M.Waelkens - L.Loots (edd.), *Sagalassos* V. *Report on the survey and excavation campaigns of 1996 and 1997* (Leuven 2000) 489-508 (ph.; translation).

'Εὰν δὲ δια[κρ]ατήσωσιν οἱ καταλ[αβόμε]νοι τὴ-

ν ἄκραν κἀγβαλῶσίν τινας ἐκ τῆς πόλε[ω]ς ζη-
τείτω ἥ τε πόλις κἀναγέτω καὶ οἱ θεοὶ ἀνάστατα
πάντα ποιο[ῦ]ντες ἕως ἂν ἀγάγωσιν αὐτοὺς καὶ ὅσα ἂν [ἔχω]-
σιν τῶν ἐγβληθέντων οἱ ἐγβαλόντες καὶ ὅσα ἂν ἀπ[ῆι]·
ἀναβάντων δὲ αὐτῶν τινέτωσαν ἅπαντα ἐκ τ[ῶν]
ἰδίων καὶ τοῖς θεοῖς ὑποχοι ἔστωσαν καὶ ἀποκτειν[έτω]-
σαν αὐτῶν τρεῖς τοὺς ἄρξαντας, οἱ δὲ λοιποὶ τέως δ[ώ?]-
δεκα τινέτωσαν ἄνα μνᾶς δέκα ἀργυρίου καὶ ἔστω ἱε[ρὸν]
ἅπαν ⟦- - - - - - - - - - - - - - -⟧· vacat
Περὶ κλοπῆς· ὃς ἂν κλέψηι τι οὗ πρότερον ἦσαν μναῖ τρε[ῖς]
νῦν δ' ἔστω θάνατος ἡ ζημία ἐλενχθέντι· vacat
αἱ δὲ ὁμολογίαι καὶ αἱ συνθῆκαι ἐγένοντο ἐπὶ
ἀρχόντων Μο.οιτου Μοασιος Ιδααδιος vacat
Τοναωλλιος Μαλλου Νου Εννεις Κουας Νανει[ς]
Σοας Μαγισιλβις Οαδεις Οας Αλουπαις vacat
Οις Αρμοας Ιβδαμοας Κιλασαρβης Σανεις Πονα-
σαμις Κιλασαρβης Σιλλαβος Μοακλωιας vacat
Κοτβασις

Dated by letter forms and content, ed.pr. The historical context (and the exact date) is unclear. Ed.pr. excludes a connection with the rivalry between Antigonos Monophthalmos and Alketas which led to rebellions in other Pisidian cities towards the end of the 4th cent., as well as with the period of the rebellion of Achaios in the late 3rd cent. She cautiously connects the event with the Galatian invasion in the 270/60s and suggests that it was Antiochos I who forced the hitherto independent Sagalassians to come to terms with the rebels ‖ 1. δέ suggests that the first part of the inscription is lost, ed.pr. ‖ 1-2. the *akra* (the highest part) of Sagalassos had been seized by rebels, ed. pr. ‖ 7-10. the three leaders of the rebellion have to be put [redacted] death, whereas the remaining twelve have to pay a fine of 10 *minae* each to be dedicated to the gods, ed.pr., who suggests that, since the rebels numbered only fifteen, they were perhaps the guards of the *akra* ‖ 10. the stone-cutter apparently started the next paragraph here, but erased the first two words again, ed.pr. ‖ 11-12. a new paragraph concerning theft: the penalty is changed from a fine in money to death, perhaps to prevent looting; the condition is, however, that a court has found the accused guilty (ἐλενχθέντι), ed.pr. ‖ 13. an agreement between two parties, one of which are the 24 men on record in LL. 14-19, presumably citizens of Sagalassos, ed.pr., who adds that it might have been enforced by a Hellenistic king (Antiochos I?), since the character of the inscription is purely Greek at a time when Sagalassos was not yet truly Hellenized ‖ 14. initio: the ἄρχοντες might be either the chief magistrates or all magistrates of Sagalassos, or, since only the first six names are in the genitive and the remaining in the nominative, the first six were the magistrates (or three men with their fathers' names) and the others those who negotiated with the rebels, ed.pr. ‖ 14-19. the first six names are in the genitive, the rest in the nominative; most of them are new, ed.pr., with detailed comment ‖ 14. perhaps Μο[κ]οιτου, ed.pr., who refers to Μοκωτης (L.Zgusta, *Kleinasiatische Personennamen*, Prague 1964, §945). ‖ 15-16. Νανει[ς] | Σοας or Νανεις Οας, ed.pr. ‖ 17. initio: Οις Αρμοας or Οισαρμοας, ed. pr. ‖ 17-18. Κιλασαρβης or (less likely, cf. p. 502) Κιλας Αρβης, ed.pr.

1305. Sagalassos (area of: Düğer). Boundary stone, 54/55 A.D. *IGR* III 335; *SEG* XIX 765. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 172/173, publish a photo of the stone. Cf. also *SEG* XLVII 1550 for another boundary stone with identical text from the same area (Hacılar) and another one mentioned by W. et alii 172-174.

1306. Sagalassos (area of: Düğer). Milestone, 293-305 A.D. *IGR* III 336; *RRMAM* 105 no. 275. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 170/171, publish a photo of the stone, the lower part of which is no longer visible.

1307. Sagalassos (area of: Yazıköy). Milestone, 165 A.D. *IGR* III 332. M. Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 159, publish a photo of the stone.

1308. Sagalassos (area of: Bereket). Dedication to a goddess, late Hellenistic to early Roman Imperial period. Altar with a veiled bust of a goddess and an inscription above the left part of which is damaged. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 64 (ph.). No text, we read from the ph. (L. 1 not clearly visible): [- - -]A . AKIO - - - - | (?) ἔθηκεν Θεᾷ

1309. Sagalassos (area of: Çatal Oluk). Votive inscription, undated. Altar, broken and damaged on all sides; found at Çatal Oluk and now in a house in Kayış. On the front between the akroteria a patera; below, the relief of a rider-god (not Kakasbos). The inscription is above and below the text. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 39 (ph.). No text; we read from the photo.

Εὔστοχος
Τ. Φ. Σεουηριανοῦ Νέων[ος ?]
ὑπὲρ τῆς τῶ[ν]
δεσποτῶν {σω}-
τηρία[ς κατ' ε]ὐχ[ήν]

1. Eustochos: son of Severianus Neon, edd.pr. [rather his slave, Pleket].

1310. Sagalassos (area of: Yayla Mevkii). Dedication to Apollo?, undated. Block with a relief of two zebus standing opposite each other on either side of a big patera, their heads seemingly resting on an altar. LL. 1/2 on the upper moulding, L. 3 on the bases of the zebus and under the patera. The inscription is too heavily damaged to be read completely from the ph.; it contains a form of the personal name Καλλικλῆς and ends in θεῷ εὐχήν. Edd.pr. M. Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 73 (ph.).

1311. Sagalassos (area of: Suludere). Dedication to Demeter, undated. Votive altar with a female bust on the front face (Demeter?), a wreath on the left and three ears of corn on the right side, said to come from a nearby ancient site. Of the inscription, above and below the bust, only L. 3 (?) is legible from the photo: Καλλικλέους, apparently the name of the dedicant's father. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 135 and 139 fig. 179 (ph.).

1312. Sagalassos. Dedication to L.Gellius Maximus, ca. 218-220 A.D. H.Devijver, *AncSoc* 27 (1996) 141 no. 7; cf. *SEG* XLVI 1680. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 368, publish a photo of the stone. Since the inscription has not appeared in *SEG* so far and since the intended publication in *op.cit.* did not materialize, we give here D.'s text with a correction from the photo (L. 10).

['Η βουλὴ καὶ ὁ δῆμος (?)]
[Λ(ούκιον) Γέλλιον Μάξι]-
μον τὸν κράτιστον
ἀρχιίατρον καὶ ἀπὸ
Μουσείου δουκηνά-
ριον τοῦ Κυρίου ἡ-
μῶν μεγίστου καὶ ἀ-
νεικήτου καὶ θειοτά-
του Αὐτοκράτορος
Μ. Αὐρ. 'Αντωνείνου Σε-
βαστοῦ,
τὸν εὐεργέτην τῆς
πατρίδος

10. 'Αντονείνου, D. [but the photo shows ΑΝΤΩ, Corsten] || L.Gellius Maximus, a native of Sagalassos, private doctor of Caracalla and later procurator of the Mouseion at Alexandreia, was honored by his home town presumably upon his return after the emperor's death, D.

1313. Sagalassos (area of: Yayla Mevkii). Fragmentary votive inscription, undated. *SEG* XIX 754. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 73, publish a photo of the stone.

1314. Sagalassos. Inscription on a sundial, 1st cent. A.D. Sundial in the shape of a limestone ring, standing, bent downwards, on a lion's paw; found near the southwest corner of a building in front of the northwest Heroon. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 567 (ph.). The inscription runs around the rim. No text; we read from the photo: Τιβ(έριος) Κλαύδιος [Π]ολυπείθης ἐκ τῶν ἰδίων ἀνέθηκεν

1315. Sagalassos. Mosaic inscription, 350-400 (361-363?) A.D. *SEG* XLII 1222. Now also in M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 430/431 (ph.). [For ψηφοθετεῖν see now *SEG* XLVI 2249, with further references, Tybout].

1316. Sagalassos. Tile stamps, late 2nd-6th cent. A.D. Fifty roof tiles of different types found at different places in the city during the excavations until 1998; in an appendix, 18 new finds of the 1999 campaign and one each from 1993 and 1996. There are altogether eleven different stamp groups three of which can be further subdivided. Edd.pr. L.Loots et alii in *op. cit.* (cf. our lemma no. 1304) 685-696 (ph.; dr.). The tiles were apparently produced locally and the stamps indicate factory owners or workmen, or they refer to the city or to the building they were intended for: ΕΛΑΙΟΥ (= ἐλαιού(ργιον?): 1-29, 51-65; ten sub-groups); ΕΥΡΙΚ (30-34, 66/67; three sub-groups); ΚΑΛΕΞΠΡ (= Κ(λαύδιος) Ἀλέξ(ανδρος) πρ(εσβύτερος): 35-38; three sub-groups); [- -]ΚΟΜΕΚΑ[- -] (39-41); Ρ.ΠΝ (42-43); ΕΥΤΥΧΕΙ (44-46); ΠΟΛ (= πόλ(εως?): 47); Μακεδονικοῦ (48); ΔΗΜΕ (= Δημέ(α)?): 49); ΑΡΚΙ (50, 68/69); ΑΡΚΟΜΕΙ-ΑΤΜΑ (70 [or ΑΡΚΟΛΕ in L.1?, Corsten]).

1317. Sagalassos. Graffito, undated. Graffito on the lowest step of the Doric temple. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 232 (ph.): Κλαύ(διος) Πίου [or Κλαυ(δίου) Πίου?, Pleket].

1318. Sagalassos. Graffito, early Byzantine period. Block of a parapet, broken at right. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 347/348 (ph.). No text; we read from the photo: † Νικᾷ ἡ Τύχη τῆς (?)Π[- - - - -].

1319. Sagalassos (area of: Aksu). Epitaph for Maramoas and his family, ca. 3rd cent. A.D. Two limestone pedestals with column base, found at a crossroads near Aksu and near the mosque of the village itself respectively. Either alone or with a third block, they may have formed part of a monumental tomb, consisting of two columns with an architrave on top of which statues were erected. The inscription runs along the upper part of the two pedestals, LL. 1-3 on the left, LL. 4/5 on the right one. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 46/47 (ph.), who compare the type of monument with votive monuments in Delphi set up by Aitolian families in the 3rd cent. B.C. No text; we read from the photo.

Αὐρ. Μαρωνιανὸς Μενέας ἀνέστησε
τὸν ἑαυτοῦ πατέρα Μαραμόαν καὶ τὴν
μητέρα Γῆν καὶ ἑαυτὸν καὶ τὸν ἀδελφὸν
Γάλατον καὶ ἀδελφὴν Μάμμαν
μνῆς (?) χάριν

1320. Sagalassos (area of: Aşağımüslimler). Epitaph of Doulion and his wife Zotike, undated. *SEG* XIX 766. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 160, publish a photo of the rock-cut sarcophagus, the left part of which is now hidden behind mortar.

1321. Sagalassos (area of: Bayındır). Epitaph of Kallikles and his sons, undated. Funerary column with inscription in a tabula ansata. Edd.pr M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 74, 83 (ph.). The inscription cannot be read from the photo; according to edd.pr., it mentions Μάνης, Νέων and Ἄτταλος as the sons of Καλλικλῆς.

1322. Sagalassos (area of: Fırın Yıkığı). Epitaph of Solon and his family, ca. 2nd cent. A.D. Drum of a fluted column with an inscription in a tabula ansata, found at Fırın Yıkığı, now flanking a fountain in Kayış. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 39 (ph.). No text; we read from the photo.

Σόλων Ἀρτ[ί?]-
μου καὶ Μηṿ[ι?]-
ὰς ἡ γυνὴ ζῶṿ-
τες ἑαυτοῖς
καὶ τοῖς τ[έκ]-
νοις

1323. Sagalassos (area of: Gavur Ören). Epitaph of Trokondas and others, undated. *SEG* XIX 810. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 114, publish a photo of the text.

1324. Sagalassos (area of: Karacaören). Epitaph of Ainas, undated. *SEG* XIX 805. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 89, publish a photo of the text which confirms the readings of G.Bean (cf. *SEG*).

1325. Vacat.

1326. Sagalassos (area of: Karacaören). Epitaph, undated. Part of a stele with the relief of a male figure standing in a gabled recess. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 114 (ph.). The inscription is too much worn to be read from the photo.

1327. Sagalassos (area of: Kayış). Fragment of an epitaph, 3rd cent. A.D. Fragment of the lower part of a fluted column drum with an inscription in a tabula ansata, found in the mosque of the villaga of Kayış. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 39 (ph.). No text; we read from the photo: [- -]̣ | ἀνέστησεν | ἑαυτῷ | traces of letters | [- -].

1328. Sagalassos (area of: Kireçocağı). Epitaph of Menneas and Nais, Roman Imperial period. Upper part of an unfluted column with Doric capital, probably belon-

ging to a tomb monument of the type described in our lemma no. 1319. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 53 (ph.). No text; we read from the photo.

Μεννέας δὶς
Μεννέου καὶ
Ναῒς Θόαντος
4 ἡ γυνὴ αὐτοῦ

ἀνέστη[- - - -]
ζῶ[ντες ? - - -]
- - - - - ? - - - - -

1329. Sagalassos (area of: Kireçocağı). Epitaph of Ge and her son Hermes, Roman Imperial period. *SEG* XIX 811. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 53, publish a photo of the text which confirms the readings of G.Bean (cf. *SEG*).

1330. Sagalassos (area of: Yayla Mevkii). Epitaph of Rhodon and his family, Hellenistic period? *SEG* XIX 756. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 73/74, publish a photo of the stone which is now in the tea garden at Büğdüz; LL. 1/2 are now lost.

1331. Vacat.

1332. Sagalassos (area of: Yazıköy). Epitaph for the wife of Termilas, undated. Ramsay, *CB* 336 no. 169. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 159, publish a photo of the stone.

1333. Sagalassos (area of: Yassıgüme). Fragmentary inscription, undated. Re-used slab with remains of an inscription. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 136 (ph.). No text; we read from the photo.

[- - - | - - ἐπ]οίησαν ἐκ τ[ῶν ἰδίων (?) - - | - -] - - ΤΟΠΑΝ[- - (?)

1333 bis. Sagalassos (area of: Karacaören). Inscription mentioning a deacon, early Byzantine period. Stone slab, broken at left. Edd.pr. M.Waelkens et alii in *op.cit.* (cf. our lemma no. 1304) 90 and 97 fig. 112 (ph.). No text; we read from the photo.

[- - - - -]ΕΥΤΙ.ΤΙΙ[- -| - -] διάκων [- - - (?) - - -]

1334. Sia. Corpus. G.H.R.Horsley - S.Mitchell, *op.cit.* (cf. our lemma no. 1289) 144-152 nos. 138-147 (ph.; dr.; translations), (re)publish the ten Greek inscriptions from the site: inscriptions on bases of statues of emperors in a Sebasteion (nos. 138-144); dedication to a citizen (no. 145); epitaphs (nos. 146/147). New: nos. 140 (erased except for ὁ δῆμος ὁ Σιηνῶν), 142 (Geta), 145 (honorary inscription for Αὐρ. Ἀναβαριανὸς Τροκονδας), and 147 (ostotheke).
Onomastics: Ἀναβαριανός (145)
Vocabulary: γλυφή (146), διάταξις (146), περίβολος (146)

IGR III	*I.Pisid.Cen.*
418	141
419	139
420	144
421	143
***SEG* XIX**	
858	146

***BCH* 16 (1892)**	***I.Pisid.Cen.***
435 no. 66	141
435 no. 67	139
435 no. 68	143
436 no. 69	144

1335. Termessos. Honorific inscriptions and self-representation of the elite. O.van Nijf, *'Inscriptions and civic memory in the Roman East'* in A.E.Cooley (ed.), *The afterlife of inscriptions. Reusing, rediscovering, reinventing & revitalizing ancient inscriptions* (London 2000) 21-36, presents an English translation and a photograph of *TAM* III 1 4 and 62 (honorary inscriptions for Atalanta by the demos and the τεχνῖται of the polis, respectively) in a wider discussion of public inscriptions and monuments as a form of collective self-representation of both the elite and urban professional associations. The latter presented themselves as an integral and respected part of urban society (see also *TAM* III 1 114 and 872; *IGR* IV 791 (translation) and 1632). Special study of the location of honorific inscriptions and statues in the public area of Termessos (map on 25): several stoas, the temple of Zeus Solymeus, two gymnasia and a colonnaded avenue. Honorary texts were erected for local politicians, priests and athletic victors (for the latter see *SEG* XLIX 2405 and O.M.van Nijf, *'Local heroes: athletics, festivals and elite self-fashioning in the Roman East'* in S.Goldhill (ed.), *Being Greek under Rome. Cultural Identity, the Second Sophistic and the Development of Empire* (Cambridge 2001) 306-334: a somewhat expanded version of the article summarized in XLIX 2405).

PAMPHYLIA

1336. Attaleia. Honorary inscription for M. Aelius Bruttius Lucianus, late 2nd/early 3rd cent. A.D. *IGR* III 776; *SEG* XVII 572; cf. B.E.Thomasson, *Laterculi Praesidum* I (1984) 284 no. 49; B.Rémy, *Les fastes sénatoriaux des provinces romaines d'Anatolie au Haut-Empire* (1988) 192; id., *Les carrières sénatoriales dans les provinces d'Anatolie au Haut-Empire* (1989) 326 no. 279. O.Salomies, *Arctos* 34 (2000) 123-127, argues that LL. 4-5

(ἀνθύπ[ατον | ἐπαρχεί]ας Λυκ[ίας], edd.pr.) should be restored as ἀνθύπ[ατον | Παμφυλί]ας Λυκ[ίας], since, although the province can be named simply Λυκία (S. refers e.g. to *IG* II[2] 13012), this would be impossible in Attaleia/Pamphylia. Cf. our lemma no. 1761.

1337. Lyrbe (Bucak-Şıhlar; area of: Düden waterfall). Inscription on a Heroon, undated by ed.pr. [2nd cent. B.C. according to the letter forms, Corsten]. N.Çevik, *Lykia* 3 (1996/1997) [2000] 79-101, reports on a survey of the ruins of the village and its environs. On p. 92, he mentions a heroon near the waterfall, the lintel of which bears an inscription; no text. The inscription is photographed (fig. 28) in too difficult an angle to be read completely; the fourth and penultimate line ends in μου ἐν τῷ ἡρῴῳ.

1338. Perge. Dedication, Roman imperial period. *I.Perge* 37. W.Eck, *Chiron* 30 (2000) 656/657, rejects the restoration in L. 2 of the ed.pr. (Σεβαστῷ Νέ[ρωνι) and suggests something like Σεβαστῶν Ε[- - or Σεβαστῷ νέ[ῳ, followed by the name of a god.

1339. Perge. Honorary inscription for Cl.Cornelianus Latro Apellianus, 150-200 A.D. S.Şahin, *Olba* 3 (2000) 205/206, refers to an unpublished inscription which he quotes in part:

ἡ πατρὶς - - ἐκ τῶν ἰδίων - - ἁγνότατον κα[ὶ εὐσε]βέστατον Κλ. Κορν[η]λ. Λάτρωνα Ἀπελλιανό[ν], τὸν κ[ρ]άτιστον ταμίαν καὶ ἀντιστράτηγον, προνοησάμενον μετὰ τῶν ἄλλων καὶ τῆς εὐ[θ]ενείας τῆς λαμπρᾶς καὶ ἐνδόξου καὶ νεωκόρου Περγαίων πό[λε]ως

Cl.Cornel(ianus) Latro Apellianus was a *quaestor pro praetore* of the province of Pamphylia and Lycia whose seat was in Perge and who was responsible for the local branch of the imperial fiscus, ed.pr. [cf. also our lemma no. 1342].

1340. Perge. Honorary inscription for Dracilla, late 3rd/early 4th cent. A.D. *I.Perge* 157. W.Eck, *art.cit.* (cf. our lemma no. 1338) 645 n. 17, dates the inscription to the late 3rd or early 4th cent. A.D. contra ed.pr. (mid-2nd cent. A.D.).

1341. Perge. Dedication of a building by M.Plancius Rutilius Varus, ca. 60 A.D. *SEG* XLVI 1699; *I.Perge* 49. S.Şahin, *art.cit.* (cf. our lemma no. 1339) 200-205 no. 1, republishes the inscription (translation) and repeats the commentary in more detail.

1342-1343. Perge. Acclamations to the donor Cornelianus in the theatre, 275 A.D. or slightly later. S.Şahin, *art.cit.* (cf. our lemma no. 1339) 205/206 nos. 2-3, publishes two inscriptions on slabs of the balustrade of the theatre which must originally have stood next to each other (translations).

1342: 205/206 no. 2. **Acclamation to Cornelianus as donor of an 'Olympian work'.**

εὐτύχη | Κορνηλιανέ· | Ὀλύμπιον ἔργον | κτίζις τῇ μητροl|πόλι· προκάθη|σε

Κορνηλιανός is presumably identical with Claudius Cornelianus Latro Apellianus (cf. our lemma no. 1339); the inscription is to be dated to the time of the emperor Tacitus (who granted the title μητρόπολις to the city in 275 A.C.) or later, ed.pr.

1343: 206 no. 3. **Acclamation to Cornelianus.** The slab was reworked from a basis with the inscription *I.Perge* 193 which is preserved on its back.

[εὐτύ]χη | Κορνηλιανέ· | ὅλον τὸ κτίσμα | σε περιμένι

1344. Perge. Acclamation to the city, mentioning a donor Diodotos, 275 A.D. Heavily damaged inscription in red paint on the upper profil of the Dionysos frieze in the theatre. Ed.pr. S.Şahin, *art.cit.* (cf. our lemma no. 1339) 207: [αὖξε Πέργη], ἧ Διόδοτος φ[ιλοδοξεῖ]

1345. Perge. Epigram for the donor Antoninus, 275 A.D. On the southern wall of the entrance on the northern side of the skene of the theatre; the letters are painted in red, not engraved. Ed.pr. S.Şahin, *art.cit.* (cf. our lemma no. 1339) 206 no. 3 (translation).

ἀθλοθέτην ζάκαρον | κτίστην ἅμα καὶ φιλόδοξον
[Ἀν]τωνεῖνον ἄθρει, πάντα γὰρ αὐτὸς ἔφυ

A statue of the donor must have stood underneath the inscription, ed.pr. || 3. πάντα might refer to the decoration or the iconographic program of the entrance, ed.pr.

1346-1347. Perge. Dedications of herms, 275 A.D. Two blocks in the shape of herms in the balustrade of the theatre. Ed.pr. S.Şahin, *art.cit.* (cf. our lemma no. 1339) 207 nos. 5-6.

1346: 207 no. 5. **The 'ktistai' dedicate a herm:** κἀμὲ | οἱ κτίσται

The κτίσται are certainly those men who made donations during the remodelling of the theatre, such as Cornelianus, Antoninus or Diodotos, ed.pr.

1347: 207 no. 6. **Demetria dedicates a herm:** κἀμὲ | Δημητρία

LYCIA

1348. Lycia. Lycian League. R.Behrwald, *Der Lykische Bund. Untersuchungen zu Geschichte und Verfassung* (Bonn 2000), studies the political and institutional history of the Lycian League in the Hellenistic and Roman periods, using numerous inscriptions (see his index on 265-269). After an introductory study of the Classical period he shows that the Lycians developed political institutions according to Greek models only late. Mainly on the basis of coinage and the Orthagoras inscription (*SEG* XVIII 570), B. infers that the Federation was founded in the 180s B.C.; for its constitution and institutions, the Lycians followed the example of the Achaian League. However, the two main sources, Strabo (for the Hellenistic period) and the inscriptions (of Roman Imperial date), are, in many instances, not in accord; there seem to have been many changes in the 1st cent. B.C. which are reflected in the epigraphical record. Thus, B. suggests that the council evolved from a body of officials, the assembly was introduced in the imperial period, and the federal military offices were abolished. He thinks that the offices of provincial high priest and Lykiarch were not the same, and he explains the fact that both offices are often attested for the same men by the hypothesis that one could become Lykiarch in the year following a term as high priest [but cf. our lemma no. 1355]. B. argues that the formula πολιτευόμενος καὶ ἐν ταῖς κατὰ Λυκίαν πόλεσιν πάσαις referred to so-called τιμαὶ κατὰ πόλιν with which all Lycian cities bestowed citizenship on the honorand [cf. our lemma no. 1355].

1349. Asartaş (near Olympos). Funerary epigram for Apollonios, first half of the 4th cent. B.C. *SEG* XLIV 1161; XLVIII 1561. M. Wörrle, *Lykia* 3 (1996/1997) [2000] 24-38 (ph.; translation), republishes the inscription with expanded and sometimes slightly changed comments (e.g. date: now first half of the 4th cent. B.C. instead of ca. 400 or first third of the 4th cent. B.C.).

1349 bis. Deliktaş (Kastabara?). Milestone, 198-209 A.D. *TAM* II 2, 718 (*RRMAM* 2.1 no. 846). N.E.Akyürek Şahin - S.Şahin, *Klio* 82 (2000) 478 note 11, restore LL. 10-15 as follows:

10 ⟦καὶ Ποπλίῳ Σεπτι⟧-
⟦μίῳ Γέτᾳ Καίσαρι⟧
12 ⟦υἱῷ καὶ ἀδελφῷ⟧
[τῶν μεγ]άλων βασιλέ-
14 vacat ων vacat
ΙΗ

For the restoration cf. our lemma no. 1356 bis. || 10-12. ⟦καὶ Ποπλίῳ Σεπτι|μίῳ Γέτᾳ ἐπιφανε|στάτῳ Καίσαρι⟧, *TAM* || 13-15. ΑΛΟΙΝΒΑ⁻ΙΛΕ|ΟΝ|ΙΗ, *TAM* facsimile; δ(υ)οῖν βασιλε]ῦσιν· | μείλι]ον | ιη´?, Kalinka, or [ἀπὸ Ποδ]αλ(ίας?) βασιλε[ικὴν ὁδ]ὸν | (μείλια) ιη´?, J.Keil, in *TAM* app.crit. || 15. ΙΗ = 15 (Roman miles) = ca. 26 km, which is the distance between Tlos and Kastabara in the Stadiasmus Provinciae Lyciae (*SEG* XLIV 1205); hence, Deliktaş is most probably to be identified with Kastabara, and the distance was reckoned from Tlos, edd.pr. who infer further that this milestone and the one in our lemma no. 1356 bis were erected simultaneously and made by the same man.

1350. Gagai. Dedication to Claudius, ca. 43 A.D. Moulded and round white marble altar. Ed.pr. D.French, *Adalya* 4 (1999/2000) 174-175 no. 2 (ph.; translation); cf. M.Wörrle, *Chiron* 32 (2002) 562-564 (LL. 1-4). In an appendix, F. quotes in part the following inscriptions from Lycia and Pisidia, in which the emperor is called θεός: *SEG* XXXVII 1221; *IGR* III 328; 577; *TAM* II 2.556; 760.

Τιβέριον Κλαύδιον Καίσαρα Σεβαστὸν τὸν ἐπιφανέστατον
[σ]ωτῆρα θεὸν οἱ ΙΟ[..]ΟΙ βουλευταὶ κατὰ τὴν θείαν αὐτοῦ π[ρό]-
[νοιαν διὰ ?] τοῦ πρεσβευτοῦ αὐτοῦ καὶ ἀντιστρατήγου Κοΐντου
4 [Οὐη]ρανίου ἐ[πι]λελεγμένοι· Ἅρπαλος Συνμάχου, Βόηθος Ἑρμαίου,
[....]ο[ς ...]αδάτου, Πολέμων Νέωνος, Ἰάσων Νεάρχου,
[.. 7-8 ..]οδώρου, Λύσανδρο[ς] Ὀρπλάτου, Περίλαος Ὀνασιδώρου,
[... 10-11 ...]του, Νέαρχος Πλειστάρχου, Ἀθήναιος Ἰάσον[ος, - -]
8 [.... 13-14 ....]ΟΥ[.....]Ν[..]ωνος, Κενδεας Βίτου, ΑΥΤΟΥ.ΤΟΥΔΥΛ
[..... 15-17 .....]ΤΟΚΛ.[......]λου, Τειμώδικος Σεραπίων[ος],
[- - - - - - - - -]ατου, Ἀπολλώνιος Ιορι[- -, - -]ιος Ὀρπλάτου,
[- - - - - - - - -]σων Γνώτωνος, Αρ[....]λις Εὐκλέους,
12 [- - - - - - - - - - - - - -]ιστάρχου, Β[....] Νεάρχου,
[- - - - - - - - - - - - - - - - - -]τίμου, Φιλ[........]ρίου

2. ΙΟ[..]ΟΙ βουλευταί, perhaps οἱ ἄρ[ιστ]οι, ed.pr.; κο[ι]νοβουλευταί, W.; ΘΕΡΑΝ (instead of ΘΕΙΑΝ) on the stone, ed.pr. || 2-3. the restoration was already suggested to F. by S.Şahin, who refers to διὰ τὴν θείαν αὐτοῦ πρόνοιαν in L. 19/20 of the Stadiasmus Provinciae Lyciae (*SEG* XLIV 1205), and is now supported by W. || 4. ἐ[πι]λελεγμένοι, W.; perhaps ἐ[πι]λελ[εγ]μένου, S.Şahin apud ed.pr. || 5. or]αλάτου, ed.pr., who thinks of a possible Persian name. || 12. perhaps - - Πλε]ιστάρχου, Β[ίτος] Νεάρχου, ed.pr. [the squeeze seems, however, to have [- -]...ΙΑΡΧΟΣ, Corsten].

1351. Gagai. Epitaph of Trokondas, 1st/2nd cent. A.D. Round limestone altar with mouldings; on its shaft vine-leaves and grapes; in a niche on the front a seated man clad in a short tunic and a standing female in a long dress. Ed.pr. D.French, *art.cit.* (cf. our lemma no. 1350) 173/174 no. 1 (ph.; translation).

Ἀρσασις ἡ καὶ Παῦα Μυρίς
καὶ Γαγᾶτις Τροκονδᾳ τῷ ἀν-
δρί, Μηνόδοτος δὲ καὶ Τροκον-
4 δας καὶ Τοαλις καὶ Δημοσθένης καὶ

Πτωμαις καὶ Τονιαιλις τῷ πατρὶ μνή-
μης ἕνεκα ἥροει

1-2. Arsasis might originally have been a citizen of Myra and acquired the citizenship of Gagai by marriage, ed.pr. || 5. Τονιαλις, ed.pr. per errorem. || 6. on the lower moulding; ἥροει for ἥρωι, ed.pr.

1352. Karacaburnu (south of Termessos/Fethiye), early Byzantine period. In a Byzantine settlement, V.Ruggieri, *AST* 17, 2 (2000) 385, found two funerary chapels of rectangular ground-plan with vaulted roof and a limestone slab in the entrance. On the slab of one of the tombs is a cross with an inscription underneath: ΑΝΑΣΤΑΣΗ (ἀνάστασ(ις)?).

1352 bis. Oinoanda. Verse oracle of Apollo, 1st cent. B.C. Pinkish-white limestone block, broken left, right and top; the inscription is complete on the left side, top and bottom; found in the ruins of a late Roman building. Ed.pr. N.P.Milner, *AS* 50 (2000) 145-148 (ph.; dr.; translation).

Αὐδᾷ Τ[- - - - - - - - - - - - - - - - - - - -]
Ἰητὴρ νο̣[ύσων? - - - - - - - - - - - - -]
ναὶ μὰν χωρ̣[ήσει? - - - - - - - - - - - -]
ἤνθησεν πολλο̣[ῖσι? - - - - - - - - - - -]
οἷσιν ἴσον τούτοισι [- - - - - - - - - - -]
βοιθοῦ κυδίστου κού[ρου - - - - - - -]
μοῦνος ἐν θνάτοισι Σ[- - - - - - - - - -]
καὶ γνώ(ι)μα καθαρᾷ ΣΕ[- - - - - - - -]

Dated on the basis of letter forms, ed.pr. || 1. e.g. Αὐδᾷ τ[άδε ? ὁ θεὸς τοῖς κτλ.: 'The god pronounces to the ?Oinoandans/worshippers/consulters as follows', introducing a divine pronouncement, certainly of Apollo, the father of Asklepios, ed.pr. || 2. perhaps Asklepios, ed.pr., who refers to several literary parallels and to *IGR* IV 360 (Pergamon) || 3. e.g. ναὶ μὰν χωρ̣[ήσει? - - ?εὐτυχέως κτλ., '[the evil] will turn out well [for those who honor the god]', ed.pr. || 4. e.g. ἤνθησεν πολλο̣[ῖσι? - - - - ?ὁ λοιμός κτλ., '[the plague] reached a peak for many ... (people)], ed.pr. || 5. perhaps 'for whom like these (men) etc.', referring to victims of the plague, ed.pr. || 6. 'the most honored son' should be Asklepios as 'helper' (βοιθός = βοηθός) against the plague, ed.pr., who interprets the genitive as depending on a verb of hearing like 'listen to' or 'obey'; upon prayer, Asklepios will send the sick a curative dream || 7. e.g. 'Only [such-and-such] among mortals ... [may offer acceptable sacrifice]', ed.pr. || 8. ed.pr.; καὶ γνώμα καθαρὰ ΣΙ̣[- - , Merkelbach apud ed.pr.; καθαρά refers to ritual purity required when performing a sacrifice, ed.pr.; he further suggests that Apollo advised the people of Oinoanda to worship Asklepios and tentatively proposes to see a connection with the foundation of an Asklepios shrine by a doctor Kapaneus in the early Roman Imperial period (M.Holleaux, *BCH* 10, 1886, 216 no. 1).

1353. Oinoanda. Inscription of Diogenes, 2nd cent. A.D. *SEG* XLIX 1928*. For the spelling νῆσσος in the Diogenes inscription see our lemma no. 1720.

M.F.Smith, *CQ* 50 (2000) 238-246, suggests placing Fr. 3 before Fr. 2. He now thinks that a restoration of Fr. 3 I.1-3 is impossible to make, and he suggests the following text for Fr. 2 III. 1-14:

τ[ῶν φιλανθρώπως βοη]-
θεῖ̣ν̣, π̣[ράττοντες διὰ]
τῆ̣ς γρα[φῆς· τί οὖν ἔσ]-
τιν; v τὸν [μὲν κενὸν φό]-
βον ἐκ θ̣[ανάτου, τὸν δ᾽ ἐκ]
τῶν̣ θ̣ε̣[ῶν φημι πολλοὺς]
ἡ̣μῶν κα[τέχειν, τὸ δὲ ποιη]-
τικὸν τῆ[ς τῷ ὄντι τει]-
μίας χαρᾶ[ς οὐκ εἶναι θέα]-
τρα v καὶ β̣[ρώματα καὶ]
βαλανεῖα̣ [καὶ μύρα]
καὶ ἀλείμ̣[ματα, ἃ δὴ κα]-
ταλελοίπ̣[αμεν τοῖς]
πλήθεσιν, ἀ̣[λλὰ τὴν φί]-
[λοσοφίαν

14-15. or [φύ]σιολογίαν], S.

In Fr. 3 II.10, he now prefers [δή] as suggested by A.Grilli, *Diogenis Oenoandensis fragmenta* (Milano 1960) 9, to [καί].

M.F.Smith, *ZPE* 133 (2000) 51-55 (ph.; dr.; translation), suggests a new restoration of Fr. 68 (*SEG* XXIX 1453) and assigns it to the beginning of the *Letter to Dionysius* (after Fr. 69):

[ταῦτα]
[οὖν περι]λ̣αμβάνον-
[τες αἰεί], Δ̣ιονύσιε καὶ
[Κᾶρε, περ]ιόδῳ ποιοῦ
[δή τινος] ἀ̣δήλου μένω-
[μεν ἐν τῶ]ν̣ φαινομ̣έ̣ν̣ω̣[ν]
[παρ᾽ ἡ̣μεῖ̣ν] ἢ τὸ μὴ̣ [ἀ̣ν̣τι]-
[μαρτυρεῖσ]θ̣[αι ἢ τὸ ἀν]-
[τιμαρτυρεῖσθαι]

M.F.Smith, *AS* 50 (2000) 133-137 (ph.; dr.; translation), suggests a new restoration of Fr. 100 (M.F.Smith [cf. *SEG* XLVI 1710] 164/165) and assigns it on the grounds of letter shape and size and arrangement of the text on the stone to the *Maxims*. Contrary to what he thought in his previous ed. (M.F.Smith [cf. *SEG* XLIII 981] 537), he places fragment 100 before fragments 98/99.

οὔ[τ᾽ ἐστι τὰ στοιχεῖ]-
α τῶν π̣[άντων θεὸς καὶ]
ὕλη v - κα̣[κῶς γὰρ ἀρχὰς]
οἱ Στωϊκ̣[οὶ ταῦθ᾽ ἡγοῦν]-
ται - v ο̣[ὔτε πῦρ οὔτ᾽ ἀὴρ]
οὔ[θ᾽ ὕδωρ οὔτε γῆ, ὡς]
[δ̣οκοῦσιν ἄλλοι, ἀλ]-
[λ᾽ ἄτομοι φύσεις, αἳ δή]
[εἰσιν ἁπλῶς ἄφθαρτοι]
[καὶ ἀμετάβλητοι]

1. initio: Or οὐ[κ ἔστι], S. || 2. of the Π of π̣[άντων], the lower half of a vertical stroke might be preserved; in case, however, that this was only damage, S. suggests [ὄντων] instead. || 5-10. only e.g., S. || 7. for δοκοῦσιν,

S. suggests as alternative restorations ὑπολαμβάνουσι(ν) or νομίζουσι(ν).

1354. Oinoanda. Epigram for Iulius Lucius Pilius Euarestus, 238-244 A.D. *SEG* XLIV 1182 (B); Merkelbach-Stauber, *SGO* IV 17/06/02. G.H.R.Horsley, *Antichthon* 34 (2000) 59-61, republishes the inscription with translation and a brief commentary on the man's role in the city as a teacher and a poet.

1354 bis. Oinoanda. Funerary epigram of a priest of Apollo, 2nd/3rd cent. A.D. Lintel with mouldings from a doorway of a heroon, damaged above and left. The inscription which consisted originally of presumably ten lines covers the left two thirds of the stone. Ed.pr. N.P.Milner, *AS* 50 (2000) 139-145 (ph.; dr.; translation).

[- - - - - - - - - - - - - - - - - -]N[- - - - - - - - - -]
[- - - - - - - - - - - - - - - ἐνθάδ]ε κε[ῖτ]α[ι? - - -]
[- - - - - - - - - -] δ' ἐν σηκῷ [. .]Σ[- - - - - - - - -]
[ὡδὶ πρὸ]ς πηγαῖς Νυμφῶν ἅμα καὶ Διονοίσου·
[ἣν τοῖ]ς εὐξαμένοις λιπαρῶς καὶ ἀναλγέϊ οἴνῳ,
[θύμ]ασιν ἡδίστοις, πᾶσιν φίλος, αἰσθλ' ἀγορεύσας·
[ἔζη] τηλεθάων βί[ο]ν, ἐν καὶ ζώματι καλῷ,
[Φ]οίβου Ἀπόλλωνος κλοιτὸς ἱερεύς, ἔξοχος ἄλλων,
[οὔ]τε τινὰ ῥέξας ἀλιτήριον οὔτε τι εἰπών,
[σή]ματα δ' ἐξειπὼν σπλάγχνων ἄπο οἷά τε Πυθοῖ

Dated on the basis of letter forms, spelling and the use of ἄπο, ed.pr. || 3. for σηκός in the sense of 'heroon' cf. *TAM* II 207, 212; S.Mitchell, *AS* 27 (1977) 90, ed.pr., who infers from the use of a heroon that the deceased priest must have been a leading citizen of Oinoanda || 4. a sanctuary of the Nymphs is known at Oinoanda, ed.pr. || 5. for the unusual ἀναλγής, 'painless' cf. Plutarch, *Moralia* 2.528D; *Vita Sol.* 27; Babrius, *Fab.* 122.8; Hippokrates *Art.* 69, ed.pr., who adds that λιπαρῶς καὶ ἀναλγέϊ οἴνῳ might refer to burnt sacrifices and wine || 6. in fine: cf. ἐσθλ' ἀγορεύοντες in Hom., *Od.* 17.66 where, however, it is used for men masking evil with good words, ed.pr. || 7. ἐν ... ζώματι καλῷ: 'in his fine girdle' (allusion to the sacred vestment), ed.pr. || 10 initio. σήματα are 'signs, tokens, oracles', ed.pr. || 10. σπλάγχνων ἄπο refers to oracle procedures 'without (inspecting) entrails' like at Delphi, ed.pr.

1354 ter. Olympos (area of: Chimaera-Yanartaş). Building inscription concerning a bath, 209-211 A.D. *SEG* XLVI 1711. N.E.Akyürek Şahin - S.Şahin, *art.cit.* (cf. our lemma no. 1356 bis) 476 note 7, restore in L. 5 ⟦υἱοῦ καὶ ἀδελφοῦ⟧ instead of ⟦Βρεταννικοῦ (?) μεγίστου⟧ (ed.pr.).

1355. Rhodiapolis. The Opramoas inscription, ca. 123-152 A.D. *TAM* II 905 (*IGR* III 739). C.Kokkinia, *Die Opramoas-Inschrift von Rhodiapolis. Euergetismus und soziale Elite in Lykien* (Bonn 2000), republishes the inscription (ph.; translation; bibliography; indices) and, by assigning 115 out of 228 unlocated fragments to their possibly original place, presents a modified text (17-75). After a running commentary (107-189) there follow chapters concerning the historical interpretation, chronology, offices, and the family of Ὀπραμόας. K. establishes a chronological list of Lycian high priests at the time (cf. *SEG* XLIV 1214) and subscribes to the view that the titles λυκιάρχης and ἀρχιερεύς designate two different aspects of the same office, but 'Lykiarch' was also used as a life-long honorary title [but cf. our lemma no. 1348]. After their term of office, the high priests might have become members of the federal βουλή. The ἀρχιφύλαξ of the imperial period replaced the Hellenistic στρατηγός; both titles were, however, sometimes used synonymously. K. holds that the archiphylax, whose duties were now mainly fiscal (tax-collection for Rome), was in office in two consecutive years, first as junior, then as senior officer. K. explains the formula πολιτευόμενος καὶ ἐν ταῖς κατὰ Λυκίαν πόλεσιν πάσαις as an indication of citizenship (and perhaps office-holding) in all Lycian cities [cf. our lemma no. 1348]. Opramoas' family seems to have become a member of the elite only shortly before his lifetime, and he himself, despite his prominent role, never received Roman citizenship. K. adduces several other inscriptions, foremost those concerning Iason of Kyaneai (*IGR* III 704-706).

See also E.N.Akdoğu Arca, *Likya Incelemeleri* 1 (2002) 79-90, who gives a summary of Opramoas' benefactions, thereby quoting *IGR* III 679; *SEG* XXX 1534; 1535. A.D'Hautcourt, *Journal of Economics, Business and Law* (Osaka) 5 (2003) 39-62, on the basis of the Opramoas inscription, mainly addresses the problem of city revenues, the (alleged) indebtedness of the cities, and the role of benefactors. He concludes that the cities were not usually heavily indebted, and that benefactions were not an emergency measure, but normal practice and a source of revenue the cities could reckon on.

1356. Sidyma. Mythological chronicle, 150-200 A.D. *TAM* II 174 (*SEG* XXVIII 1222*); cf. A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart-Wiesbaden 1988) 75-85 no. T19 (*SEG* XXXIX 1413). R.Merkelbach, *EA* 32 (2000) 115-125 (dr.; translation), republishes a modified text with notes; he numbers the lines continuously, but divides the entire inscription into three parts. For the mythical persons and the geography, M. refers to a fragment of Panyassis (Steph.Byz. 633.8 Meinecke) and remarks that the inscription had the appearance of an open book, from which he infers that at the time of the inscription, the codex must have been in higher esteem than the scroll.

Letter of recommendation of Tlos to Sidyma (LL. 1-32):

[- - - - - - - -]σ[- - - - - - - - - - - - - -]
[- - - - - - -]στα[- - - - - - - - μηνὸς]
[Ἀρτ]εμεισίου [α'? - - - - - - - - - - -]
Τλωέων πρυτά[νεις βουλὴ δῆμος Σιδυ-]
μέων πρυτά[νεσι βουλῇ δήμῳ χαί-]

ρειν· κατέστη [πρὸς τὴν βουλὴν]
Ἱέρων β´ τοῦ Ἀπο[λλ- - - - - - - - - -]
ὁ καὶ Λυσίμαχος [πολείτης ἡμῶν]
καὶ Ξάνθιος βου[λόμενος - - - - - -]
ἐκγμαρτυρηθῆ[ναι - - - - - -]
πρὸς ὑμᾶς, ἐξ ὧν π[- - - - - -]
πρὸς μνήμην εὐ[- - - - - -]
ἀνανεώσεων συ[μπασῶν ἐπιφανει-]
ῶν καὶ ἱστοριῶν κα[ὶ - - - - - -]
μῶν, τὴν πρὸς ὑμᾶ[ς καὶ - - - - - -]
Πιναρεῖς γενεαλ[ογίαν - - - - - -]
- - - - - - LL. 17–32 lost - - - - - -

1-32. C. argued that the lines were much shorter (18-20 letters), since some space was used for the *ansae* to the left of the inscription, and that a second column with a text of equal width must be lost. M. accepts only the last assumption (with the difference that he allows for more than one lost column) ‖ 2. μηνὸς] left out by C. ‖ 3. [α´? - - Πιναρέων καὶ], *TAM* ‖ 4-10. restored in *OMS* VI 423 note 139 ‖ 4. πρυτά[νεις καὶ βουλὴ? Σιδυ-], *TAM*; πρυτά[νεις Σιδυ-], C. ‖ 5. πρυτά[νεσι χαί-], C. ‖ 6. κατέστη[ν κατεναντίον ὑμῶν], *TAM*; [εἰς ἡμᾶς], C. ‖ 7. Ἀπο[λλωνίου], C. ‖ 8. [Τλωεὺς], C. ‖ 8-9. or Λυσίμαχος [ἡμέτερος] | καὶ Ξάνθιος βου[λευτής], M. ‖ 9. βου[λόμενος σαφῶς], *TAM*; βου[λόμενος], C. ‖ 10. ἐκγμαρτυρηθῆ[ναι τούτῳ τῷ λόγῳ], *TAM*; ἐκγμαρτυρηθῆ[ναι σαφῶς], C. ‖ 11. π[ρότερον ἐποίησα], *TAM*; π[αρέθετο], C. ‖ 12. εὐ[σέβειάν τε τῆς θεοῦ], *TAM*; εὔ[νοιάν τε], C. ‖ 13. συ[γγενει-], C. ‖ 14. κα[ὶ παλαιῶν χρησ-], *TAM*; κα[ὶ χρησ-], C. ‖ 15. ὑμᾶ[ς καὶ Τλωεῖς καὶ], *TAM*; ὑμᾶ[ς καὶ], C. ‖ 16. γενεαλ[ογίαν], C.

Prehistory of the Xanthos valley; deeds of the gods (LL. 32-70):

[- Τρεμί-]
[λο]υ καὶ Πραξιδίκης, ἐξ ὧ[ν] Τλῶ[ο]ς καὶ
[Κ]ράγος καὶ Πίναλος ἀνῆκον, δια
[.]ης γενεαλο[γία]ς καὶ ὑπ' ἐμοῦ πολ-
λάκις δεδηλωμένης κατὰ τὰς Πο-
[λ]υχάρμου καὶ ἑτέρων ἱστορίας,
[ο]ὐκ ὀλίγα εἰς τὸν περιεχόμε-
νον ὄρεσιν καὶ θαλάσσῃ θειό-
τητος ἐχούσης θαύματα κόλπον,
ἔκτατον δὲ καὶ οὐ πολλῶν χρόνων
ἀλλ[ὰ] τῆς ἀφ' ἡμῶν γενεᾶς ἀνα-
φυούσης τῆς θ[εο]τόκου γῆς λαϊ-
νέου(ς) μορφὰς ὁμοιοτυπεῖς τοῖς
Λητοῦς διδύμοις φωστῆρσιν
ἐπουρανίοις ἐν Ἀ[ρά]ξοις κυηθεῖσιν,
[Ἄ]ρτεμίν τε καὶ Ἀπόλλωνα, ἐν μὲν
[Π]ινάροις ὑπεράνω [το]ῦ τε σεσα-

[- - - - - - - - - - - - - - - - - - - -]
.Α.[- - - - - - - - - - -]ένων γυναι-
κὸς [ἰδούσης τινὸς] ὑπὸ πυέλο[υ]
λουο[μένην Ἄρτε]μιν τὸ γένος
καὶ τὸ [- - - - - -]ις ὕψος [. . . . .]
[...]ΑΡ[...]ΗΣ, ἥτις τὰ μεταξὺ
σεβα[ζ]ομένη ἀμείβεται τοὺς
εἰλ[α]σκομένους,
ἐν δὲ Σιδύμοις κτίσματι Σιδύμου
υἱοῦ Τλώου καὶ Χελειδόνος τῆς
Κράγου Ἀπόλλωνα τόπῳ πρὸς
θαλάσσῃ Λόπτοις σπηλαίῳ
ἀποκρύφῳ δυσεισόδῳ ἐκ κορυ-
φῆς δὲ φωτοῦλκον ἄνοιγμα
μεικ[ρ]ὸν ἔχοντι, μέσον εἰς ὃ κα-
θοπτεῦσαι θελήσασά τις ἄφνως
ἀψοφητὶ τὸν θεὸν κατη-
νέχθη· καὶ λίθος κεῖται πτῶμα
φόβου δεῖγμα κατασκόπων,
διὸ καὶ κροτεῖν ἀσ{ε}πάσματι
'χαῖρε Ἄπολλον ὁ ἐγ Λόπτων',
εἰσερχόμενοι φωνοῦμεν

32. A verb like 'I will praise you' is missing, M. ‖ 34-35. δι' [ἄλ-]|[λ]ης γενεαλο[γία]ς, *TAM*, C. ‖ 41. initio: ἔκτατον = ἔσχατον, Wilhelm in *TAM* app.crit.; ἔκτα(κ)τον, C. ‖ 47-56. ἐν μὲν ‖ [Π]ινάροις ὑπεράνω [το]ῦ τε σεσα|[λευμένου Κράγου τῶν τε κρο]|τάφ[ων διανεωγμ]ένων γυναι|κὸς [ἰδούσης τινὸς] ὑπὸ πυέλο[υ]‖ λουο[μένην Ἄρτε]μιν τὸ γένος | καὶ τὸ [μένος? ε]ἰς ὕψος καὶ κίνδυ|νον ἀρ[αμέ]νης, ἥτις τὰ μεταξὺ | σεβα[ζ]ομένη ἀμείβεται τοὺς ‖ εἰλ[α]σκομένους, *TAM*; ἐν μὲν ‖ [Π]ινάροις ὑπεράνω [το]ῦ τε σεσα|[λευμένου Κράγου Ἄρτεμι]ν δ[- - -] | τάφ[- - - - - - - -]ένων γυν[αι]|κὸς [. . . . .]ς ὑπὸ πύελο[ν] ‖ λουο[. . . . .]σμιν τὸ γένος, | καὶ τὸ [σῶμα?] εἰς ὕψος καὶ κίνδυ|νον ἀρ[μέ]νης, ἥτις τὰ μεταξὺ | σεβα[ζ]ομένη ἀμείβεται τοὺς ‖ εἰλασκομένους, C. ‖ 64. ἄφνως = ἀφώνως? M. ‖ 68. κροτ(οῦ)ν(τε)ς ἐπᾴσματι, C. ‖ 69. 'χαῖρε Ἄπολλον {ὁ} ἐγ Λόπτων', (ὃ), *TAM*.

Oracle of Apollon of Patara (LL. 71-112):

τῆ(ς) δὲ οὐ μόνον ἀπὸ θεῶν
καὶ κτιστῶν αὐτοχθόνων οὔσης
ἀπ' ἀρχῆς ἡμεῖν πρὸς Σιδυμεῖς
ὡς τέκνων πρὸς γονεῖς ἀδια-
λείπτου ἐν παντὶ καιρῷ ἑνότη-
τος καὶ ὁμονοίας μέχρι νῦν τετη-
ρημένης καὶ ἐπιγαμίαις, παρθέ-
νων σεμνὰς νεοκορείας τῆς

ἀγνοτάτης καὶ παρ' αὐτοῖς 'Αρτέ-
μιδός τε εἰλη(φ)υιῶν, ᾗ πρόσθε[ν]
ἠροῦντο γυν[αῖ]κες ἱέρει[αι,]
ὕστερον δὲ κατ' ἐπιζήτ[ησ]ι[ν]
καὶ θεοῦ λόγι(ο)ν μέχρι καὶ νῦν π[αρ-]
[θ]ένοι, ἀνανεοῦμαι πρὸς μνήμην
καὶ εὐσέβειαν καὶ δόξαν τῆς θεοῦ
κ[α]ὶ τῶν παρ' ἡμεῖν γάμων θηλυτέ-
κνων, (ὧν) ἐκ τῆς εὐσεβημένης θε-
οῦ τετεύχομεν, τὸν ἐκπεσόντα
πρὸ ἐτῶν ρκθ' Σιδυμεῦσιν χρησμὸν
περὶ νεωκόρου παρθένου τῇ 'Αρτέ-
μιδι ἀναγεγραμμένο(ν) παρ' αὐτοῖς, κ[α-]
θὼς ὑπογέγραπται· ἐπὶ ἱερέων τοῦ
μὲν κοινοῦ 'Αρτεμέους τῆς δὲ πό-
λεως Τελεσίου μηνὸς Λώου κς'·
[Ε]ὐπό[λ]εμος 'Αριστωνύμου καὶ
Πτολεμαῖος 'Αριστωνύμου
[Καλ]αβατιανοὶ πρυτάνεσιν ἀναφέρομεν πρὸς ὑμᾶς [κατ]ὰ τὸ ψήφισμα
[τὸ]ν ἐκπεπτωκότα χρησμὸμ οὗ καὶ ἔστιν ἀντίγραφον τὸ ὑπογεγραμμένον·
(vers 1) [ἐ]σθλὰ δέχου Φοίβου πόλι συνγενὶ θέσφατα τρανῶς,
[σ]ύνφορον ὡς χθονὶ σῇ ναέταισί τε πᾶσιν ὃ πεύθη
[ἔ]σσεται· ἀλλ' ἐπάκουε τά σοι θεὸς ὤπασε Φοῖβος·
(vers 4) [ἀγ]νὰ θεᾶς ἀσινῆ τε πρέπει λυκάβαντος ἑκάστου
[π]αρθενικαῖς παλάμαισι θυηπόλα τείμια τεύχειν·
[ἔ]στι γάρ, ἔστι θεᾷ Λητωΐδι τοῦτο προσηνές
μὴ προσάγειν θαλάμοις ἱερηπόλον, ἣν ἀπὸ λέκτρων
(vers 8) [α]ἰρῇ προσκαλέσασθαι ἀνυμφεύτους ἐπὶ σηκούς,
[ἀ]λλὰ νέαν ἀδμῆτιν (ἀκη)λίδωτον ἄθικτον·
[τ]ὴν δ' ἐθέλει προκαθέσθε ὁσίον καὶ νηὸν ὑπ' αὐτῆς
ἁγνὸν ἀεὶ τηρεῖσθαι, ἵν' αἵρεσιν ἥνπερ ὑπέστη
(vers 12) φροντίδος ἀενάοισι βροτοὶ τειμῶσιν ἐν ὥραις.
ταῦτά σοι αὐτὸς ἄναξ ἑκατηβόλος ὄλβια φαίνει
ἀγροτέρα τε θεὰ σκυλακοτρόφος, ἣν ἅμα Φοίβῳ

71. initio: ΤΗΝ copy, τῆ(ς), *TAM* ‖ 80. ΕΙΛΗΘΥΙΩΝ copy, εἰλη(φ)υιῶν, *TAM* ‖ 83. ΛΟΓΙΑΝ, copy, λόγι(ο)ν, *TAM* ‖ 91. ΑΝΑΓΕΓΡΑΜΜΕΝΟΥ, copy, corr. *TAM* ‖ 107. ΟΜΟΔΗΛΩΤΟΝ, copy, ὅ μο(ι?) δηλωτόν, *TAM*; (ἀκη)λ̣ί̣δ̣ωτον, Zingerle in *TAM* app.crit. ‖ 108. ΠΡΟΚΑΘΕΣΘΕ, copy (where the last letter looks like a ligature of iota and four-barred sigma); προκαθέσθε, *TAM*; προκαθέσθε = προκαθέσθαι, M.; προκαθ(ῆ)σθ(αι) ὁσίων, Radermacher, *WS* 32 (1910) 202/203; C.

1356 bis. Tlos. Milestone, 198-209 A.D. and shortly after 324 or 375-378 A.D. *SEG* XXVII 940. N.E.Akyürek Şahin - S.Şahin, *Klio* 82 (2000) 475-482, (re)publish this column with two inscriptions, only one of which (A) has been published in part, the rest was not visible at the time (ph.; translations).

A:
[Αὐτοκράτορσιν]
Καίσ̣[αρσιν Λουκίῳ]
Σεπτιμίῳ Σ̣[εουήρῳ Περ]-
τίνακι v κα[ὶ vacat]
Μάρκῳ Αὐρηλ̣[ίῳ 'Αντω]-
νείνῳ Σεβασ̣[τοῖς]
'Αραβικοῖς 'Αδια̣β̣[ην]ι̣-
κοῖς Παρθικοῖς μεγίστοις
⟦καὶ Ποπλίῳ Σεπτιμίῳ⟧
⟦Γέτᾳ Καίσαρι υἱῷ καὶ⟧
⟦ἀδελφῷ⟧ τῶν μεγάλων
vacat βασιλέων vacat
Ι⟦Η̣⟧

Date: after assumption of the title *Parthicus Maximus* (L. 8) and before conferment of the title *Augustus* to Geta, edd.pr. ‖ the fact that many milestones are known in Lycia in the Severan period points to major road repair, edd.pr.

B:
01 [Αὐτοκράτορι]
02 [Καίσαρι]
1 Φλ. Ο̣ὐ̣[- - - - -]
τῷ θ̣ι̣οτάτ̣ῳ δεσ̣-
πότῃ τῆς οἰκου-
4 μένης Σεβαστῷ
ἡ Τλωέω̣ν̣
vacat
6a μητρό- μί(λιον) α' -πο(λις)
6b mi(liarium) I

01-02. also possible: τῷ κυρίῳ ἡμῶν, edd.pr. ‖ 1. either Φλ. Οὐ[αλ(ερίῳ) Κωνστ(αντίνῳ)] or Φλ. Οὐ[άλεντι], edd.pr. ‖ 6a. μί(λιον) written as M with I on top in the centre, around it μητρό-πο(λις), the first part with ligatures (HTP, and O on top of the P), in the second part O on top of Π and an abbreviation sign in the shape of a tilde above O ‖ 6b. M with I on top in the centre, placed inside the right half of the Greek MI, outside of which stands the numeral.

1357. Trebenna. Dedication to a god, Roman imperial period. N.Çevik, *AST* 17, 2 (2000) 322 and 327 (ph.), mentions an inscription on a round altar; the two last lines are in a wreath. Found in front of the 'ekklesiasterion'. No text; we read what we can from the photo:

Θεὸν [- - - -|- - - ? - - -| ἡ λαμπ̣ρ̣[ὰ Τρεβεννα]|τῶν || κολω|νί|α

[2. It is not clear from the ph., whether this line was originally inscribed or left blank, Corsten.]

LYKAONIA

1358. Lykaonia. Historical geography in the Roman period. S.Dmitriev, *GRBS* 41 (2000) 349-375, examines the Greek and Roman sources concerning Lykaonia. The region and its parts are characterized by an overlap of ethnic and administrative boundaries; the latter changed frequently. D. uses mostly literary texts, but also refers to numerous Greek and Latin inscriptions.

1358 bis. Iconium. Epitaph of Futia Aelia Domnilla and her husband Aelius Nonius, ca. 250-300 A.D. (or later). Marble sarcophagus with lid; on its main side the inscription in a *tabula ansata*, on either side of which is represented a seated figure, female left, male right. Ed.pr. R.Özgan, *MDAI(I)* 50 (2000) 376 (ph.; translation).

♠ Φουτία Αἰλία Δομνίλλα
ζῶσα καὶ φρονοῦσα
κατεσκεύασε τὴν σο-
ρὸν Δοκιμηνὴν ἑαυτῇ
καὶ τῷ ἀνδρὶ αὐτῆς
Αἰλίῳ Νωνίῳ· ὃς δὲ
ἂν ἐπισβιάσητε, ὑπο-
κείσεται τῷ ταμείῳ
♠ Ι* / γφ´ ♠

[7. ἐπισβιάσητε: 'wer aber zusätzlich gewaltsam hineingelegt werden sollte', ed.pr.; rather 'whoever forces his way (into the sarcophagus)', Corsten]

CILICIA

1359. Cilicia. Administration: The Roman governors of Cilicia, 102-88 B.C. For an examination and a list of the Roman governors of Cilicia cf. our lemma no. 1732.

1360. Anazarbos. Corpus. M.H.Sayar, *Die Inschriften von Anazarbos und Umgebung. Teil 1: Inschriften aus dem Stadtgebiet und der nächsten Umgebung der Stadt* (IGSK Band 56; Bonn 2000), publishes the first part of a corpus of the Greek and Latin inscriptions (ph.; translations). After introductory chapters (1-15: introduction, history of research, brief history of the city, monuments, literary testimonia), there are 661 texts from the city and its region (defined as a radius of 10 km around Anazarbos): honorary inscriptions for Roman emperors (nos. 1-10), milestones (nos. 11-19), building inscriptions (nos. 20-24), honorary inscriptions for private individuals (nos. 25-27), agonistic inscription (no. 28), votive inscriptions (nos. 29-57), Christian inscriptions (nos. 58-62), epitaphs (nos. 63-657), and varia (nos. 658-661). The volume concludes with indices and concordances, maps and 48 plates. 579 items are new texts, among them two Latin inscriptions (nos. 19 and 529); 632 texts were seen by S. Cf. C.Brixhe, *BE* (2001) no. 466.

Administration, offices etc.: Cl.Nysius, governor of Cilicia under Elagabalus (12), veterans as βουλευταί (26), provision against appropriation of a tomb by false relatives (135, 512).

Grammar: ηἱς = εἱς (50), 'Ολούπιος = 'Ολύμπιος (48).

Onomastics: 'Αλαρεῖς (288), 'Αππαμος (321), Αρας (193), ('Ιουλία) 'Αρβύλη (305), Αρουαδ[...] (197), 'Αρούσια/ιος (198/199), 'Ασίμα (534), Βαδις (212), Βαμβος (Γάιος; 206), Βασιλεύς (549), Βερας (432), Διομίσι(ο)ς (447), Δίσκους (589), Δομιττιανός (26 [-ττ- for metrical reasons (but cf. B.: 'phénomène latin'); therefore, the man honored in no. 27 could be someone else, Corsten]), Εμμις (index s.v.), Εὐτράπελος (134), Ηεραζις (577; rather Ηεραζιτις, B., who explains it as a late form of the Louvian name *Iyarra-ziti*), 'Ηλιόπαις (271), 'Ηρακλῆς (285), 'Ιερώας (179), Καθημέρουσα (99), Κακκεορος? (539), Καλικάριος (317), Κασις (358 [or Κάσι(ο)ς?, Corsten]), Κιπαρα (index s.v.), Κιπαρατις (331), Κιπάρενα (432), Κιπαρους (index s.v.), Κνῖμος (336), Κοιτωνίς (337), Κορυνβίων (545), Κυδρηπιας (128, 600), Κυραθούς (248, 343/344), Κυράλις (589), Κυριάλ(λ)ις (118, 174, 532), Κ[υρι]αλλεας (172), Λαιρουμος (388), Λεωνίδη (136; rather Λεωνίδη[ς], B.), Λήμν(ε)ιος (136), Λῆσις (594), Λοῦς (81), Μαζοβινα (397), Μαμις (169), Μαξίς (132), Μαρεας (208, 377, 579, 605), Μαρθίς (395), Ματαμος (292), Μουάλιος/Μουάλις (412-414), Μουσας (418), Ναλις (419), Νουιδας (430), Ξενοτίδα (278), 'Οσιδία (227), Ουαναουάσ(σ)α (502-504), Ουανάσσα (538), Οὐΐκριος (Vicrius; 39), Παραμῦθις (578), Πιλαουης (142, 149), Πιλατυασσα (331), Πνατης (594), Πόσιλλα (Μά(ν)λια; 163), 'Ρουλλία (126), Σαμβον (463; 'wohl eine Variante von Sandon', ed.pr.; but cf. Σάμβων in Amathous/Cyprus: O.Masson, *Onomastica Graeca Selecta* 229/230, B.), Σεβάστεος (339), Σοτιολανός (115), Ταδιουασση (143), Ταρκονδίματος, -οτος (index s.v.), Ταρκυλλις (602, 633), Ταρκυς (index s.v.), Τατρους (143, 303, 428), Τιλλις (292), Τριγᾶς (591), Τυχαρους (543; rather Greek Τυχαροῦς, B.), Χοζη (221), Χρησιμᾶς (577).

Religion: rivergod 'Ανεινος(?) (53), 'Αφροδίτη Κασ(σ)αλεῖτις (31-34), Διόνυσος Καλλίκαρπος = Domitian (21), fire altar on a tombstone (426), Γῆ 'Εδραία (49), Ζεὺς Κεραύνιος (42/43), Ζεὺς 'Ολυβρίς (44-47), Ζεὺς Σωτὴρ Οὐράνιος (50), "Ηρα γαμηλία (52), Θεὰ 'Ρώμη (and θεοὶ Σεβαστοί) (54/55, 56/57), Θεοὶ 'Αγρεῖς (52), θεοὶ ἐπουράνιοι καὶ καταχθόνιοι (135), θεοὶ ἐπουράνιοι καὶ χθόνιοι (73), θεοὶ καταχθόνιοι (224, 609), ἱεραφόροι (4), ἱερεὺς καὶ πατὴρ διὰ βίου Διὸς 'Ηλίου ἀνεικήτου Μίθρα (9), Ποσειδῶν 'Ασφάλειος (49), σκηπτροφορέω (52).

Society: ἀλείπτης οἰκιακός (219), γ(ε)ιτνία (49), δρακονάριος (651), καμηλάριος (99), κάπηλος (653), κηπουρός (652), νούμερος λαγγιαρίων (72), ξαντική (συντεχνία) (4), ὀστειάριοι τῆς κτητικῆς (ἀγορᾶς) ('Pförtner der (Agora), die dem Gewerbe dient', 4), συντεχνία λινουργῶν (3).

Special terms: 'Ρωμαϊκοῖς τροπαίοις κεκοσμημένη (11-13), Σεβαστὸν ὑδραγώγιον (20).

Vocabulary: καμψις 'grandson' (167), χαμοσόριον (78, 104).

SEG XII	*I.Anazarbos*	*SEG* XII	*I.Anazarbos*	*SEG* XII	*I.Anazarbos*
512	25	515	9	518	119
513	49	516	11	519	129
514	4	517	13	521	150

SEG XII	*I.Anazarbos*	*SEG* XXVII	*I.Anaz.*	*SEG* XLVII	*I.Anaz.*
522	157	1254	514	1836	69
523	158				
524	162	*SEG* XXVIII		*CIG*	
525	169	1252	11	9155	72, 655
526	560	1253	28	9156	104
527	77	1254	56		
528	92	1259	636	*IGR* III	
529	97			895	1
530	298	*SEG* XXXVII		896	3
531	244	1252	26	897	95
536	480	1254	514	898	18
537	274	1256	22		
538	275	1259	6	LBW	
539	410	1260	42	1513	73
540	100	1263	647	1514	100
541	241	1264	654	1515	110
542	653			1516	104
544	62	*SEG* XLI		1517	(72), 655
545	658	1402	63	1518	657
545a	58	1403	64		
				IAG	
SEG XIV		*SEG* XLVII		86	25
815	25	1833	22		
		1834	23	Pfuhl-Möbius	
SEG XVI		1835	24	2084	73
780	25				

1361. Elaiussa-Sebaste. Funerary epigram, late 5th-mid-6th cent. A.D. In her report on the excavations of Elaiussa-Sebaste, E.Equini Schneider, *KST* 21, 2 (2000) 240, mentions a funerary inscription, found near the western apse of the basilica on the former Roman agora; no text. We read from the photograph p. 248 fig. 13:

"Οστις ἐμὸν παρὰ σῆμα ἴσον
ποδὸς ἴχνος ΕΡΕΙΔΕΙΣΕΝΟΑΜΙ
ΝΥΝΟΑΔΙΗΝ Ἀντωνίη με βλέ-
πις, ἣ γόνον ὠδίνουσα τέκον θα-
νάτοις τελευτήν· κεῖμαι δ' ἄρτι τό-
κος ΑΝΔΙΑΙ[- - - - - - - - - (?)- - - - - -]

The woman must have died in childbirth, ed.pr.

1362. Soloi-Pompeiopolis. Epitaph of Philodatos, Roman Imperial period. Cylindrical base. Ed.pr. S.Ayteş, *Olba* 3 (2000) 211/212 (ph., translation).

Αιγυριανὸν ἡ | μήτηρ 'Επομένο[υ] Φιλοδάτῳ | πάτρωνι μνή|μης χάριν

1. Αιγυριανόν: previously attested, ed.pr., who compares the male name Αἴγυρος in an inscription from Cyprus (*SEG* XXXI 1347) [cf. also *LGPN* II s.v. Αἴγυρος, III. B s.v. Αἴγουρον and Αἴγυρον (both fem.); O. Masson, *Horos* 7 (1989) 51, Corsten]. || 2-3. both male names are equally unattested, ed.pr.

CAPPADOCIA

1363. Faustinopolis. Corpus. D.Berges - J.Nollé, *op.cit.* (cf. our lemma no. 1366) 277-281, (re)publish the Greek and Latin inscriptions (ph.; dr.; translations). There are seven texts (nos. 118-124), one of them in Latin (no. 118: honorary inscription for Gordian III) and one bilingual (Greek/Latin; no. 124). As N. points out (277), it is astonishing that almost all funerary inscriptions, although most of them are for Roman citizens and soldiers, are in Greek.
No. 119 = *SEG* **XLI 1415.**
Nos. 120-122 (epitaphs) are new.
No. 121: the personal name Φρειστάνα

1364. Nevşehir. Epitaph, late Roman period. Pedimental stele with akroteria, broken bottom, found in a cemetery near the village of Çivril; mentioned by S.Y.Şenyurt, *AST* 17, 2 (2000) 367/368 and 376 (ph.). No text; we read from the ph.:

[5 illegible lines]|[.]ΩΑΡΡΟ[- - - - - - -|.]ΑΓΝΩ[- - -]Λ[- - -|...].. μνήμη[ς | - - - - - -

1365. Podandos. Corpus. D.Berges - J.Nollé, *op.cit.* (cf. our lemma no. 1366) 288-295, (re)publish the Greek and Latin inscriptions (ph.; dr.; translations). The six inscriptions (nos. 131-136, all published previously) are in Latin; no. 136 (rock inscriptions: *IGR* III 893) contains a Latin and a Greek text (road repair and boundary marker, respectively).

1366. Tyana (and surrounding). Corpus. D.Berges - J.Nollé (with contributions by R.Barcsay-Regner, G.Garbrecht, H.Schwarz), *Tyana. Archäologisch-historische Untersuchungen zum südwestlichen Kappadokien* (IGSK Band 55, 1/2; Bonn 2000), publish a study of the history and the material remains of the region around the city of Tyana, including a corpus of the Greek and Latin inscriptions by N. (ph.; dr.; translations). The two volumes are divided in 5 sections and 16 parts: 'A. Einführung' with parts I (history of research), II (historical geography); 'B. Zeugnisse' with parts III (archaeology), IV (catalogue of the monuments), V (corpus of the inscriptions), and VI (testimonia); 'C. Historische Skizzen' with parts VII-XI (from the prehistoric periods through the Middle Ages); 'D. Indices' with parts XII (concordances), XIII (epigraphical index), XIV (general index); 'E. Tafeln' with parts XV-XVI. The corpus of the inscriptions (vol. I 181-296), which includes more sites than Tyana proper (cf. 181/182), is arranged according to the administrative division of the region in the Hellenistic and Roman periods (cf. 489-492): 1-3. **Tyanitis**: Andabilis, Tyana, Colonia Faustiniana; 4-5. **Cataonia**: Tynna, Podandos. There are altogether 139 inscriptions (three a-numbers: 4a, 12a, 15a), 40 of which are new. Since a decision between Tyana and Andabilis as original location is not always possible for each text, we follow N.'s reasoning (181/182) and include the inscriptions of Tyana and Andabilis (and Nakida) in this lemma; for Faustinopolis (Colonia Faustiniana) see our lemma no. 1363, for Tynna no. 1367, for Podandos no. 1365. Cf. C.Brixhe, *BE* (2001) no. 458.

Andabilis (nos. 1-21): epitaphs (nos. 1-13, 17-20), fragments (nos. 14-16, 21).

Nakida (nos. 22-28): dedication (no. 22), building inscriptions (nos. 23-24, 26), epitaphs (nos. 25, 27-28).

Tyana (nos. 29-117): list of gymnasiarchs (no. 29), honorary inscription (no. 30), dedications (nos. 31-37), building inscriptions (nos. 38-42, 99), inscription on a pithos (no. 43), milestones (nos. 44-52), epitaphs (nos. 53-98, 101-117), Christian prayer (no. 100).

Administration, offices etc.: βενεφικιάριος ..., ἐξ ὀφικίου ... (56), ἔπαρχος τῶν πραιτωρίων (26), ἐπὶ τῆς πόλεως (30), κληρουχία (22, 24), κωμαρχέω (24), κωμάρχης (25), κωμαρχία (23), τιμῇ δημοσίᾳ (30).

Grammar: οὗ for αὐτοῦ (5; or for τοῦ (αὐτοῦ?, B.); dative 'hypercorrectly' used instead of gen. (17; cf. B.); Psilosis ἀποϊερόω, ἀποϊέρωσις (69); augment missing (συμβίωσεν, 70).

Onomastics: Ανοπτηνης (83), Ἀπόλλων (5, 96), Ατηζωας (29, 38, 83), Γραφίς (88), Γύλλη (7), Δρόσος (19), Δρουμα (18 [cf. *SEG* XLVI 1643, Corsten]), Δρυηνος (29), Ἐτεονίκης (25), Ζα (9), Ζουμου (92), Θεοπρεπίς (108), Θίμβρων = Θίβρων (3), Κοβαρη (84), Κουγας (92), Κυζη? (101), Κυρία (10), Κυρίαινα (76), Λαμψίας (19), Λέσβιος (86), Μαϊ (83), Μαννα (77; Egyptian, ed.pr.; 'banal nom familier', B.), Μαρις (68; gen. Μαρι: formation following an indigenous paradigma, ed.pr.; rather following ■ Greek paradigma, B.), Μασσις (92), Μωταλης (2, 84), Νονους (11, 23), Πρόδρομος (28), Σαρας (68; perhaps Semitic, B.), Φωτα ? (111), Ὡραΐς (25).

Religion: dedication to Θεὸς Σωτήρ (32), dedication of a temple and a temenos (39), ἀμίαντος παρθένος (108), ἀρχ(ι)ερεύς (bishop or abbott; 27), θεὸς ἅγιος (31), θεὸς δίκαιος Μίθρας (34), νεοφώτιστος (108), πρόναος (33).

Vocabulary: ἀνάμνηστος (114), ἀπεχθαίρω (100), ἀφιερόω, ἀφιέρωσις (69), διαλανθάνω (108), δυσωπέω (114), εὐθαλεία (24), ζυγίη (100), ἰατρός (66), κερκείτωρ (circitor; 101), κοσμικὴ ὕλη (108), ξενοδόχος (20), παιδευτής (57), παράδεισος? (35), παραστάδες (39), πρόπυλον (39), σκήνωμα ('tomb'; 108), τραπεζείτης (37).

SEG I	*I.Tyana*
466	29
SEG XXXI	
1324	45, 46
SEG XXVII	
956	104
SEG XLVI	
1736	36
SEG XLVII	
1844	12a
1845	4a
1846	15a
1853	56
1854	23
1855	31
1856	84
1857	92
1858	25
CIG	
4193	41
4194	70
9240	102
IGR III	
129	41
130	56

GV	*I.Tyana*
134	105
381	57
1483	58
GV	
1588	103
BCH 7 (1883)	
320/321 no. 49	41
322 no. 51	70
BCH 33 (1909)	
129 no. 106	20
129 no. 107	11
130 no. 108	7
131 no. 109	35
131 no. 110	13
131 sub no. 110	26
135 no. 111	9
136/137 no. 112	22
142/143 no. 113	103
143 no. 114	61
143 no. 115	111
144 no. 116 (cf. p. 161)	106
144/145 no. 117	58
145 no. 117bis	105
145 no. 118	115
146 no. 119	80

1367. Tynna. Corpus. D.Berges - J.Nollé, *op.cit.* (cf. our lemma no. 1366) 282-287, (re)publish the Greek and Latin inscriptions (ph.; dr.; translations). Among the six texts, there are three milestones in Latin (nos. 125-127), one funerary inscription in Latin (no. 128) and two in Greek (nos. 129/130); only no. 130 is new: tombstone of Σανδων, grandson of Δατάμης, erected by his son Σανδων. No. 129 (epitaph of Νινις) = *SEG* **XLI 1418**.

CYPRUS

1368. Cyprus. Epigrams. A.I.Boskos, *'Αρχαῖα Κυπριακὴ Γραμματεία* (Nicosia 1997) (*non vidimus*; see L.Dubois, *BE* 2002 no. 485), presents 69 epigrams from Cyprus and two from Delos (nos. E 1/2, written by Antisthenes of Paphos): texts, translations in New Greek, app.cr., bibliography, and ample commentary. (nos. E 5-E 8, E 59, and E 61 are syllabic). For a review see G.Karla, *Mnemosyne* 56 (2003) 100-103.

Id. in G.K.Ioannides - S.A.Hadjistyllis (edd.), *Πρακτικὰ τοῦ Τρίτου Διεθνοῦς Κυπρολογικοῦ Συνεδρίου* (Λευκωσία, 16-20 Ἀπριλίου, 1996; Nicosia 2000) 171-181 (*non vidimus*; see J.-B.Cayla, *BE* 2002, no. 497), republishes five epigrams also in *'Αρχαια -- Γραμματεία*: nos. E 12 (*CEG* 869), E 3 (*CEG* 873), E 16 (*CEG* 716), E 31, and E 33 (*GV* 978 [?; C. indicates the same *GV*-no. both for E 31 and E 33]). In E 12 L. 3 B. restores ['Αρχα]ῖος τ[έ]λεσε[ν] and in E 31 L. 1 [Στασίοι]κον (both restorations are very uncertain, C.); in E 33, [Σωσ]ιπάτρα is an alternative to *GV*'s Σωσ[τράτη]. C. argues that the lettering of E 31 and E 33 suggests a mid 1st cent. A.D. (late 2nd/early 1st cent. B.C., B).

1369. Cyprus. Linguistic continuity in personal names. See our lemma no. 438.

1370. Amathous. Marks on a conduit-pipe, 84/85 A.D. and reign of Trajan? Two inscriptions on sections of ■ conduit-pipe found at the foot of an aqueduct. Ed.pr. P.Aupert, *BCH* 124 (2000) [2001] 541 (ph.): 1) ΔΔΟ (possibly [ἔτους] δ' Δο(μιτιανοῦ): the 4th year of the reign of Domitian = 84/85 A.D. [ed.pr. erroneously gives '10th year', hence 91 A.D., Tybout; see now in the same sense *An.Ép.* (2000) [2003] no. 1493]); 2) [---] Τρα(--) (possibly Τρα(ιανοῦ)). Ed.pr. interprets the marks as references to the repair of the water channel.

1371. Amathous. Graffiti on pottery, undated. Graffiti on sherds. Ed.pr. P.Aupert, *BCH* 124 (2000) [2001] 542 (ph.): 1) ΠΤΟΛ ('Ptolemée?'; eastern sigillata); 2) ẠP̣ ('Artémis?'; black glazed cup).

1372. Kition? (area of: Pyla). Honorary inscription for Dionysios, 1st cent. A.D.? Rectangular block of slate colored local marble; inscription on one of the small sides; on the surface (upper large side) two sockets with lead fillings originally supporting an object (phiale?) rather than ■ statue; found in Pyla at the site Koutsopetria (ca. 20 km north of ancient Kition; the latter's territory probably included Pyla); now in the Museum at Larnaka. Ed.pr. I.Nicolaou, *RDAC* (2000) 300-303 no. 3 (ph.); cf. also J.-B.Cayla, who does not exclude that this stone comes from Salamis, where a τιμητής is on record.

Ἡ πόλις Διονύσιον υἱὸν Διονυ-
σίου τοῦ Ἑρμίου δὶς ἄρξαντος,
γραμματεύσαντος, τιμητεύσαντος

Ed.pr. reports that there are traces of earlier inscriptions, inter alia ΣΕ(?)[--]Ο[--]Σ on one of its sides.

1373-1376. Limassol. Dedications to Kyrios/Theos Hypsistos, 3rd cent. A.D. Circular limestone cippi with mouldings above, below and on the shaft; inscriptions on the shaft; found in the city of Limassol; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (2000) 299/300 nos. 1/2 and (2001) 291/292 nos. 1/2 (ph.; translations); cf. J.-B. Cayla, *BE* (2002) nos. 490 and 496.

1373: 299 no. 1. **Dedication:** Κυρίωι Ὑψίστωι | Ζωΐλος Διδύμου | ἀνέθηκε

1374: 299/300 no. 2. **Dedication:** Κυρίῳ Ὑψίστῳ | Δίδυμος Ὀνήσου | ἀνέθηκε

The two dedications to Κύριος Ὕψιστος, engraved on cippi of the type mostly used for epitaphs, were made by a son and his father, respectively, on behalf of a deceased family member [there is nothing to confirm this supposition; cf. also C.'s comment in the app.cr. of our next lemma, Tybout]. Κύριος Ὕψιστος (first occurrence on Cyprus) is the equivalent of Θεὸς Ὕψιστος fre- quently attested on the island (cf. *SEG* XLIII 1003, XL 1361, XLIV 1233 and our next two lem- mata). Ed.pr. suggests that the dedications to Κύριος Ὕψιστος are 'crypto-Christian' [unlikely in view of the frequent designation of various gods as κύριος in the Hellenistic and especially Roman Imperial period, Tybout; sceptical also C. (no. 496)].

1375: 291 no. 1. **Dedication:** Θεῷ Ὑψίστωι ὑπὲρ τέκν[ου] | Μάρου {ε} εὐχήν

Possibly ὑπὲρ τέκν[ων] | Μαροῦς, C. (no. 490), who points out that for the letter after ΜΑΡΟΥ the photo does not permit a choice between C and E; 'funerary dedication', ed.pr.; contra C. (nos. 490 and 496): dedications by living persons.

1376: 291/292 no. 2. **Dedication:** Θεῷ Ὑψίστωι Δημήτρ[ις?] | εὐχήν· κγ´ (?) ζη´ (?)

2. Horizontal stroke above Z; the last four letters probably represent a date, ed.pr.

1377. Marion. Funerary epigram for Alexon, early 3rd cent. B.C. Upper part of a rectangular limestone stele with a triangular pediment and akroteria; inscription under the pediment; in the recessed field below faint traces of a painting; now in the Museum at Polis. The right part of the pediment was found previously: see *SEG* XL 1360, now superseded by ed.pr. I.Nicolaou, *RDAC* (2000) 303/304 no. 4 (ph.); cf. also S.Hadjisavvas, *BCH* 124 (2000) [2001] 676 (ph.).

Μνῆμα πατὴρ Λαίαρχος ἐπέστησεν τόδε παιδὸς
αὐτοῦ Ἀλέξωνος· Θεσσαλία δὲ πατρίς vacat

Ed.pr. adduces four other Thessalians attested on Cyprus and points out that this is the fifth inscribed painted funerary stele; she presents the texts of the other four, all from Amathous: *GV* 698 and 1447 = Voskos (cf. our lemma no. 1368) nos. E 28 and 20; *SEG* XXXII 1320; T.B.Mitford, *AJA* 65 (1961) 117 no. 96.

1378. Paphos (New). Rhodian amphora stamps, Hellenistic period. V.G.Rizzone, *RDAC* (2000) 275, reports that fragments of eight more Rhodian amphora stamps have been found in the sanctuary of Apollo, the so-called 'Garrison's Camp' [for Rhodian (and unidentified) stamps found previously at this site see *SEG* XLII 1316; XLIV 1285; XLVI 1749]. He gives the texts of three: 1) [Ἐπὶ Ἀρ]χιλ[δάμ]ο[υ, | Σμ]ινθίου (rectangular stamp); 2) C[--]Y | NIK[-]N[--]ΣΥ | [---] (rectangular stamp); 3) [--]Ο[--] (circular stamp with rose in the center).

I.M.Akamatis, *op.cit.* (cf. our lemma no. 612) 148 note 403, mentions a Rhodian amphora stamp (ca. 200-180 B.C.) published by A.Marangou, *Τὸ ἐμπόριο κρασιοῦ στὴν ἀρχαιότητα. Ἱστορία ἑλληνικοῦ κρασιοῦ. Β´ τριήμερο ἐργασίας, Σαντορίνη 7-9 Σεπτεμβρίου 1990* (Athens 1992) 93-96 (*non vidimus*): 4) Ἀγαθοκλῆς· | ἐπ[ὶ Ἀθ]αἰνοδότου, | Καρνείου; on 91 and 202/203 note 1599, A. republishes two Rhodian amphora stamps (146-108 B.C.) found in a grave mentioned by D.Michialidis in *Β´ Ἐπιστημονικὴ Συνάντηση γιὰ τὴν ἑλληνιστικὴ κεραμεική. Χρονολογικὰ προβλήματα τῆς ἑλληνιστικῆς κεραμεικῆς. Πρακτικά. Ρόδος 22-25 Μαρτίου 1989* (Athens 1990) 192: 5) Γαλέστης· | ἐπὶ Ἀριστομβροτίδα; 6) Φιλοστέφανος· | ἐπὶ Ἀριστο[---]; 7) on 212 note 1828, A. reads the name of the eponymous official in Z.Sztetyllo, *Nea Paphos* I. *Les timbres céramiques* (cf. *SEG* XXIX 1576) 72 no. 225 (146-108 B.C.), as Διοδό|του instead of Δόρου.

1379. Paphos (New). Mosaicist's signature, 4th cent. A.D. Fragment of a mosaic with a panel representing Aphrodite Anadyomene (probably flanked originally by two erotes) framed by a double maeander; inscription at the bottom of the figural panel; found in 1996 between the House of Aion and the House of Dionysos. Ed.pr. W.A.Daszewski in *Ἀγαθὸς δαίμων. Mythes et cultes. Études d'iconographie en l'honneur de Lilly Kahil* (*BCH* Suppl. 38; Athens-Paris 2000) 111-116 (ph.; translation); we give the text (read from the photo) by J.-B.Cayla, *BE* (2002) no. 495.

Σπάτα[ς ἔ]καμε τεύξας ❦

'Spatas a effectué après avoir conçu'; Σπάτας (previously unattested) is perhaps derived from the root σπάτος (cf. Hesych. s.v. σπάτος· δέρμα, σκύτος); perhaps an allusion to the Homeric formula τὸν Ἥφαιστος κάμε τεύχων (inter alia *Il.* 2.101 and 8.195), C., who points out that there is room for only two letters in the lacuna; Σπάτα[λος] κάμὲ τεύξας ('Spatalos, m'ayant créée moi aussi'), ed.pr. || [ἔ]καμε τεύξας may testify to the two main stages in the production of mosaics: design (painting/drawing) and execution on the floor (cf. *SEG* XXXIV 1746, XXXVII 1790, XXXVIII 1988 and XLIX 2443; and see now also P.Bruneau, *'Les mosaïstes antiques avaient-ils des cahiers de modèles? (suite, probablement sans fin)'*, *Ktema* 25, 2000, 191-197). Mostly resulting in

a division of labor in the workshops, they are occasionally united in one hand; see P.Bruneau, *RA* (1984) 261-263, for two examples: *SEG* XXV 659 (b) (cf. XXXIV 1746) and the Latin inscription L.Foucher, *Karthago* 9 (1958) 134/135 = M.Donderer, *Die Mosaizisten der Antike* (cf. *SEG* XXXIX 1805), nos. C 8 and A 82, respectively). Probably Spatas' signature should be interpreted in the same sense, Tybout]

1380. Salamis. For an inscription possibly from Salamis see our lemma no. 1372.

KOMMAGENE

1381. Kommagene. J.Wagner (ed.), *Gottkönige am Euphrat. Neue Ausgrabungen und Forschungen in Kommagene* (Mainz 2000), is a lavishly illustrated book aiming at a large public. It contains several essays on Kommagene from the early neolithic period to the 20th cent. The chapters on antiquity concern inter alia the kings of Kommagene and the ruler cult; the hierothesion on the Nemrud Dağ; the religious policy of Antiochos I; Kommagene and the East; the cities of Arsameia on the Nymphaios, Samosata, Doliche (Jupiter Dolichenus, Mithraic mysteries and cult places), Seleukeia on the Euphrates and Zeugma. The authors make use of inscriptions (no texts) and give photographs of several important texts, among which the cultic inscriptions on the Nemrud Dağ (cf. *SEG* XLVI 1751), near Arsameia (cf. *SEG* XXXIII 1214) and at Sofraz Köy (*SEG* XXVI 1623; cf. XLI 1497 and 1509) [For a new conservation and documentary project see the interim reports by E.M.Moormann - M.J.Versluys et alii, *BABesch* 77 (2002) 73-111 (on 106/107, O.van Nijf - M.Schipperheijn publish two hitherto unnoticed Greek inscriptions found on the Herakles' shoulder piece on the West Terrace, to be included in *SEG* LII) and *BABesch* 78 (2003) 141-166 (on 155/156, O.van Nijf - F.Steenhuisen, report on experimentation with recording texts using a Minolta High Definition 3D scanner). See also several contributions to G.Heedemann - E.Winter (edd.), *Neue Forschungen zur Religionsgeschichte Kleinasiens* (Bonn 2003): C.Crowther - M.Facella, *'New Evidence for the Ruler Cult of Antiochus of Commagene from Zeugma'* (41-80); G.Petzl, *'Antiochos I. von Kommagene im Handschlag mit den Göttern. Der Beitrag der neuen Reliefstele von Zeugma zum Verständnis der Dexioseis'* (81-84); J.Wagner - G.Petzl, *'Relief- und Inschriftenfragmente des kommagenischen Herrscherskultes aus Ancoz'* (85-96), Tybout].

1382. Kommagene. Nemrud Dağ. The inscriptions honoring the ancestors of Antiochos I. *SEG* XLIX 1969 (cf. XLVIII 1815*). B.Jacobs, *MDAI(I)* 50 (2000) 297-306, presents a new reconstruction of the end of the two series of maternal ancestors. The last four members (eastern terrace, south, row I, nos. 14-17 and, in a similar disposition, western terrace, west, row I, nos. 14-17) were Kleopatra Tryphaina (grandmother of Antiochos I; no. 14), Laodike Thea Philadelphos (mother of A. I; no. 15), Isias Philostorgos (wife of A. I; no. 16), and a daugher of A. I (probably the Laodike commemorated in *SEG* XXXIII 1215; no. 17). He argues that the maternal series originally consisted of 15 members to form a counterpart to the paternal stelai and that the last two members (nos. 16/17) were added after their death during Antiochos' lifetime. J. criticizes F.K.Dörner's reconstruction in D.H.Sanders, *The Hierothesion* -- (cf. *SEG* XLVI 1751) 373 and 377: Kleopatra Thea (great-grandmother; no. 14), Tryphaina (grandmother; no. 15), Isias Philostorgos (wife; no. 16), and Laodike Thea Philadelphos (mother; no. 17), which would disrupt the order of the generations. The two inscriptions (dr.) which should fit in with any reconstruction are western terrace no. 16 [*OGIS* 397 = *IGLS* 31] certainly commemorating Isias and L. 3 of the fragment western terrace no. 14 [*IGLS* 30: [--]ΦAN[--]; not in *OGIS*], read and restored [Κλεοπάτ]ραν by D.; J. assumes that Antiochos' grandmother Tryphaina's full name was Kleopatra Tryphaina (the name of Ptolemy's XI's wife and daughter) [the concomitant restoration would be [Κλεοπάτ]ραν [Τρύφαιναν], Tybout].

COLCHIS

1383. Phasis. Dedication of a silver phiale to Apollo Hegemon, ca. 420-400 B.C. *LSAG*² 373 no. 72; *SEG* XLIX 1871*. O.Lordkipanidze, *Phasis. The river and city in Colchis* (Stuttgart 2000) 62-81 (ph.; dr.), again sets out his views on the iconography (python and deer heads) of this object and its inscription (cf. already *SEG* XLIX): inscription contemporary with the phiale (ca. 420-400 rather than 450 B.C.); Ἀπόλλων Ἡγεμών as a 'leader', 'ruler', 'patron' rather than a 'founder' (Ἡγεμών in the sense of Προκαθηγεμών (τῆς πόλεως): cf. e.g. *Tit.Cal.* 145 and *Milet* I 3 34 for this epithet in connection with Apollo); discussion of the cults of Artemis (cf. Zosim. 1.32.3) and Leto (coins) in Phasis.

1384. Pichvnari. Graffito on a vase, 400-350 (perhaps 375-350) B.C. Attic black glazed bowl with stamped decoration and a graffito under the rim; found in 1998 in a tomb; mentioned by A.Kakhidze - M.Vickers, *Pontica* 32 (1999) 31/32 (ph.; text in Latin letters) and *AS* 51 (2001) 78 (dr.; text in Latin letters): Διονύσιος Λεωδάμαντος

Λεωδάμας: 'The distribution ... is interesting. A sprinkling through the islands (*LGPN* I), but 10 at Thasos; 7 in Athens; none in III A and 1 in III B (Thessaly) i.e. basically none on the mainland or the west; 1 Thracian, but a group of 7 in Olbia; 5 in Miletos, 4 others scattered in Kyzikos, Kolophon', E.Matthews apud K.-V. (1999) and (2001) || [In (2001), K.-V. also mention a gray clay jug inscribed ΕΓ on the shoulder (79; dr.) and an Attic black glazed skyphos inscribed ΑΝ under the foot (82; dr.)].

BABYLONIA

1385. Babylon. Funerary epigram, 243/242 or 223/222 B.C.? Found on Babil mound, the site of Nebuchadnezzar's 'Outer Palace', used later as a Graeco-Parthian nekropolis. J.Oppert, *Expédition scientifique en Mésopotamie* I. *Relation du voyage et résultats de l'expédi-*

tion (Paris 1863) 168 [see now also Merkelbach-Stauber, *SGO* IV 22/90/99]. On the basis of O.'s majuscule copy J.Reade, *Iraq* 62 (2000) 204/205 (translation), presents the following exercise in Greek versification, though acknowledging that his reconstruction *exempli gratia* 'must rely very substantially on the imagination'.

Μνῆμα τόδ' Ε[ὐκρατίδου Βαβυλῶνος πατρί]|δος ἐστί,
κα[ρτεροῦ ἐν πολέμωι, προέδρου βουλῆς καὶ ἀγῶ]|νος,
ὅς ποτ' ἐκ̣[όσμησεν τὰ κρεμάστ' ἀναλήμματα χρυσῶι] |
πολλοῖσίν τ[ε φυτοῖς καὶ ἀγάλμασι τὸν παράδεισον] ||
ἠγλάϊσεν, σ[υνεχῆ δ' ἀστοῖς καὶ ὀδύρματα τέκν]|οις
πολλὰ [θανὼν ἔλιπεν καὶ μνήμην ἀξιότιμον]· |
σῶμα τάφ[ος κατέχει, ψυχὴν δ' Ἀΐδης ἀποκρύπτει]

Date: above the epigram ο' or φ' = 70 or 90 (Seleukid era) = 243/242 or 223/222 B.C., O. || [3-4. the inclusion of the 'hanging gardens' and their decoration is very speculative and apparently related to the main subject of R.'s article: *'Alexander the Great and the hanging gardens of Babylon'* (195-217) || 7. R.'s restoration should be rejected: in Hellenistic and Roman Imperial funerary epigrams, the contrast to the 'body in the grave' is never (unspecified) Hades, but a *better place* for the soul (ψυχή), viz. the island(s) (or place) of the blessed (or pious) or, mostly, Heaven (or Olympos or the stars): cf. *GV* 1754-1777 (see also our lemma no. 1465), and the examples in R.Lattimore, *Themes in Greek and Latin Epitaphs* (Illinois 1942) 21-43, and A.Le Bris, *La mort et les conceptions de l'au-delà en Grèce ancienne à travers les épigrammes funéraires* (Paris 2001) 22-24 and 81-96, Tybout].

MESOPOTAMIA

1386. Mesopotamia. Charakene. On the basis of all the available evidence M.Schuol, *Die Charakene: ein mesopotamisches Königreich in hellenistisch-parthischer Zeit* (Stuttgart 2000; three maps), offers an exhaustive survey of the history, economy and culture of the Charakenian kingdom from its foundation in the second half of the 2nd cent. B.C. to the Sassanid conquest in 222 A.D. S. devotes her main sections to political history (discussed in chronological order according to the dynasts; 291-378) and to commercial relations with Palmyra, the Euphrates/Tigris region, Susa, the Persian Gulf, Egypt, India, Sri Lanka and China (silk road; 379-452). An introductory chapter presents the literary (27-197), archaeological (198-216) and numismatical (217-240) sources. The 'literary' section includes epigraphical material in several languages (full texts and translations of almost all); the inscriptions including Greek are 30 bilinguals from Palmyra (47-89), the trilingual *Res Gestae Divi Saporis* from Naqš-i-Rustam near Persepolis (154-158, with text and translation of LL. 41-52 and 59-61 only) and the bilingual inscription on a Herakles statue from Seleukeia on the Tigris (41-45). Except for the *Res Gestae*, these documents, presented in chronological order and almost always briefly discussed, are all selected for the light they shed on the foreign relations entertained by the Charakene.

We give a *comparatio numerorum* for the inscriptions containing sections in Greek [Inv. = *Inventaire des inscriptions de Palmyre*: III, IX (J.Cantineau, Beirut 1930 and 1933, respectively) and X (J.Starcky, Damas 1949); Milik = J.T.Milik, *Recherches d'épigraphie proche-orientale* I (Paris 1972)]; Schlumberger = D.Schlumberger, *Syria* 38 (1961) 256-260].

SEG VII	Schuol
135	66-69 no. 16
138	82-84 no. 29
139	84-86 no. 30
142	52/53 no. 5
143	65/66 no. 15
144	70/71 no. 18
156	75/76 no. 22
SEG XIV	
819	154-158 nos. 2/3
SEG XV	
849	58-60 no. 10
SEG XX	
324	154-158 nos. 2/3
SEG XXXIII	
1219	154-158 nos. 2/3
SEG XXXV	
1498	66-69 no. 16
SEG XXXVI	
1273	154-158 nos. 2/3
SEG XXXVII	
1520	41-45 no. 9
SEG XXXIX	
1561	41-45 no. 9
1588	66-69 no. 16
SEG XLI	
1520	41-45 no. 9
SEG XLVI	
1760	154-158 nos. 2/3
1795	58-60 no. 10
1796	61-63 no. 12
1798	73/74 no. 21
SEG XLVII	
1910	154-158 nos. 2/3
SEG XLVIII	
1841	154-158 nos. 2/3
SEG XLIX	
1974	154-158 nos. 2/3

IGR III	Schuol
1045	89/90 no. 34
1050	81/82 no. 28
1051	86/87 no. 31
1052	65/66 no. 15
1053	70/71 no. 18
OGIS	
632	65/66 no. 15
633	70/71 no. 18
638	86/87 no. 31
641	87/88 no. 32
646	89/90 no. 34
CIG	
4486	88 no. 33
4489	65/66 no. 15
4490	87/88 no. 32
CIS II	
3916	65/66 no. 15
3917	54/55 no. 7
3924	48/49 no. 2
3928	70/71 no. 18
3933	87/88 no. 32
3936	88 no. 33
3942	89/90 no. 34
3948	81/82 no. 28
3949	86/87 no. 31
3960	76/77 no. 23
3963	80/81 no. 27
Inv.	
III	
7	89/90 no. 34
13	88 no. 33
21	87/88 no. 32
28	80/81 no. 28

Inv. III	Schuol
29	86/87 no. 31
IX	
6a	48/49 no. 2
11a	50/51 no. 3
14a	65/66 no. 15
15	54/55 no. 7
X	
7	53/54 no. 6
29	79/80 no. 26
38	56/57 no. 9
44	84-86 no. 30
47	80/81 no. 27
81	60/61 no. 11
87/88	76/77 no. 23
90	72/73 no. 20

Inv. X	Schuol
95 + 91	75/76 no. 22
96	73/74 no. 21
107	77/78 no. 24
112	64/65 no. 14
114	61-63 no. 12
124	69/70 no. 17
Milik	
13	66-69 no. 16
23/24	84-86 no. 30
32/33	75/76 no. 22
34	55/56 no. 8
36/37	82-84 no. 29
Schlumberger	63/64 no. 13

MEDIA

1387. Nehavend. Prostagma of Antiochos III concerning the appointment of a highpriestess of the cult of Laodike, 193 B.C. *SEG* XIII 592. H.Müller, *art.cit.* (cf. our lemma no. 1736) 535, states that the highpriestess was not only responsible for Media, but for all the Upper Satrapies, in analogy to the highpriest of the royal cult in the satrapies beyond the Taurus (cf. our lemmata nos. 1103 and 1199).

For brief comment on LL. 23/24 concerning the στεφάνους χρυσοῦς | ἔχοντας εἰκόνας αὐτῆς [= Laodike] to be worn by the ἀρχιέρειαι of the royal cult see J.Rumscheid, *Kranz und Krone. Zu Insignien, Siegespreisen und Ehrenzeichen der römischen Kaiserzeit* (Tübingen 2000) 9 and 61 (cf. our lemma no. 1763), who interprets these crowns as 'bildnistragende[n] Blattkränze' rather than as 'Büstenkronen' which begin to appear in the Roman Imperial period.

PERSIS

1388. Naqš-i-Rustam (near Persepolis). Res Gestae Divi Saporis, before 272 A.D. *SEG* XX 324; XLIX 1974*. See our lemma no. 1386.

BACTRIA

1389. Kara-Kamara. Rock-cut dedication, ca. 65-100 A.D. *SEG* XL 1387: 'Pῖπος ἔθη(κε). See now also Y.Ustinova, *Hephaistos* 18 (2000) 169-179, especially 172-174 (ph.; dr.).

SYRIA

1390. Syria. Army: the Roman army, cities and civilians. N.Pollard, *Soldiers, Cities, and Civilians in Roman Syria* (Ann Arbor 2000; 19 regional and city maps between pp. 82 and 83), is a broad scale study on the interaction of army and civilians in Syria, Mesopotamia, and Osrhoene from the 1st to the 5th cent. A.D., based on all available evidence. Latin and Greek inscriptions are abundantly used and often briefly discussed; references are included in the 'Index of Sources Cited' (339-349). Many are (also) cited in the two catalogues of sites mentioned in the main text: Appendices A (257-283; principate) and B (285-303; later Roman Empire), especially in A (legions, *auxilia*, garrisons and/or administrative support in Zeugma, Kyrrhos, Apamea, Samosata, Raphanaia, Dura-Europos, Kifrin, Nisibis, Rhesaina, Singara, Hatra, Antioch and Seleukia Pieria); for a general overview see 8-15 ('The Nature of the Evidence'); on the interaction of Latin, Greek and Semitic languages tangible in inscriptions see 134-138.

P. focuses on three main themes: 1) the physical relationship between army and cities: proximity of legionary bases and cities; cities developing into fortresses (1st-3rd cent. A.D.; 33-67; detailed study of the situation in Dura-Europos on 44-58); foundation of fortress cities, also intended to be civilian communities, in the later Imperial period (69-81); 2) social, political, cultural and economic relations between civilians and soldiers: army as agent of Imperial control (85-110; on 88/89 examples of officers as local benefactors and recipients of municipal honors; judicial functions (91-96); police and tax collecting (96-104); billeting and other requisitions (104-109)); ethnicity and integration (111-167: separation of army and civilian prevailed, in spite of a common ethnic background; contrary to the prevalent opinion, P. states that integration was *not* the norm nor a key-factor in Romanization. Prevalence of institutional above ethnic identity; importance of political and legal status and institutional affiliation in shaping personal and group identities; discussion of the role of religion (142-151) and of family formation and veteran settlement (151-164)); 3) regional economy (169-250): army as a key element in the provincial economy (taxation in cash rather than in kind under the Principate; army pay and supply; transactions and trade between army and civilians; coinage; the economy of the later Empire is discussed in a separate chapter (213-239; supply and payment of the army in kind rather than cash; more effective exploitation); stress on exploitative character of the army's economic needs (241-250).

1391. Syria. Inscriptions concerning the Syrian god (H)op. A.Mastrocinque, *ZPE* 130 (2000) 131-136 (ph. or dr. of almost all inscriptions discussed), elaborates on the articles in which R.Mouterde (re)published dedications to and three magical gems mentioning and/or representing the Syrian deity ῏Ωπ Ἐρεσήμ (or rather ῏Ωπ: transcription of the Hebraic '*WP* = 'bird'). On a stele from Măstala R.M. read in LL. 1-4 Μέγιστον Ωπ | θεὸν | Ἐρεσὴμ Ἀδρειανοῦ | ἐποίησεν; another stele, from Yammoune, is dedicated τῷ θεῷ Ηρεσεμ Ω[π] (both in *Mélanges syriens offerts à R. Dussaud* I, Paris 1939, 391-397). Since the latter inscription shows that Ἐρεσήμ is part of the divine name, A.M. suggests reading Ἀδρειανό(ς) in the text from Măstala [without noting R.M.'s view that Ἐρεσήμ is a theophoric name: preferable, since it requires no emendation, Tybout]. In *MUSJ* 26 (1944-1946) 72-74, R.M. published a gem from Byblos with an inscription he read as ῏Ω|π ῏Ηλ Ἰ|υὶ ῏Ηλ. | Νίσιο|ς (?) Ὠνυσίl[ν]τ|ιος (?), and discussed two other gems, iconographically related but not mentioning (H)op in their *voces magicae*. A.M. points out that the text given above is only partly compatible with the letters on the dr., which shows ѠΠΗΛΙΥΙΗΛΝΙCΙΡCѠΝΦΙΥΤ(Ι?)ΟC. In Ἰρσων he recognizes the theonym Ἐρεσήμ/Ἠρεσεμ. A.M. adds eight inscribed gems to the three discussed by R.M. (all edita, except for one in a sketchbook of the 17th cent. Florentine senator Filippo Buonarroti; we do not give the text, read by A.M. 'con molte incertezze' and to be published in *Sylloge gemmarum Gnosticarum* III, forthcoming). The inscriptions are *voces magicae* and A.M. assigns them to (H)op mainly for iconographical reasons (god with bird's head or snake-body, also present on the aforementioned gem explicitly mentioning (H)op). On 135 he lists the *voces magicae*, underlining their common elements. We mention those explicitly discussed: Λερθεμ(ε)ινω (known from magical papyri, though with the ending -νωθ; epithet of Typhon/Seth from a Hebrew root: 'pioggia, o rugiada di Dio'; some gems have Λερθεμινωπ or -νωοφ, apparently adding the name of (H)op at the end); ΕΡΙΜ is a corrupted rendering of ΒΡΙΜ (perhaps to be connected with Greek βριμώδης: 'tremendo'); Ρθεμεινωοφωιρ, Ειμωρινφ and Ριμφ(ο) (equivalents, unexplained; οφωιρ should be read reversely as ρι(μ)φο); Πισαδαπ vel sim. (perhaps to be connected with Pisandiaptes, the angel known from the *Apocryph of St. John* ch. 17). Originally an anthropomorphic pastoral god protecting water and animals (holding a sheep on the two stelai published by R.M.), (H)op seems to have developed into a magical 'bird-god'.

1392. Antiochia. Various inscriptions. C.Kondoleon (ed.), *Antioch. The Lost Ancient City* (Princeton 2000), is the catalogue of an exhibition (Worcester Art Museum and Cleveland Museum of Art) in which several inscribed objects were on display. All inscriptions are previously published, mostly in *IGLS*. Since references to this corpus are unfortunately missing, we present a *comparatio numerorum*. For most of these texts see also D.Feissel, *BE* (2001) no. 478, who for some inscriptions refers to the interpretations in *IGLS* to correct erroneous comments in the catalogue. We note F.'s new observations. An epitaph (no. 31; R.Stillwell (ed.), *Antioch-on-the-Orontes* II, Princeton 1938, 163 no. 106; [Εὐ]δαίμων, εὐψύχει) and some early Byzantine inscriptions (nos. 101-103: spoons; 105: cross; 113: christogram on architectural boss) are not in *IGLS*. Excellent (color) photographs of all inscriptions. Several essays on special subjects precede the catalogue; inscriptions play a (marginal) role in those by B.Brooten (29-37, on the Jewish community of Antioch; ph. of *IGLS* 789: see *ibid.* for the correct interpretation; cf. also F., who reports that the stone is in the Museum of Antakya ('present location unknown', catalogue) and refers to *IGLS* 781 for another Jewish inscription from Antioch) and C.Kondoleon (63-77, on the mosaics of Antioch; ph. of *IGLS* 801, 998 [other ph. on 114 and 148; see also our lemma no. 1393], 1001/1002, 1011, and 1014 [for *IGLS* 874 see the ph. on 163]). F.Heintz (163-167, with nos. 50-54) reports on 13 *defixiones* on lead tablets now in the Museum of Princeton, found already in 1934/1935 but still unpublished). For these tablets see also D.Jordan, *art.cit.* (cf. our lemma no. 1739) 26-29 nos. 101-113.

IGLS	Catalogue no.
758	28
851	9
857	29
869	37 (in L. 4 F. recognizes the abbreviation of the month December; κεΡμειτης κ[--], *IGLS* [apparently F. reads a small Δ above M])
881	36 (ΚΟΣΤΗΣΧΑ̣ in L. 4 excludes *IGLS*'s χι[λίας (?); perhaps a tax of 1/20: εἰ]κοστῆς (= *vicesima manumissionum*) or of 1/30: τρια]κοστῆς (cf. *SEG* XLIX 1990 (4)); εἰ]κ̣οστῆς χι[λίας (?), *IGLS*)
931	30
1000	40
1037	33
1042	32
1091bis	11
1153 (b)	38
1242 (21)	34
1242 (23)	27 (F. points out that Τρυφεί is the vocative of Τρυφείς (cf. Ἑρμείς in *IGLS* 927), not of 'Tryphe'; Τρύφει, *IGLS*, with Τρυφείς in the Index of names, Addenda et corrigenda on p. XXXVIII)
1242 (28)	35

SEG XXX	
1795	12

1393. Antiochia (area of: Daphne). Toponym on the Megalopsychia mosaic, 5th/early 6th cent. A.D. *IGLS* 998 (42). Inscription labelling one of the buildings on the eastern border: [--]|ΙΡΙΑΝΑ. In an article on the location of the Great Church (Octagonal Church) of Antiochia, often conjectured in the vicinity of the Ταυριανὴ πύλη known from literature, C.Saliou, *Syria* 77 (2000) 217-226, on 223-225 (ph.) discusses this inscription. Among the restorations suggested so far are [πορτα Ταύ]|ριανα (W.Eltester, *ZNTW* 36, 1937, 261-263; i.e., a transcription of Latin *porta Tauriana*) and [τὰ Ταυ]|ριανά, allegedly indicating a nearby city quarter (G.Downey, *A History of Antioch in Syria*, Princeton 1961, 347/348 and note 137). However, these restorations, as well as [ἡ στήλη Τιβε]|ριανά (J.Lassus; cf. *IGLS*), are arbitrary. S. suggests [τὰ Οὐα]|ριανά, indicating the Baths of Varius, as an alter-

native possibility, but claims to discern a horizontal stroke (of black mosaic cubes, to be distinghuished from the mortar) above the letters PIANA on the photo in D.Levi, *Antioch mosaic pavements* (Princeton 1947) II Pl. LXXX (c): this would exclude the restoration TATAY [or indeed any other restoration; however, the stroke may well be an optical illusion; since PIANA, clearly the end of the inscription, cannot stand by itself, a line must have preceded. As pointed out in *IGLS* III 2 on p. 547, 'tout ... adjectif, féminin ou neutre pluriel de même désinence, est possible', Tybout]. S. argues that the location of the Great Church remains unknown.

1394. Dura Europos. The 'archive' of the merchant Aurelius Nebouchelos, 235-240 A.D. *SEG* VII 381-430. K.Ruffing, *Laverna* 11 (2000) 71-105, analyzes the activities of the merchant and landlord Αὐρ(ήλιος) Νεβουχῆλος, on record in the graffiti written on the walls of his house, in the context of the economy of Dura (also using papyrological evidence) and of Syria in general during this period, i.e., shortly after the first Roman-Sassanid conflict and before the destruction of Dura by Shapur in 256 A.D., often considered a time of decline. Nebouchelos was involved in: 1) the trade in agricultural products: wine (transported to Dura and Banabe: *SEG* 401), barley, cultivated on a plot owned by N. but leased out (386, 394, 411, 414, and 416; cf. 378 for an ἀρτοκόπος), and fleece (403-408); 2) the trade in wool and textile, which formed the core of N.'s commercial activities, ranging from the sale of wool in its raw state to purple luxury garments (417-420 and 423). On 83-86 R. presents a tabular survey of the individual pieces with their prices, and on 105 another one listing those without price (417 and 422); in the notes, R. gives ample comment on the type of clothing, adducing parallels mainly from papyri [the asterisks indicate the item for which no prices are given]: ἀναβόλαιον ('Überwurf, Umhang, kurze[r] Mantel'), ἀνίκλιον (perhaps 'eine Art leinernes Hemd'), βαλανάριον ('Badetuch'), δελματική ('Tunika mit langen Ärmeln'), ἐπικάρσιον ('mit Querstreifen gemustertes Tuch'), καλίγια (= *caliga*, implying soldiers among N.'s clientele), κολόβιον ('Tunikaart, langes ärmelloses Untergewand'), κολόβιον δελματικόν ('Tunika mit langen Ärmeln'), λωδίκιον ('gewebte Decke' or 'ein Stück Stoff, das als Mantel gebraucht werden kann'), μακρόχειρον (= *tunica manicata*), *μαφάριον/μαφόριον ('Schleier' or 'Kopftuch'), παιδικόν ('Knabengewand'), παιδικὸν ψηγόμενον ('beschädigte Knabenkleidung', sold at a considerably reduced price: 2.75 against normally 13 denarii), πάλλιον ('Überwurf, Obergewand, Mantel, der aus einem viereckigen Stück Stoff drapiert wurde'), σουδάριον ('Schweißtuch'), *παραγαύδιον ('Bortengewand', i.e. a 'Tunika mit Streifen'), *παρθενικόν ('Frauenkleidung'), *περίστρωμος/περίστρωμα ('Decke'), *προσκεφαλάδιον/προσκεφάλαιον ('Kopfkissen(überzug)'), στιχάριον ('Unterkleid, Tunika'), τολάριον ('Kopfkissenüberzug'; either the equivalent of τυλάριον or of *torale*), φακιάλιον ('Schweißtuch'), *φασκία (= *facia*: 'Band'), χλανίδιον ('kurzes, wollenes Oberkleid'). Comparison with prices known from papyri from Dura shows that N. operated in the middle range: his garments were in the upper section of the market, but not extraordinarily luxurious. The prices on record in Egyptian papyri are more or less in line with those of N. According to R. the price level shows that there was no inflation either at Dura or in Egypt; 3) money-lending (428-430), apparently a marginal activity: the borrowers are female relatives of N.'s business partners pledging clothes or jewellery for relatively low sums.

N. was primarily active at Dura, but also regionally (middle Euphrates area), selling wine to Barnabe (401), bread, corn, barley and wine to Soura (411), and clothes and textiles to Aphphadana (417 and 419); he co-operated with partners and used agents. R. argues that the geographical limitation is indicative of this type of merchant, but not of a decline of Dura's role in long-distance (caravan) trade. The connection with the west is evident from the presence of purple (417 and 420-422), which came from Tyre (for professions connected with the purple production see *SEG* XXVII 995) via Palmyra; myrrh (389), cinnamon and costus (427) testify to relations with the Far East and South. The absence of documents pointing to large trade volumes does not necessarily imply that Dura was no longer a transit station: R. shows that in Egypt the evidence from papyri concerning the goods transported from the Orient through the country to the Mediterranean was scarce (which contrasts with the large volumes mentioned in literary sources). Consequently the Nebouchelos archive cannot be adduced to support the view that Dura suffered a general economic decline during the 1st half of the 3rd cent. A.D.

1395. Palmyra. Epigraphical sources for commercial relations with Mesopotamia (Charakene). See our lemma no. 1386.

1396. Palmyra. Onomastics. J.-B.Yon, *Mediterraneo Antico* 3 (2000) 77-93, studies onomastics as an expression of mutual cultural influences in Palmyra, where in the 2nd/3rd cent. A.D. Semitic (Arabic and Aramaic), Iranian and Graeco-Roman names are used side by side. Semitic names prevail; Graeco-Roman names, mostly of elite-members, are a reflection of cultural intentions. They invariably occur amidst Semitic names, and Greek names are often transformations of indigenous names: 1) theophoric names using semantically equivalent divine names, e.g. correspondence of Wahballât to Ἀθηνόδωρος or of Iarhaî and Lishamsh to Ἡλιόδωρος; 2) based on phonetical resemblance (e.g. Ζηνόβιος ὁ καὶ Ζαβδιλας/*zbdlh* in *CIS* 3932; Αιρανης ὁ καὶ Ἡρώδης/*hyrn* in *CIS* 3954). The use of double names is highly frequent, with Queen Ζηνοβία/*btzby* as the most famous example.

Mostly two different names are used simultaneously, showing the bearer's attachment to both cultures, e.g. Ἰούλιος Αὐρήλιος Ογγα ὁ καὶ Σέλευκος (followed by its Semitic equivalent) in *CIS* 3934; the same person is on record in *CIS* 3935; if the restoration of J.Cantineau (*Inventaire des inscriptions de Palmyre* III, Beirut 1930, no. 15: [Ἰ]ούλ[ιον Ογγαν | τοῦ] Α[ζιζου Σεειλα | --- ἱππέα Ῥωμαίων] rather than Σ[έ]λ[ευκον Ογηλον | δὶς Αζιζου τοῦ Σεειλα κτλ.] (*CIS*)) is correct, the Greek name (Σέλευκος) was not used here for unknown reasons. By contrast, in Aramaic documents the Greek name is mostly omitted (cf. also the example of *CIS* 3954 above, where Ἡρώδης does not have a Semitic equivalent). In bilingual documents Semitic names are dominant; filiations are given in more concise form in the Greek versions; no Greek names are presented for the older generations (cf. e.g. *Inventaire* -- IV, Beirut 1930, no. 7b: Ἀλέξανδρος Ἀλεξάνδρου τοῦ Ἀπολλωνίου τοῦ Νεβουζαβαδου τοῦ Θαιμαη τοῦ Αγγοδομου, followed by the Semitic equivalent); tribal names are mostly in Aramaic. Graeco-Roman names appear in all sorts of documents. The same name rarely occurs for different persons, with the exception of Ζηνόβιος (though this may be the rendering of one or more Semitic

names), Εὐτύχης - to be related to the popularity of the Semitic name *gad* - and Ἑρμῆς, the latter being especially used by freedmen. In sum, Greek onomastics are a thin veneer.

Iranian names are mostly *gentilicia*, not competing with Semitic counterparts. Carriers of Iranian names have nearly always ancestors with Semitic names: the ties are of cultural rather than ethnic nature, and onomastics provide no criterion of ethnic origin (the same applies to Semitic names, mostly mixing Arabic and Aramaic elements). Some Iranian names appear in the upper class (Septimius Worod is a notable case), but mostly in lower social strata (e.g. a freedman in *CIS* 3996). There are few Greek inscriptions with Iranian names, e.g. Βαγεσος and Φιρμων (cf. *SEG* XXXV 1499; *Inventaire* -- VIII, Beirut 1933, no. 87; *CIS* 3914).

1397. Palmyra. Urbanism. In a preliminary report on a new research project concerning the urban development of Hellenistic Palmyra A.Schmidt-Colinet, K.al-As'ad, *MDAI(D)* 12 (2000) [2001] 61-93, on 62-64 present a survey of the literary and mainly epigraphical sources bearing on this subject.

1398. Qalaat Faqra (north/northeast of Berytos). Dedication for the benefit of Agrippa II and Berenike, ca. 53 A.D. *SEG* XLIX 2011. M.Heil (PIR, Berlin-Brandenburgische Akademie der Wissenschaften) points out (*per ep.*) that Μᾶρκος Ἰούλιος Ἀγρίππας is not Agrippa I (*SEG*), but Agrippa II (*PIR*² I 132); Βερενίκη is his sister (*PIR*² I 1 651). Cf. *An.Ép.* (1999) [2002] no. 1669 (French translation).

1399. Sergioupolis-Resafa. Acclamation for Alamoundaros (al-Mundhir), 569-582 A.D. *SEG* VII 188 (XLV 1925). E.K.Fowden, *MDAI(D)* 12 (2000) [2001] 303-324, argues that the interpretations of the building bearing this inscription as a church (G.Brands, *MDAI(D)* 10, 1998, 211-235, especially 221-223 for the inscription) or as a secular audience hall of the phylarch al-Mundhir (J.Sauveget, *Byzantion* 14, 1939, 115-130) are fully compatible, since in Syria and Mesopotamia audiences were held by rulers in churches and mosques. At the same time this church, built outside the settlement, served as a unifying point between settled and pastoral Arabs in the tradition of the *ḥaram* at the convergence of routes. On 309/310 F. explains that the acclamation, like others of the sort, forms part of an 'antiphonal interplay of sacred and profane' between ruler and people (cf. e.g. Constantine Porphyrogenitus, *De ceremoniis* 1.69 (1.78), with A.Cameron, *Porphyrius the Charioteer*, London 1973, 69). Acclamations using sacred language were inscribed in the auditorium of the hippodrome at Alexandria (*SEG* XXXI 1485-1510); for acclamations found in or near Sergioupolis see *SEG* XLI 1531 (d) and H.Seyrig in G.Tchalenko, *Villages antiques de la Syrie du Nord* III (Paris 1958) 33/34. Like the architectural style of the building, the acclamation underscores al-Mundhir's skilful adoption of the cultural language of Rome. To an Arab audience not knowing Greek, it served as a cultural marker linking al-Mundhir to Roman authority which had invested him with special privileges among the Arab allies.

On 316 F. comments on the bilingual dedication orrān by the phylarch Asaraelos/Sharāḥîl (W.H.Waddington, *Inscriptions grecques et latines de la Syrie*, Paris 1870, 2464 [cf. *SEG* XLV 2000]): the Greek and Arabic versions differ from each other in several details, 'to speak directly and meaningfully to their intended audience'.

1400-1461. Sidon (and area). Epitaphs, late 1st-early 3rd cent. A.D. Ed.pr. J.-P.Rey-Coquais in *Miscellanea Gasperini* 799-832 (French translations), publishes 62 epitaphs from papers (copies, and, for a minority of the texts, squeezes and photographs) left by R.Mouterde. Precise provenance, present whereabouts, letter forms, and data concerning the stones are often unknown; the numerals are almost invariably indicated by horizontal strokes above the letters. No dates are given except when stated otherwise.

On 815-832 R.-C. comments on the following topics, also drawing on the other inscriptions from Sidon (mostly epitaphs, but also dedications and honorary inscriptions): 1) laudatory and consolatory formulas in epitaphs (almost always well-known; ἀποθεώθη Ὀλυμπιὰς ἡ εὐσεβής in G.Contenau, *Syria* 1, 1920, 198); 2) dated inscriptions (list of 32 certain examples ranging from 47/46 B.C. to 578 A.D., including a few inedita; the text in our lemma no. 1450 is the earliest dated epitaph: 82 A.D.; era of Sidon, starting in 111 B.C. and reckoned from 110 B.C. since the early Roman Imperial period); 3) age at death (data concerning 160 men and 105 women; more than half of the men die before their 50th year of age; more than half of the women before their 40th: a discrepancy due to a 'female peak' between 20 and 40, clearly due to death in childbirth); 4) age of ἄωροι (eighteen male and five female examples; proclaimed with 'grande subjectivité et cette mention ne peut servir en rien dans une étude sur la mortalité' (821) [This conclusion does not seem to be supported by the evidence: 18 of 23 died younger than 30, three in their early 30s, and the remaining two at 43 and 62 years of age. This fits in approximately with the results of a quantitative analysis of the epigrams in Merkelbach-Stauber, *SGO*, which shows that the gods of Fate and of the Underworld make their appearance in these poems almost exclusively when death was felt to be premature, i.e., generally before the 30th year of age, with some examples of persons in their 30s, and a few odd instances of older persons. See for a provisional presentation, based on *SGO* I only, R.A.Tybout, *Lampas* 36, 2000, 329-377 (in Dutch, with English summary), especially 359-362. Tybout]; 5) onomastics (ca. 500 names; majority (ca. 2/3) of Greek names; ca. 1/4 Roman; ca. 1/8 Semitic; theophoric names mainly derived from Zeus (35), Apollo (22), Hermes (11) and Dionysos (7); ample discussion of Roman *gentilicia* and *cognomina*, all attested in Greek inscriptions; massive Hellenization in the Hellenistic period; the Romans adapted themselves to this tradition); 6) civic life and Roman citizenship (scarce evidence).

1400: 800 no. 1. **Epitaph of Apol(l)odora.**

Ἀπολοδώ|ρα χρη(σ)τή, ̣χ[αῖ|ρ]ε· ζήσασα | ἔτη νη'

2. ΧΡΗΤΗ, lapis.

1401: 800 no. 2. **Epitaph of Apollodora.**

Ἀπολλοδ[ώ]|ρα χρ[η|σ]τή, χαῖρε· | ζήσασα ἔ||τη ξδʹ

1402: 801 no. 3. **Area of: Helaliyé. Epitaph of Ariston:** Ἀρίστων | χρηστέ, | [--]

1403: 801 no. 4. **Epitaph of Athaia.** Cippus.

Αθαια | χρηστὴ | κὲ [ἄ]λ[υ]πε· | ζ[ή]σασα ἔ||τη λδʹ

1. Semitic name, known in the spelling Αθθαια from an epitaph found in the grotto of El-Hara near Nahr Elias: M.Meurdrac-L.Albanèse, *Bulletin Musée Beyrouth* 3 (1939) 44. The same name is on record in an [apparently unpublished] epitaph from the Beqa seen in the antiquities market at Beirut: Ἰουλίᾳ Αθθαιᾳ συμβίῳ καὶ φιλάνδρῳ (ca. 150 A.D.), ed.pr.

1404: 801 no. 5. **Epitaph of Alexander.** White marble plaque.

Ἀλέξανδρε | χρηστὲ καὶ | ἄωρε, χαῖρε

1405: 801 no. 6. **Epitaph of Alexander.**

Ἀλέξαν|δρε χρησ|τὲ καὶ ἄω|ρε, χαῖρε· || ζήσας ἔ[τη] | ιβʹ

1406: 801/802 no. 7. **Epitaph of Ammas.**

Αμμας [χρηστὲ] | καὶ πεφ[ιλημένε] | ἄλυπε [καὶ --- | πᾶ]σι οἰκο[δέσποτα]

1. After the sigma a trace compatible with a chi, ed.pr. || 3. in fine a passive participle, perhaps [καὶ τετιμημένε], ed.pr. || 4. for οἰκοδέσποτα in a similar long laudatory epitaph from Sidon see *Coll. Froehner* 110 no. 64; alternatively, οἰκο[δόμος] may be restored, ed.pr. || perhaps [χαῖρε] should be restored in a L. 5 now lost, ed.pr.

1407: 802 no. 8. **Area of: Helaliyé. Epitaph of Antiochos.**

Ἀντίοχε, | χῖρε· ζή|σας ἔτη | ταῦτα || νγʹ palm branch Δ | ἀλύπως | ❦

4. ταῦτα (abbreviation of ὁ βίος ταῦτα: 'c'est ça, la vie') interrupts the age-formula, ed.pr. || 5. the meaning of the small oblique delta (?) above the line at right attached to the palm branch is unclear, ed.pr.

1408: 802 no. 9. **Epitaph of Apollodotos.** Limestone plaque.

Ἀπολλόδοτε | χρηστὲ καὶ | ἄλυπε, χαῖρε

1409: 802 no. 10. **Area of: Kaneyé (Qenayé). Epitaph of Aurelius Philon, probably after 212** A.D. Cippus.

Αὐρήλιος | Φίλων χρ|ηστέ, χαῖρε· | ζήσας ἔτη || vacat ξʹ vacat

1410: 803 no. 11. **Epitaph of Barachion.** Marble plaque.

Βαραχίων χρηστὲ | καὶ ἄλυπε, • χαῖρε • | ζήσας • ἔτη • ιςʹ

1. Βαραχίων: Semitic name consisting of a root meaning 'to bless' and an equally Semitic suffix transcribed -ίων, ed.pr.

1411: 803 no. 12. **Epitaph of Bassa.** White marble stele with a triangular pediment; akroteria and, in the tympanon, a rosette.

Θάρσει, | Βάσσα· | οὐδεὶς ἀθάνα|τος ❦ || ἐτῶν ιζʹ

1412: 803 no. 13. **Epitaph of Germanos.** Cippus in the shape of a small column.

Γερμανὸς | χρηστὸς καὶ | ἄλυπος ζή|σας ⟨ἔ⟩τη νʹ

1. Γερμανός: probably a Semitic (Arabic) name, ed.pr. [rather a Roman name, Chaniotis] || 4. ΣΑΣΤΗ, lapis (or perhaps an error of the copyist); N and the horizontal stroke indicating the numeral on a lower level (perhaps thought of as a new line), ed.pr.

1413: 803 no. 14. **Epitaph of Demoklia.** Flat cippus.

Δημόκλια | χρηστή, | χῖρε· ζήσα|σα ἔτη κδʹ

1414: 803/804 no. 15. **Epitaph of Diodora.** Cippus.

Διοδώρα | χρηστὴ κὲ | ἄλυπαι, | χῖραι

3-4. = ἄλυπε, χαῖρε || this inscription seems to be the same as that published by F.Benoît, *BSAF* (1943/1944) [1948] 109 (cf. J. and L.Robert, *BE* 1952, no. 187) said to have been found near Montjoly near Aix-en-Provence: 'bel exemple de "pierre errante"', ed.pr.

1415: 804 no. 16. **Epitaph of Dionysios:** Διονύσι | χρηστέ, χῖρε· | ζήσας ἔτη | κʹ

1416: 804 no. 17. **Epitaph of Dionysios.**

Διονύσιε | χρηστὲ | καὶ ἄλυπε, | χῖρε· ζήσας || ἔτη [--]

1417: 804 no. 18. **Epitaph of Dionysiodoros, 138 A.D.** Plaque.

Διονυσιόδωρε | χρηστὲ καὶ ἄλυπε, | χαῖρε· ζήσας | ἔτη κζ΄, μη(νὰς) γ΄, || τε-λευτήσας | ημσ΄, μη(νὸς) Περιτίου | β΄

2. Lambda in the shape of Latin L || 4 and 6. MH: small eta above mu || 6. (year) 248 (era of Sidon), Peritios 2 = 138 A.D., April 2, ed.pr.

1418: 804 no. 19. **Epitaph of Domn(e)ina.** White marble (?) cippus in the shape of a small column, cut into a plaque.

Δομνεῖ|να χρη|στὴ καὶ ἄ|λυπε, χαῖ|ρε· ζήσασ|[α ἔ]τη ρε΄

6. The age at death (at 105) is highly exceptional, ed.pr. [the same age is claimed in a 4th cent. B.C. funerary epigram from Rhamnous: see our lemma no. 220. For age-rounding see *SEG* XL 1149, XLIII 1207 in fine, XLIV 784, and our lemma no. 1615, Tybout].

1419: 804/805 no. 20. **Epitaph of Domnina.** Plaque.

Δομνῖνα | χρηστὴ | καὶ ἄωρε, | χαῖρε ❦

1420: 805 no. 21. **Epitaph of Eirene.** Large stele with female bust: Εἰρήνη | χρηστή

1421: 805 no. 22. **Epitaph of Heren(n)ius.**

Ἑρένιε | χρηστέ, | χαῖρε· | ζήσας || ἔτη | κβ΄

1422: 805 no. 23. **Epitaph of Herm(e)ias.** Cippus in the shape of a small column; in-scription on the base: ⟨Ἑρ⟩μ[εί]⟨α⟩ | χρηστὲ | καὶ ἄλυπε· | ζήσας ν̣⟨ε⟩΄

1. YM ||Λ, copy || 4. in fine C, copy; however, sigma in second position is impossible, since age indications in the inscriptions from Sidon are written from left to right, ed.pr. [but see our lemma no. 1424 for βκ΄ rather than the expected κβ΄, Martin].

1423: 805 no. 24. **Epitaph of Herme(i)as.** White limestone base of a cippus.

Ἑρμήα χρη⟨σ⟩|τὲ καὶ ἄωρε· | ζήσας | ἔτη λε΄

1. The eta in the name is either due to iotacism or to a mason's or copyist's error, ed.pr.; ΧΡΗ, lapis.

1424: 805/806 no. 25. **Epitaph of Hermodora.** White limestone cippus in the shape of a small column; relief garland at top.

Χε͂ρε, [Ἑ]ρμό|δωρα χρησ|τὴ κὲ ἄωρε· | ζήσασα ἔτη βκ΄ || σεμνὴ καὶ καλ[ὴ] καὶ φίλαν|δρος· • θάρσι· • κατ᾽ Ἅδου | καὶ ὁ σὸς γαμέ|της πόσι σου ἔ[ψε]|τε μετὰ τὸν σὸν || θάνατον

8. Between pi and sigma either a chi (of unclear meaning) or an ivy leaf, ed.pr. || such a long, laudatory epitaph is exceptional at Sidon; the epigram *IGLS* 1366 [Merkelbach-Stauber, *SGO* IV 20/05/08; *GV 727*; *SEG* XXXIX 1572; from Apameia] is an example in case, ed.pr., who also mentions a cippus from Sidon in the Musée Guimet (Paris) inscribed Ζαννεὶ Νίκωνος χρηστὴ καὶ ἄλυπε, σώφρων καὶ φίλανδρε [apparently unpublished; it is unclear whether this is the complete text; probably at least a final χαῖρε should be added, Tybout].

1425: 806 no. 26. **Epitaph of Eutyches/-chos.**

[Ε]ὐτύχ[η or -ε] | χρηστέ, | χε͂ρε· ζήσ|ας ἔτη | ξδ΄

1426: 806 no. 27. **Epitaph of Zenis.**

Ζῆνι | χρησ|τὲ καὶ ἄ|ωρε, χαῖρε· || ζήσας | ἔτη κς΄

1427: 806 no. 28. **Epitaph of Zenis (Zannis):** Ζηνεὶ • χρηστὴ | καὶ ἄλυπε, χαῖρε

For the female name Ζαννεὶς on record in Sidon see our lemma no. 1424 app.cr., ed.pr.

1428: 807 no. 29. **Epitaph of Zenobios.**

Ζηνόβιε | χρηστὲ καὶ | ἄλυπε, | χαῖρε· ζή||σας ἔτη νς΄

1429: 807 no. 30. **Epitaph of Zenon.** Fragmentary yellowish limestone stele with a tenon; found west of the road from Beirut near the mouth of the brook called El-Kamlé: Ζήνων χ[ρ]ηστὲ | καὶ ἄωρε, χαῖρε

1430: 807 no. 31. **Epitaph of Heliodoros.** White marble (?) plaque.

Ἡλιόδω|ρε, χαῖρε· | ζήσας | -----

4. [.] plus trace of a letter, ed.pr., who reports that a fragmentary stone in the Museum of the American University in Beirut bearing the same text and line division has a zeta initio (= 7).

1431: 807 no. 32. **Area of: Helaliyé. Epitaph of Heliodoros.**

Ἡλιόδ[ω]|ρε, ⟨χ⟩ε͂ρε· | ζήσας | καλῶς || ἔτη ξζ΄

2. PEPE, copy || the upper part of the inscription is damaged; two lines are lost, ed.pr. [but the inscription as read by ed.pr. seems complete] || the copy was transmitted by the son of a well-known forger, which, however, does not necessarily render it suspect, ed.pr.

1432: 808 no. 33. **Epitaph of Ḥeraïs.**

Ἡραῒς Ἡρα|κλίτου χρηστή, | χαῖρε· ζή|σασα ἔτη || λη´

1-2. First attestation of a name derived from Hera at Sidon; patronymics are very rare in this city, ed.pr.

1433: 808 no. 34. **Epitaph of Theodoros.**

Θεόδωρε | χρησ|τὲ καὶ ἄωρε, | χαῖρε· ἔζησε || ἔτη λα´

1434: 808 no. 35. **Epitaph of Theodoros.**

[Θε]όδωρε | [χρη]στὲ | [καὶ ἄλ]υπε, | [χαῖ]ρε

1435: 808 no. 36. **Epitaph of Theodoros.**

Θεόδωρε | χρησταὶ | καὶ ἄλυ|πε, [χ]αῖ||ρε· ἐτῶν ⟨ξ⟩η´

5. ZH (certainly indication of age [not ζῆ]), lapis (at the end of L. 4, in small letters); since the first letter should indicate (a multiple of) ten, emendation into Ξ seems required, ed.pr.

1436: 808 no. 37. **Epitaph of Theoros.** Cippus.

Θέωρε | χρηστὲ κὲ | ἄλυπε, χεῖ|ραι· ζήσας ἔτη π´

3-4. χεῖραι = χαῖρε.

1437: 808/809 no. 38. **Epitaph of Iuli(u)s.** Cippus.

Ἰοῦλει | χρη⟨σ⟩τὲ κ|αὶ ἄ[ι]λυπε, | χεῖρε

2. XPHTE, copy || another copy (transmitted by the son of a well-known forger) gives an inscription from Helaliyé with the same text (including the errors), but with χ|αιρ[--] in fine, ed.pr.

1438: 809 no. 39. **Epitaph of Iulianus.** White marble cippus; wreath, with a lozenge and a small circle within, on the upper part of the shaft; inscription on the square base: Ἰουλιανὲ | χρηστὲ καὶ | ἄλυπε· ζή|σας ἔτη οε´

1439: 809 no. 40. **Epitaph of Iulianus.** Flat white marble cippus; careless letters.

Ἰουλ|ιανὲ | χρησ|τὲ κ|ὲ ἄω|ρε, χαῖρε

1440: 809 no. 41. **Epitaph of Isidoros.** Cippus; relief garland at top of the shaft; inscription on the square top block: Εἰσίδωρε | χρηστέ, χαῖ|ρε· ζήσας | ἔτη κε´

1441: 809 no. 42. **Epitaph of Kalliste.** Fragmentary base of a cippus; found in the 'grotte Mikaël Boustany'.

Καλλίστ[η] | χρηστ[ὴ] | καὶ ⟨ἄ⟩λυπ[ε], | χαῖρε· ζ[ήσα]||σα ἔτη vacat

3. Small iota between A and Λ, lapis; the mason forgot two letters and added only one, ed.pr. || 5. in fine: the age indication must have been painted, ed.pr. [the stone was apparently commissioned when Kalliste was still alive].

1442: 810 no. 43. **Epitaph of Claudi(u)s.** Square base of a cippus.

Κλαύδις | ζήσας | ἔτη | πζ´

1443: 810 no. 44. **Epitaph of Laodike.** White marble cippus; wreath at top of the shaft; square base: Λαοδίκη χρηστὴ | καὶ ἄλυπε, χαῖρε· | ζήσασα ἔτη μη´

1444: 810 no. 45. **Epitaph of Marinus, 147 A.D.**

ζνχ´, • Ἀρτε(μισίου) • βκ´ · | Μαρεῖνε χρησ|τὲ καὶ ἄωρε, vacat | χαῖρε· • ἔζη ἔτη ιη´

1. (Year) 257 (era of Sidon), Artemisios 22 = 147 A.D., July 22, ed.pr. || 2. Marinus, 'd'excellente apparence latine', is in fact the transcription of a Semitic name with the root MAR ('lord'), ed.pr.

1445: 810 no. 46. **Area of: Helaliyé. Epitaph of Meliton.** Cippus; inscription on the square top block; between this block and the shaft 'une sorte de turban orné de losanges': Μελίτων | χρηστὲ καὶ | ἄλυπε, χαῖ|ρε· ζήσας || ἔτη νβ´

1446: 810/811 no. 47. **Epitaph of Miltiades.**

Μιλτι|άδη χρη|στὲ καὶ ἄ|λυπε, χαῖρ[ε]

An [apparently unpublished] inscription from Sidon in the Museum of the American University of Beirut offers the same text, though with another line division, OI for Y in ἄλυπε, and in fine χαῖ|ρε· ζήσας | ἔτη λ´, ed.pr.

1447: 811 no. 48. **Epitaph of Monimos.** White marble cippus in the shape of a small column; wreath at top: Μόνιμε | χρηστὲ καὶ ἄλυπε, χαῖρε· | ζήσας ἔτη κϛʹ

1448: 811 no. 49. **Epitaph of Nike:** Νείκη χρη(σ)|τὴ καὶ ἄλυ|πε, χαῖρε flower (?)

1. ΧΡΗ, copy.

1449: 811 no. 50. **Epitaph of Nikephoros, 163 A.D.** White marble cippus in the shape of a small column on a square base.

Ἔτους γοσʹ, | μηνὸς Δαισίου βιʹ· | Νικήφορε • χρ[η]στὲ | καὶ ἄλυπε, || χαῖρε· • ζήσας | ἔτη μηʹ

1-2. Year 273 (era of Sidon), Daisios 12 = 163 A.D., August 12, ed.pr.

1450: 811/812 no. 51. **Area of: Bramiyé. Epitaph of Onesimos, 82 A.D.** Marble plaque.

[Ἔτ]ους βϙρʹ, μην(ὸς) • Αὐδναί(ου) δʹ· | Ὀνήσιμε | χρηστὲ | καὶ || ἄλυπε, | χαῖρε

1. Year 192 (era of Sidon), Aud(y)naios 4 = 82 A.D., March 4, ed.pr.

1451: 812 no. 52. **Epitaph of Ulpiana.** Cippus.

Οὐλπι|ανὴ χρη|στὴ καὶ ἄ|λυπε· ζή||σας ἔτη | λʹ

4-5. ζήσας for ζήσασα, ed.pr.

1452: 812 no. 53. **Epitaph of Pasagathe.** Flat cippus in the shape of a small column; wreath at the top of the shaft; inscription on the square top block.

Πασαγά|θη χ[ρ]ηστὲ | καὶ ἄλυ|πε· ζήσασα || ἔτη μεʹ

2. χρηστέ for χρηστή, ed.pr.; cf. our lemma no. 1454.

1453: 812 no. 54. **Epitaph of Sarapion.**

[Σαρ]απίων | [χρ]ηστὲ καὶ ἐπι|[π]οθούμενε | ἄωρε, • χαῖρε

2-3. For ἐπιποθούμενος cf. another text on a cippus from Sidon (*Syria* 15, 1934, 298-300; cf. also ποθουμένη in *Syria* 5, 1924, 340 no. 12), ed.pr. [see also our lemma no. 1460].

1454: 812/813 no. 55. **Epitaph of Sidonia.** Base (of a cippus?).

Σιδωνία | χρηστέ· ζή|σασα | ἔτη οʹ

1. Σιδωνία: name and ethnic of Sidon are the same, ed.pr., who mentions Σιδονε (female), Σίδονι, Σειδόνις and Σιδώνιος on record in other epitaphs from the city || 2. χρηστέ for χρηστή, ed.pr.

1455: 813 no. 56. **Epitaph of Straton.** Cippus.

Στράτων | χρηστὲ καὶ | ἄλυπε, χαί|ρε· ζήσα[ς || ἔ]τη | ----

1456: 813 no. 57. **Epitaph of Straton.** Small limestone stele; relief representing a young man between two Corinthian columns supporting a triangular pediment; inscription on the base: Στράτων χρηστὲ | καὶ ἄλυπε καὶ ἄωρε

The description of the stele W.J.Moulton, *AJA* 8 (1904) 286 no. 12, fits in with that of our stone; the text is the same, but divided over three lines; an [apparently unpublished] marble plaque in the Museum of the American University of Beirut is inscribed Στράτων | χρηστὲ καὶ | ἄωρε, | χαῖρε, ed.pr.

1457: 813 no. 58. **Epitaph of Tiberina.** Cippus in the shape of a small column topped by a 'turban'; on the back of the shaft a palm; inscription on the square top block.

Τιβερῖνα | χρηστὴ | κὲ ἄλυπ|ε, χἔρε· ζ|ήσασα | ἔτη λϛʹ

1. The copy (of R.Mouterde) shows 'deux N inversés' [apparently TIBERIИИA ?].

1458: 813/814 no. 59. **Epitaph of Charis, 145 A.D.** Gray marble stele in the shape of a naiskos with pillars, triangular pediment with akroteria, and tenon; rosette in the tympanon; inscription on the architrave under the pediment (L. 1) and in the field.

Ἔτους ενσʹ, μηνὸς Ἀπελλα(ίου) ιʹ· | Χάρις χρη[σ]τὴ | καὶ φίλανδρε, | χαῖρε

1. Year 255 (era of Sidon), Apellaios 10 = 145 A.D., February 10, ed.pr.

1459: 814 no. 60. **Epitaph of Chariti(o)n.** Square base of a cippus.

Χαρίτ|ιν χ|ρηστή, | χαῖρε· || ζήσ(ασα) • ἔτ(η) | ṃβʹ

6. initio Μ or ϙ: 42 or 92 years, ed.pr.

1460: 814 no. 61. **Epitaph of Tiberius Clodius Amarantos.**

[T]ι. Κλώδ[ιε | 'Α]μάραντε ἄ[λυπε | κα]ὶ ἄωρε καὶ ἐπ[ιποθού]|μενε, χαῖρε

3-4. For ἐπιποθούμενος cf. J.Rendal Harris, *Some interesting Syrian and Palestinian inscriptions* (Haverford 1881) 24: an epitaph from Sidon, interestingly also recording the name Amarantos: Διόδωρε 'Αμαράντου χρηστὲ καὶ ἐπιποθούμενε, ἄωρε, χαῖρε; this seems to be a coïncidence: our text does not seem to be a forgery, ed.pr. [see also our lemma no. 1453].

1461: 814 no. 62. **Epitaph of Malch[--].** Limestone stele with a triangular pediment with akroteria; relief representing a young man clad in toga holding unidentifiable objects; inscription below the man on the base: Μαλχ[--|----]

1. Μάλχ[ος --] or Μαλχ[ίων --] (Semitic names), ed.pr.

1462. Unknown provenance. Dedication to Aphrodite on behalf of Demetrios I Soter and his family, 159-150 B.C. Marble plaque (perhaps a cut piece of a stele reused for this inscription) said to have been brought to France from Syria in the early 20th cent.; now in an American private collection. Ed.pr. O.D.Hoover, *ZPE* 131 (2000) 106-110 (translation).

'Υπὲρ βασιλέως Δημητρίου
καὶ βασιλίσσης Λαοδίκης
καὶ τῶν τέκνων
4 'Αφροδίτῃ ἐπηκόωι
τὸν βωμὸν
'Απολλοφάνης 'Απολλοφάνου
ὁ ἱερεύς

1-2. The long standing scholarly hypothesis, unsupported by literary sources, that Demetrios I (162-150 B.C.) married his sister Laodike, first married to Perseus of Macedon between 179 and 177 B.C. (cf. our lemma no. 652), is now confirmed. Coins show the king accompanied by a queen; the union probably took place late in 161 B.C.; the claim of an Antigonid connection, appealing to pro-Macedonian sentiments of his subjects, may have been of political value to Demetrios, ed.pr. || 3. children: their eldest son Antigonos, the future Demetrios II Nikator (145-138 and ca. 130-125 B.C.) and Antiochos VII Sidetes (139-129 B.C.). As their second child, Demetrios cannot have been born before 159 B.C., which gives our inscription a *terminus post quem*, ed.pr. || 6-7. it is impossible to identify this priest, probably serving at a modest local sanctuary, with one of the four homonyms known to have lived or stayed in Syria during the period in question, ed.pr.

1463. Unknown provenance. Mosaic inscriptions, ca. 350-400 A.D. Two hexagonal mosaic panels with busts of bearded philosophers wearing a *pallium*; inscriptions left and right of the head; bought at the antiquities market in the 1980's; now in the Musée d'art et d'histoire at Geneva (cf. also our lemma no. 1676). Ed.pr. L.Schwab, *Geneva* 48 (2000) 90-92 no. 2 (ph.): A: Σόλ|ων B: [Πε]ρίαν|[δρο]ς

The two panels very probably belonged to an ensemble representing the Seven Sages. The style of the mosaics strongly supports a Syrian provenance and a date in the 2nd half of the 4th cent. A.D. (possibly after the reign of Julian), ed.pr. [to the mosaics representing the Seven Sages adduced by ed.pr. as parallels add that from Emerita: *SEG* XLVII 1533 sub (6) = 1534 sub (2), Tybout].

PALAESTINA

1464. Palaestina. Christian inscriptions: exhibition catalogue. Y.Israeli - D.Mevorah, *Cradle of Christianity* (Jerusalem 2000), is the catalogue of an exhibition in The Israel Museum at Jerusalem (Spring 2000-Winter 2001). It contains several essays on aspects of early Christianism in the Holy Land (architecture and liturgy; images and symbols; monasticism; pilgrimage). There are illustrations of numerous Greek inscriptions and inscribed objects, edita for the greater part (almost all color photographs; occasionally details only). On 214-226 a 'List of Objects in the Catalogue' (including the inscriptions), with bibliographical references, often to first editions in inaccessible local publications only. We mention some inscriptions for which we were able to trace *SEG*-nos. [the numerals between brackets refer to the pp. in the catalogue]: *SEG* XX 492 (b) (19; dr.); XXX 1689 and 1693 (78); XXX 1690 (86/87); XXXI 1437 (110); XLIII 1063 (= our lemma no. 1505) (112); XLVIII 1881 (2) (= our lemma no. 1469) (34).

1465. Belvoir. Funerary epigram for Phoibadios, 2nd/3rd cent. A.D. Basalt slab used as a door step in the inner courtyard of the crusader fortress of Belvoir (between Skythopolis and Tiberias); found in 1966/1967; now in the Beit Gordon Museum at Degania. P.Porat, *SCI* 7 (1983/1984) 113/114 no. 1. Republished by A.Łajtar, *JJP* 30 (2000) 53-55 (translation) [L.'s text now also in Merkelbach-Stauber, *SGO* IV 21/15/01].

Σῶμα Φοιβαδίοιο θίου | τόδε σῆμα καλύπτι·
ψυχὰ [δ' | ο]ὐρανὸν εἶκε, φίλη μακάρεσ[σι θεοῖσιν]

Σῶμα Φοιβαδίο(υ) 'Ιο(υλίου) Θίου | τόδε σῆμα καλύπτ(ε)ι ψυχά [ἐς | ο]ὐρανὸν εἶ, κ(αὶ) φρ(ού)δη μάκαρες, ed.pr. || Christian epitaph (5th-7th cent. A.D.), ed.pr.; rather pagan (2nd/3rd cent. A.D.), Ł. || [for the contrast 'body in the grave - soul in heaven (with the gods, vel sim.), see also our lemma no. 1385 app.cr. ad L. 7, Tybout].

1466. Caesarea Maritima. Corpus. C.M.Lehmann - K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000), (re)publish the inscriptions found in the city and its vicinity until 1992. For an extensive review see W.Eck, *ΤΟΠΟΙ* 10 (2000) 527-547; on 528 he points to a few texts which have been overlooked and to two texts which do not belong to the city (nos. 156 and 159; see below); see also the review of R.Haensch, *SCI* 21 (2002) 323-327, and D.Feissel, *BE* (2002) nos. 469-472 [Below we indicate these critics with the *sigla* E., R.H., and F.].

Part I (1-32) presents a general introduction to various topics, such as the city and province, the Roman army in Palaestine, urban building in inscriptions, gods and goddesses, the people of Caesarea, language and grammar, and palaeography.

The second part (33-255) contains the corpus: 411 texts (333 in Greek), dating from the Herodian period to the mid 6th cent. A.D. There are ca. 175 Greek inedita (on 292 a list of previously unpublished texts). The bulk of the material consists of epitaphs (nos. 143-348) and fragments (nos. 349-411). The texts are arranged by monument type rather than contents or chronology (for criticism see E. 530/531, R.H. 324, and F. no. 469). All inscriptions are provided with a commentary; those with understandable contents have been translated. Photographs of stones or squeezes are given when available. The volume concludes with ample indices: personal names, emperors, places and peoples, important words, subjects, etc. There is no concordance; we give a *comparatio numerorum* to the major corpora and *SEG* below.

We mention the following *notabilia* in the new texts (incorporating some corrections mainly by E., F., and R.H.).

25: epigram honoring Nomos (ca. 430-440 A.D.?). The honor consists of a golden statue; edd.pr. suggest that this evidently important person was a governor of Syria-Palaestina, perhaps the consul of 445 A.D. E. (538) refers to the re-edition by R.Merkelbach, *ZPE* 136 (2001) 298; the latter identifies Nomos as Flavius Nomos, *magister officiorum* under Theodosius II in 443-446 A.D. [see now also Merkelbach-Stauber, *SGO* IV 21/03/02]. M. sees in δρόμος a reference to the *cursus publicus* ('who hasten to ...', edd.pr.). F. (no. 472) suggests interpreting δημοτέρη in L.1 as a nominative defining ἡ πτόλις ('la cité avec son peuple'; followed by M.-S.) (edd.pr.: δημοτέρῃ, 'publicly');
38: fragment of a metrical inscription mentioning an Ἄμβρος ἀγήνωρ (Roman Imperial period?);
40: acclamation for the ὀρθόδοξοι (Κύριε, εἰς αἰῶνα ... στήριξον);
42: malediction with κακὰ τὰ ἔτη (4th-mid 7th cent. A.D.);
61: acclamation: [αὔξοις μ]ητρόπολι ❦;
63: fragment of a building inscription mentioning the laying of a mosaic pavement. For an additional parallel to the opening words μετὰ τῶν ἄλλων ... ἔργων, see F. (no. 469);
97/98: inscriptions from a building, possibly a bath (5th/early 6th cent. A.D.);
110/111: fragments of legal documents (?). In 110 the word μονομερής ('ex parte': 'one-sided'). For 111 see E. (543), who argues that ἀπόφασις in L.1 refers to a judicial decision. In the same sense R.H. (326), who restores [ἀντίγραφον] ἀποφάσ[εως] ('copy of a *sententia*'; edd.pr.: [--] ἀπόφασ[ις -]). Both E. and R.H. point out that Κλασσική (L. 3), interpreted by edd.pr. as a new name, is part of the name of an auxiliary unit, *classica*. The man on record in the text may have been an ἔπαρχος or ἑκατόνταρχος of the unit (the *cohors II classica*?). E. argues that in L. 4 probably Λείο[υιος] should be restored (= Livius; not restored by edd.pr.);
112: F. (no. 469) reads in L. 2 [-- κ]ωλύουσιν [--] (edd.pr.: [--]ω λύουσιν [--]);
132: invocation by Chrysos (mid 6th/early 7th cent. A.D.). E. (544), points out that the text does not belong to a private house but to a (building near a) church. F. (no. 470) reads LL.4/5 as φιλο|κτ̣(ίστῃ) ἀμ̣ήν (edd.pr.: φιλο|Κ.Α.ΗΝ; ἀμήν is also read by R.H. (325), who points out that the dr. shows in L. 2 ΒΟΗΘΗΕΠΝ, against edd.pr. βοήθησον);
144: epitaph mentioning a [θή]κη πεδαρική: a tomb/area reserved for slaves [for which see also our lemma no. 1026]. P.-L.Gatier apud F. (no. 471) restores [Θή]κη πεδαρικὴ | [διαφ]έρουσα Μεγάλ[λου ἐ]παρχικοῦ ([Θή]κη πεδαρικὴ | [--]ερουγα μεγάλ[λη - ἐ]π̣αρχιοῦ, edd.pr.) and identifies this man with the eparchikos Megas of Caesarea, father of two children buried in a monastery at Emesa in 494 and 495 A.D. (*IGLS* 2358/2359, with the most recent reading of 2358 by D.Feissel: *SEG* XLVII 1934*);
149: epitaph of Menophila: θάρσι Μηνόφιλα ἀσύνκριτε, οὐδεὶς ἀθάνατος, ταῦτα· κτλ.;
155: epitaph of Ἀνιανός; the tomb is his οἶκος αἰώνιος;
156: metrical epitaph (Christian, 4th-mid 7th cent. A.D.). E. (545) points out that this text had already been published (*SEG* XXVIII 1392; XXXI 1400). It does not belong to Caesarea but comes from Oboda in the Negev [For a more complete text see now Merkelbach-Stauber, *SGO* IV 22/76/01]; cf. below ad no. 159;
182: epitaph with Hebrew acclamation;
252 and 254: the rare word θεσίδεν (= θεσίδων or θεσίδιον: 'tomb');
264: epitaph with the personal name Ῥάβη; probably Jewish;
295: epitaph of Οἴπιος;
398: R.H. (327) suggests restoring in L. 1 [-- κ]αὶ Καίσ[αρος --] (edd.pr.: [--]ΑΙ-ΚΑΙΣ[--]).

We mention the following new readings and observations in inscriptions already published, mainly by E., F., and R.H.

5: E. (534/535) observes that the inscription is engraved over an erased text. L. 1 reads Αὐρ(ήλιον) and L. 3 ἡγε(μονίας) instead of Αὐ[ρήλιον] and ἡγεμονίας [correct is Αὐ(ρήλιον) and ἡγεμον(ίας), Strubbe]; in L. 4, Νο[.ιο]ς or Νε[.ιο]ς can be read from the ph.: perhaps the Roman name Νό[νιο]ς or Νό[υιο]ς;
12: E. (536/537) points out that the text is not 'lightly chiselled over', but is engraved over an erased text;
26: [now also in Merkelbach-Stauber, *SGO* IV 21/03/03];
41: E. (541) and R.H. (325) read in L. 1 τῶ(ν) ὠμοφόρω(ν) (or τῶ⟨ν⟩ ὠμοφόρω⟨ν⟩, R.H.) = 'the porters' (L.-H.: τῶ[ν] ὠμοφόρω[ν]); on the basis of the ph. F. (no. 470) reads in L. 2 κὲ Εἰανακίῳ (diminutive of Ioannes; L.-H.: κὲ σὶ Ἀνακίῳ);
58: E. (542) and R.H. (325) point out that L. 1 and L. 2 have Ἐπὶ Φλ(αουίου): the words are engraved twice (L.H.: twice Ἐπὶ Φλαουίου; L.1 is a modern, crude copy of L. 2); in L. 5, one should read κόμ(ητος) (L.-H. erroneously put the closing bracket at the end of the line). The basilica was not built in the 6th cent. (see L. 14), but probably in the 2nd cent. A.D.; archaeological investigations showed that it was only restored in the 6th cent. A.D.;
60/61: belong to a (narrow) city gate (E. 542/543);
97: F. (no. 470) points out that this text is now published (see *SEG* XLVIII 1881 in fine); in LL. 3/4 τοῖς | ὧδε may mean 'the place here' rather than 'those here';
98: F. (no. 470) reads in LL. 1/2 πθόνε (for φθόνε) πλατῶ σε (apotropaic formula: 'Envie, je te piétine'; L.-H.: πθόη ἐπλάτωσε: 'decay trampled');

134: R.H. (326) suggests an early date (after 312 A.D.) on the basis of the lettering (L.-H.: 4h-mid 7th cent. A.D.);
135: E. (545) reads L. 2 as ΤΑΙΩΝΙΘΟ[..] (L.-H.: αἰώνιος [--]);
159: E. (546) dates this epitaph to the early 2nd cent. A.D. at the earliest; in 528 note 4, he notes that the text comes from Oboda in the Negev (cf. above ad no. 156);
202: epitaph of Θεοτέκνος [for this name see *SEG* XLVII 2295];
224: E. (546) points out that this is the same stone as no. 220, and that it was previously published;
244: [= *GV* 514; now also in Merkelbach-Stauber, *SGO* IV 21/03/01]. R.H. (327) points out that δούλη τῶν βασιλήων (LL. 4/5) means 'female slave of emperors' rather than '... of kings' (both possibilities are mentioned by L.-H.), since the deceased was born in Italy; alternatively, she may have served the Roman *procurator* in Caesarea, whose staff was composed of slaves and freedmen of the emperor [cf. also M.-S.: 'Sklavin der Kaiser'];
296: F. (no. 471) reads in LL. 2/3 [--ο]υ (καὶ) Ἐν|τολίας (L.-H.: ὑ(πὸ) Ἐν|τολίας);
299: P.-L.Gatier apud F. (no. 471) reads in LL. 1-3 τόπ̣|ως Βι|καρίο[υ] (L.-H.: Ι̣Ο̣[--]|ΩΣΒΙ̣[-- Μα]|καρίο[υ --]);
316: P.-L.Gatier apud F. (no. 471) reads in L. 2 [Κ]εσαρέω[ς] or -έω[ν] (not restored by L.-H.);
363: P.-L.Gatier apud F. (no. 471) reads in L. 1 τὸ ὡρολόγιον (L.-H.: [--]Π̣Ο[...]Ρ̣ΟΛΟ-ΓΟ̣Κ);
379: R.H. (327) suggests restoring ἐτ̣έλ̣[εσεν -- ἐκ τῶν ἰδίων] | χρημά[των --]: apparently part of a building inscription (L.-H.: ΕΤ̣ΕΛ[--] | χρημα[--]);

[For the Greek inscriptions from Caesarea Maritima in general see also *SEG* XLVI 1816, XLVII 1978, and XLVIII 1880. To the Greek inscriptions in the Corpus now add *SEG* XLIV 1352, XLVI 1815 and 1817, XLVII 1980, XLVIII 1881 (initio; cf. our lemma 1469), XLIX 2037-2057 (1), and our lemmata nos. 1467/1468, 1470-1473, and 1475/1476. See also J.Patrich, '*Caesarea: the palace of the Roman procurator and the Byzantine governor, a storage complex and the starting stall of the Roman stadium*' *Qadmoniot* 35 (2002) 66-86 (in Hebrew), with dr. of *SEG* XLIX 2056 (69) and 2057 (1) (75; see our lemma no. 1474), and a ph. of the edict mentioned in XLIX 2056 app.cr. (72; now published by L.Di Segni - J.Patrich - K.G.Holum, *ZPE* 145 (2003) 273-300); on 77 a dr. of an amulet of the well known type of a stooped man reaping corn-ears on one side, and the inscription CXIIωN on the other (σχίων = ἰσχίων: 'for the hips', i.e., a protection against lumbago); L.Di Segni (per ep.) points to a similar amulet from Caesarea: A.Hamburger, '*Atiqot* (English series) 8 (1968) 18 no. 123.

For the Latin inscriptions and the use of Latin in Greek speaking provinces see also W.Eck, '*Ein Spiegel der Macht. Lateinische Inschriften römischer Zeit in Iudaea / Syria Palaestina*', *ZPalV* 117 (2001) 47-63, especially 50/51 (also reporting on Latin inscriptions recently discovered and not in the Corpus); H.M.Cotton - W.Eck, '*Governors and their personnel on Latin inscriptions from Caesarea Maritima*', *Proceedings of the Israel Academy of Sciences and Humanities* 7, 7 (2001) 215-240; iid., '*A new inscription from Caesarea Maritima and the local elite of Caesarea Maritima*' in L.V.Rutgers (ed.), *What Athens has to do with Jerusalem. Essays on Classical, Jewish, and early Christian art and archaeology in honor of Gideon Foerster* (Leuven 2002) 375-391; B.Isaac, '*Latin and Greek in the inscriptions of Caesarea Maritima*', *JRA* 16 (2003) 665-668, is a review focusing on the same subject, Tybout].

[In the *comparatio*, Lifshitz = B.Lifshitz, *Donateurs et fondateurs dans les synagogues juives* (Paris 1967); M.-S. = Merkelbach-Stauber, *SGO* IV].

SEG VIII	L.-H.
135	180
136	60, 72
137	247
138a	184
SEG XIV	
843	188
844	190
845	251
SEG XVI	
843	157
844	166
845	172
846	250
847	159
SEG XVII	
782	171
SEG XVIII	
626	55
SEG XIX	
909	151
910	165
911	152
912	198
913	209
914	210
915	262
916	260
917	259
SEG XX	
462	79

SEG XX	L.-H.
464	80
465	133
SEG XXVI	
1674	5
1675	169
SEG XXVII	
1013	41
SEG XXVIII	
1392	156
SEG XXXI	
1400	156
SEG XXXII	
1497	257
1498	90
SEG XXXVI	
1341	39
SEG XXXIX	
1620	109
SEG XLI	
1545	137
SEG XLIII	
1048	12
SEG XLIV	
1353	137

SEG XLV	L.-H.
1934	85
1935	88
1936	39
1937	89
1938	90
1939	91
SEG XLVII	
1979	137
1981	1
SEG XLVIII	
1881	97
SEG XLIX	
2057 (2)	153
GV	
514	244
M.-S. IV	
21/03/01	244
21/03/02	25
21/03/03	26
22/76/01	156
CIJ	
882	189
887	183
889	184
Lifshitz	
64	80
65	78
66	79
67	83
68	293

1467-1468. Caesarea Maritima. Epitaphs, early Byzantine period. Two rectangular marble plaques; found in the 'Area KK' (in the area of the warehouse complex). Ed.pr. J.Patrich, *SBF* 50 (2000) [2002] 380-382 (dr.; translations). Texts read by L.Di Segni apud ed.pr; on 384/385 (cf. our lemmata nos. 1469-1473) L. Di Segni reports that three epitaphs have been found ('the third tombstone was cut and reused as a stopper': 385 note 8) and argues that they did not belong to the chapel, which, located in the second storey, is unlikely to have been used for burial; the epitaphs and 29 other inscriptions on stone found in this area must have been brought here from a place at some distance (probably to be reused as building material).

1467: 380. **Epitaph of Cornelia:** † Μημόλριον Κολρν(η)λίας

3. ΡΝΛΙΑC, lapis.

1468: 380-382. **Epitaph of Anastasios and Axia.**

† Θήκη [δ(ια)φ(έρουσα)] | Ἀναστασ[ίου] | καὶ Ἀξίας | †

[Or perhaps, on the assumption that the cross in fine was more or less centered under the text: † Θήκη | Ἀναστασ(ίου) | καὶ Ἀξίας | †, Tybout].

1469-1473. Caesarea Maritima. Inscriptions on wall paintings from a 'Chapel of St. Paul', early Byzantine period. Plaster fragments decorated with paintings (crosses, haloed figures) and inscriptions; found on the second storey of a building in the 'Area KK' (in the area of the warehouse complex), tentatively interpreted as a (private?) chapel dedicated to St. Paul on the basis of inscriptions on a bread stamp and a platter (see our lemmata nos. 1475/1476). (Re)published by L.Di Segni, *SBF* 50 (2000) [2002] 383-400 nos. 1-11 (dr.). We do not present in separate lemmata the most fragmentary dipinti: 389-391 no. 2 and 392/393 nos. 5/6 (three inscriptions accompanying large crosses and originally reading Ἰ(ησοῦ)ς Χ(ριστὸ)ς Α Ω); 395 no. 9 (ΔΗ and part of a cross); 395 no. 10 (A (?) above right arm of a cross; perhaps part of Ν(ίκ)α or Ν(ικ)ᾷ)); 395 no. 11 (five fragments: a) ΟΙΠ̣ vacat; b) letter or cross; c) ΚΑ̣ or ΚΧ̣, perhaps part of [Χριστὸς νι]κᾷ or Κ(ύριος) Χ(ρίστος); d) Θ or Ε; e) Λ).

1469: 386-389 no. 1. **Quotation: exaltation of the cross?** *SEG* XLVIII 1881 (2): [--]ΛΩΝΚΑΥΧΗΜ[--]. The inscription under the cross is probably part of a quotation from a Church Father; καύχημα ([cf. already *SEG* XLVIII] 'pride', 'boast') is likely to refer to the cross depicted (*crux gemmata*); perhaps [-- ἀγγέ]λων or [-- ἀποστό]λων καύχημ[α --]. D.S. also adduces some passages in which καύχημα is preceded by a genitive plural other than -λων: μαρτύρων καύχημα; καύχημα μαρτύρων; μοναζόντων καύχημα; τὸ τῶν βροτῶν καύχημα (all referring to the cross). She also mentions τὸ καύχημα Παύλου; cf. also τὸ Παύλου καύχημα in *Math.* 26.39; 'The association ... to St. Paul may be significant, if the chapel ... was indeed dedicated to St. Paul' (389). See also our lemma no. 1464.

1470: 391 no. 3. **Quotation:** † ΑΝΘΡΩΠ̣[--]

Unidentifiable quotation beginning with a form of ἄνθρωπος; cf. e.g. Luke 10.30 (Ἄνθρωπός τις κατέβαινε ...), Di S.

1471: 393 no. 4. **Quotation:** vacat ΩΤΕ

Unidentifiable quotation; clearly the beginning of a line, though not necessarily of a sentence: ὧτε ('so that', 'because') [---], Di S.

1472: 393 no. 7. **Fragment:** [--]ỊΜΟΙỊΑ̣Ị̣Ị̣ΓΑΔΕΥΠ[--]

'I can make nothing of it', Di S.

1473: 393-395 no. 8. **Quotation:** [---]Κ̣Ο̣Υ̣Ν̣ΟΝΙΑ ὁ φέρων | [--]Α̣[.]ΑΦΨ[---]

1. Perhaps κοιν(ω)νία, which, however, makes no sense in conjunction with ὁ φέρων, Di S. || 2. in fine a Ψ, but the sequence ΦΨ is impossible; perhaps [κ]α[τ]αφ(ύ)[γιον], ἀ[ν]αφ(υ)[γή] or ἀ[να]φ(ύ)[ησις], Di S. || probably a quotation, from some ecclesiastical writer rather than the Bible, Di S.

1474. Caesarea Maritima. Inscriptions on wall paintings, late 6th/early 7th cent. A.D. *SEG* XLIX 2057 (1). Cf. now also J.Patrich, *Qadmoniot* 35 (2002) 75 (dr.). After revision of the dipinti, L.Di Segni (per ep.) points out that T.Avner's readings and interpretation are partly incorrect: the three saints must be recognized as Ares (or Aretes), Promos and Elias, the famous martyrs of Askalon, and, in the second phase, as Sergius, Promos, and Elias. She presents the following readings and restorations, to be published in J.Patrich (ed.), *The University of Haifa Excavations at Caesarea, Areas CC, KK, NN (1993-2001). The Objects* (forthcoming).

Phase A (red):	Αζ[--] halo Γ̣ΗC	† [---] halo ΜΟC	† [---] halo ΑC †
Phase B (additions in green):	† C[---] †	Π	ΗΛΙ̣Α̣C

Phase A:	Ἀ̣[ρή]της	† [Πρό]μος	† [Ἠλί]ας †
Phase B:	† Σ[έρ]γης †	Π[ρό]μος	Ἠλίας {ας} †

1475. Caesarea Maritima. Inscription on a bread stamp, early Byzantine period. Large fragment of a circular stone bread stamp decorated with an arch surmounting a

cross, with two smaller crosses below; inscription along the rim; found in the 'Area KK' in which also the 'chapel of St. Paul' is located: see our lemmata nos. 1469-1473. Ed.pr. L.Di Segni, *SBF* 50 (2000) [2002] 397-399 (dr.; translation) and *Israel Museum Studies in Archaeology* 1 (2002) 33-38 (dr.; translation); cf. also J.Patrich, *Qadmoniot* 35 (2002) 77 (ph.).

Εὐλογία Κ(υρίο)υ ἐ{π}φ' ἡμᾶ[ς καὶ τοῦ ἁγίου Π]αύλο(υ)

Diagonal stroke between ΠΑΥΛΟ and ΕΥΛΟΓΙΑ: abbreviation mark or word divider, ed.pr. || bread stamp for making εὐλογίαι (bread baked for a church to be consumed at the eucharist or given out as alms). Besides St. Paul (Herod's *praetorium* was the site of his two-years' confinement and of his hearings in front of Felix and Festus: *Acts* 21.15-27.1), two homonymous martyrs are known from Caesarea. Probably the apostle is meant: the stamp was used in a sanctuary dedicated to him (probably the chapel found nearby - see above and cf. also our lemma no. 1476), or during a festival in which cakes stamped with his name were given out to the faithful, ed.pr., who presents a list of bread stamps from Palaestina in (2002) 35.

1476. Caesarea Maritima. Inscription on a platter, early Byzantine period. Fragment of a shallow bowl or platter; inscription incised around the outer base; found in the 'Area KK' in which also the 'chapel of St. Paul' is located: see our lemmata nos. 1469-1473, and 1475. Ed.pr. L.Di Segni, *SBF* 50 (2000) [2002] 400 (dr.); cf. also ead., *Israel Museum Studies in Archaeology* 1 (2002) 34: [--] Παύλο[υ --]

Perhaps part of a longer inscription mentioning St. Paul; the vessel possibly belonged to a church named after the apostle, ed.pr.

1477. Carmel Coast. Marks on sounding leads, 5th/6th cent. A.D. Two early Byzantine sounding leads with identical marks (cross opposite to P); recovered from a shipwreck off the Carmel Coast; previously published in inaccessible periodicals. See now E.Galili - J.Sharvit - B.Rosen, *IJNA* 29 (2000) 143-150 (dr.): Latin P or Greek rho: 'protective symbols' [no explanation for 'p or rho' is given; probably the plain cross (†) should be taken together with rho as a symbol of Christ ('chi-rho'); for the typology and function of these objects see J.P.Oleson, 'Ancient sounding-weights: a contribution to the history of Mediterranean navigation', *JRA* 13 (2000) 293-310, Tybout].

1478. Dayr al-Qaṭṭar al Byzanti. Inscription on a lamp, undated. Fragment of ■ lamp with stamped inscription found in a Byzantine monastery in Dayr al-Qaṭṭar al Byzanti (on the al-Lisan peninsula on the east shore of the Dead Sea). Ed.pr. J.Svensson apud R.Holmgren - A.Kaliff, *ADAJ* 41 (1997) 324-327 (dr.). We present the text as read by E.Puech, *RBi* 107 (2000) 558-560 (dr.): [† Φῶς] Χ(ριστο)ῦ φένι π[ᾶσιν· καλή †]

φένι = φαίνει || for this formula, frequently found on Byzantine lamps, see S.Loffreda, *Lucerne bizantine* (cf. *SEG* XXXIX 1617) 83/84 (formula A 2), P., who rejects ed.pr.'s three alternative incorrect and remote readings

and interpretations [P. inadvertently prints KY and transcribes Κ(ριστο)ῦ; however, the dr. in *ADAJ* shows ΧV and P.'s own reconstruction dr. shows ΧV; KY - which should have been read as Κ(υρίο)υ rather than Κ(ριστο)ῦ - is unattested in all variants of this formula; cf. for this and other inscriptions on similar Byzantine lamps, in addition to Loffreda's monograph: *SEG* XXXIX 1617, XL 1434-1440, XLII 1385-1407, XLVI 1809, and XLVIII 1878; see also our lemma no. 1536 sub (2), Tybout].

1479. Gadara ('Seleukeia'). Building inscription, 85/84 B.C. Inscription in a recessed field on a stone slab; found near a tower of the southern city wall. Ed.pr. M.Wörrle, *AA* (2000) 267-271 (ph.).

("Ετους) ηκσ' Φιλώτας | καὶ Σελε[υκέ]ων | τῶν ἐν Μεσ[- ca. 4 -] | ἡ πόλι[ς vacat]

The inscription records works on the city wall, ed.pr. || 1. year 228 (Seleukid era) = 85/84 B.C.; the otherwise unattested Philotas was possibly the founder of a local dynasty, who acted in the vacuum left by the defeat of Alexander Iannaios (103-76 B.C.) in the Golan by Obedas I (ca. 93/92 B.C.), ed.pr., with ample reflections on the possible historical context || 2-4. cf. Steph. Byz. s.v. Γάδαρα· ἥτις καὶ 'Αντιόχεια καὶ Σελεύκεια. Our inscription is the first testimony to confirm one of these renamings, and shows that Gadara was officially still called Seleukeia in 85 B.C. The renaming is probably due to Seleukos IV, who similarly renamed Abila and Gaza (perhaps the same applies to Seleukeia in the Golan). The specification τῶν ἐν Μεσ[--], to distinguish this Seleukeia (Gadara) from its homonyms, is previously unattested and cannot be restored. In 64 B.C., Gadara was refounded by Pompeius and its citizens acquired the name Πομπηιεῖς Γαδαρηνοί. The renaming of cities as 'Αντιόχεια (e.g. nearby Hippos/Sussitha and Gerasa) was mostly due to Seleukos' younger brother and successor Antiochos IV, but in the case of Gadara (cf. Steph. Byz.) it should be assigned to Antiochos III, ed.pr.

1480-1495. Gaza (area of: Jabaliyeh/el-Mkheitim). Mosaic inscriptions in an ecclesiastical complex, 496/497-732 A.D. Seventeen mosaic inscriptions in an ecclesiastical building complex (church and baptistery, separated by a central section) perhaps related to a monastery at Jabaliyehe/el-Mkheitim (3 km northwest of Gaza). Ed.pr. C.Saliou, *RBi* 107 (2000) 390-411 nos. 1-17 (ph.; translations; commentary, especially on onomastics and the offices of the dedicants). Abbreviations signs: ϛ; stroke above letters (also to indicate numerals); Ꝁ for καί; small H above M for μη(νί). Cf. D.Feissel, *BE* (2001) no. 502, for some corrections in accentuation which we tacitly incorporate. See also our lemma no. 1496.

1480: 392/393 no. 1. **Dedication of ■ mosaic, 496/497 A.D.** Inscription in ■ medallion (church).

Ἐπὶ Ζη|[ν]οβι[--]ου | ἐπησκ[ό]που καὶ | Δωροθέου καὶ Ζο||ναίνου πρεσβυτέ|ροι ἐψηφώθη, | τοῦ ζνφ' | ἔτους lozenge

2. After ΟΒΙ: Ε, Ο or Σ, followed by two or three letters of which the last is Α, Λ or Μ, though Τ is not excluded; in the latter case Ζη|[ν]οβίο[υ] τοῦ is possible, ed.pr., who also hesitatingly sug-

gests the unattested name Ζηνοβίολος for the bishop || [3. the photo shows ⌣ıı I C: clearly ἐπισ; ed.pr. sees a horizontal stroke connecting the last two vertical hastae: ἐπησ; but the horizontal stroke is far from certain, Pleket] || 5-6. πρεσβυτέροι for πρεσβυτέρου or, preferably, πρεσβυτέρων, ed.pr. [or πρεσβύτεροι (nominative): inconsistencies between the cases of names and attributes are not uncommon, Chaniotis] || 7-8. year 557 (era of Gaza) = 496/497 A.D.

1481: 394 no. 2. **Commemoration of Hilarion, 528 A.D.** Inscription on a rectangular panel (passage from church to central section).

Ὑπὲρ ἀναπαύσεlως Ἱλαρίων ἀνα[γνώσ]lτου, ἐν μενὶ Ξανθικlοῦ ἓξ καὶ δεκάτου ll τοῦ ηπφ' ἔτους

2. Ἱλαρίων is treated as indeclensible, ed.pr. || 4. δεκάτου for δεκάτῃ; the specification of the day in the dating formula is unique among the inscriptions from this complex: perhaps Hilarion's day of death?, ed.pr. || 5. 16th of Xanthikos, year 588 (era of Gaza) = April 6, 528 A.D.

1482: 394-396 no. 3. **Offering by Barachon and his relatives, 529/530 A.D.** Inscription in a rectangular frame (passage from church to central section).

Κ(ύρι)ε πρόσδεξε τὴν l καρποφορίαν Βαlράχων ἀναγνώστου l [κ]αὶ Ζοναίνου ἀδll[ελ]φοῦ καὶ Αἰα μlονάζον υἱοῦ αὐlτοῦ καὶ Ἰωάνην υἱlοῦ αὐτοῦ, ϙφ' ἔτους

1. πρόσδεξε = πρόσδεξαι (imperative) || 2-3. Βαράχων is treated as indeclensible, ed.pr. || 4. the zeta is sinistrorsum (Ƨ) || 5. Αἰα: either transcription of the Semitic name Aias or an unusual genitive of the Greek (epic) name Αἴας, ed.pr. || 5-6. μονάζον for μονάζοντος || 7. Ἰωάνην: accusative instead of genitive || 8. year 590 (era of Gaza) = 529/530 A.D.

1483: 396 no. 4. **Wish for salvation, probably 528 A.D.** Inscription in a tabula ansata (central section).

Ὑπὲρ σωτηρίας l Παῦλος Οὐλπιαlνοῦ μωνάζων κ(αὶ) Φlλαία κ(αὶ) Μαρύα

Date: probably contemporary with the inscription in our lemma no. 1481 (same lettering and presentation), ed.pr. || 3. μονάζων, ed.pr. [but the photo shows μωνάζων (for μονάζων), Tybout] || 4. Φλαία for Φλαυία (Flavia), ed.pr. || Paul and his sister Mary are also on record in the inscriptions in our lemmata nos. 1484, 1488, and 1490/1491; in the later inscriptions (mid 6th cent. A.D.; our lemmata nos. 1488, and 1490/1491) Paul had become a priest and Mary had died. They are 'omnipresent' benefactors in the complex, with which they clearly had a priviliged relationship, ed.pr.

1484: 396 no. 5. **Offering by Paul and Mary, 528-530 A.D.** Inscription in a rectangular frame (central section).

[Κ(ύρι)ε] πρόσδεξ(ε) τὴν l καρποφορίαν l τῶν προσεινικότων l [Πα]ύλου καὶ Μαρίας

Date: the inscription belongs to the group dated 528-530 A.D., ed.pr. || 1. ΔΕΞC, mosaic || 3. προσεινικότων: either perfect participle of προσφέρω or incorrect spelling of the aorist participle of the same verb (προσεν(ε)ικόντων), ed.pr.

1485: 397/398 no. 6. **Date implying involvement of the bishop, 530 A.D.** Inscription in a rectangular frame (central section).

Ἐπὶ τοῦ l θεωφι(λ)ιlστάτου l καὶ ἁγιlλωτάτου l ἐπισκόπου l ἡμῶν Μαρlκιανοῦ, ϙφ' l ἔτους ΦΕ

2-3. ΦΙΑΙ, mosaic; θεωφιαιστάτου for θεωφιλεστάτου, ed.pr. || 6-8. Marcianus is the most famous of the bishops of Gaza, known from the Acts of the Council of 536 A.D. and the *Laudationes* of the orator Choricius of Gaza; the present inscription and that in our lemma no. 1487 show that his term of office extended at least from 530 to 549 A.D. The bishop was responsible for the works undertaken rather than that he financed them, ed.pr. || 8-9. ϙφ: the first sign may also be read as stigma: this would yield year 506 (era of Gaza) = 446 A.D., when probably Natiras was the bishop of Gaza; consequently the reading ϙφ is preferable: year 590 = 530 A.D., ed.pr. || 9. the last two letters are enigmatic: perhaps a month name (February), but similar abbreviations (without the usual ἐν μηνί) are unattested, ed.pr.

1486: 399 nos. 7/8. **Rivers of Paradise, mid 6th cent. A.D.** Inscriptions labelling representations of the rivers. A: Γε[ών] B: Φισών

Εὐφράτης and Τίγρις, the other two rivers of Paradise (cf. e.g. *SEG* XXXI 1454 and 1472bis; XLIV 1410; XLV 1905 A), are missing, ed.pr.

1487: 399/400 no. 9. **Dedication of a mosaic, 549 A.D.** Inscription in a medallion; guide-lines (baptistery).

[Ἐπὶ] τ[οῦ] l ὁσιοτάτου κ(αὶ) l ἁγιοτάτου ἡμῶν l ἐπισκόπου Μαρκιlανοῦ καὶ Κυ[ρι]lακοῦ χωροε[π(ισκόπου)] l ἐψηφώθη, [ἔτο]lυς θχ', μη(νὶ) Λ[ῴ]lου

4-5. For bishop Marcianus see our lemma no. 1485 app.cr. ad LL. 6-8 || 7-8. year 609 (era of Gaza) = 549 A.D.

1488: 400/401 no. 10. **Donation of a mosaic, mid 6th cent. A.D.** Inscription in a medallion; guide-lines (baptistery).

Παῦλος | ὁ πρεσβύτερος | Οὐλπιανοῦ υἱὸς | εὐχαριστ(ῶν) τῷ θ(ε)ῷ κ(αὶ) τ(οῖς) || [ἁγίο]ις ὑπὲρ σωταιρίας | [αὐ]τοῦ κ(αὶ) ὑπὲρ ἀνα|[παύ]σεως Μαρίας ἀδελ|[φῆς α]ὐτοῦ ἀϊπαρθ|[ένου ἐ]ψήφωσεν || [τὸ ἅγ]ιον φώ|[τι]σμα

5. σωταιρίας for σωτηρίας || [7. the photo shows ϹΕΟΣ, Tybout] || 8-9. α]ὐτους, ed.pr. per errorem; ἀειπάρθενος (cf. also our lemma no. 1490): 'perpetual virgin' normally used in the context of marriage; the simplex παρθένος often indicates a nun, ed.pr. || 10-11. φώτισμα: 'baptism', here used in the sense of 'baptistery', ed.pr.

1489: 401 no. 11. **Mosaicists' signature, 548/549 A.D.** Inscription in rectangular frame (baptistery).

Ἔργον ψηφο|θετῶν Ἀσκα|λωνιτῶν Βί|κτωρος κ(αὶ) Κοσ|μᾶ, Ἀσκαλω|νιτ(ῶν) ἔτους βνχ'

5-6. Year 652 (era of Askalon) = 548/549 A.D. || the two mosaicists decorated the floor of the baptistery, ed.pr. [this text should be added to the three known examples of mosaicists' signatures reading ἔργον + name(s) in the genitive (equally from the early Byzantine Near East): see M.Donderer, *Die Mosaizisten der Antike* (cf. *SEG* XXXIX 1805) 16, and nos. A 1 (*SEG* XXX 1693; XXXVII 1486*), 21 (*SEG* VII 993) and 27 (*IGLS* XXI 2 102); cf. also Donderer no. A 25, Tybout].

1490: 401/402 no. 12. **Donation of a mosaic, mid 6th cent. A.D.** Inscription in a rectangular frame; guide-lines (baptistery).

Ἐπὶ Προκοπίου πρεσβ(υτέρου) κ(αὶ) πα|ραμονα(ρίου) Παῦλος πρεσβύ(τερος) | ὑπὲρ σωτηρίας α]ὐτοῦ κ(αὶ) ἀνα|παύ(σεως) Μαρίας [ἀϊ]παρθέ(νου) ἐψήφωσεν τὰ ὧδε

4. ἐψήφωσε and ν τὰ ὧδε engraved above each other but still in the same line as the preceding letters of L. 4.

1491: 402-404 no. 13. **Wish for salvation, mid 6th cent. A.D.** Inscription in a medallion; guide-lines (church).

Ὑπὲρ | σωτηρίας | Παύλου πρεσβυ(τέρου) | Οὐλπιανοῦ κ(αὶ) ὑπὲ(ρ) || ἀναπαύσαι(ως) Μαρ|ί[ας --]

1492: 404/405 no. 14. **Dedication of a mosaic, 594 A.D.** Inscription in a medallion (baptistery).

Ἐπὶ τοῦ θεο|φιλ(εστάτου) Σαλα|ονος πρεσβ(υτέρου) κ(αὶ) | [ἡ]γουμ(ένου) ἐψηφώ(θη) || [τ]ὰ ὅδε, μη(νὸς) Ξανθι(κοῦ) | τοῦ δνχ' [ἔτους], | ἰνδ(ικτιῶνος) [----]

Losenge above the text || 2-3. Σαλαων: Semitic name, previously unattested, ed.pr. || 5-6. year 654 (era of Gaza) = 594 A.D.; Xanthikos: March 27 until April 26 (12th indiction in 594 A.D.), ed.pr.

1493: 405/406 no. 15. **Dedication of a mosaic, 732 A.D.** Inscription in a medallion (church).

† Ἐγένετο τὸ πᾶν ἔρ|γον τῆς χαμωψηφόσεος | ταύτης ἐπὶ Σεργίου τοῦ | ἁγιωτ(άτου) ἡμῶν ἐπισκόπου || Ἄζης καὶ Στεφάνου Θω[μ]|ᾶ περ(ιοδευ)τοῦ) καὶ ἡγουμένου, ἐν μη(νὶ) | Λῴου τοῦ βϙψ' | ἔτους, ἰνδ(ικτιῶνος) ιε' †

2. χαμωψηφόσεος: previously unattested (but cf. χαμοκέντησις), ed.pr. || 3-4. bishop Sergios is previously unattested, ed.pr. || 5. Ἄζης reflects local pronounciation of Γάζης, ed.pr. || 6. Π^ε^Ρ, mosaic || 7-8. year 792 (era of Gaza) = 732 A.D.; Loios: July 25 until August 23 (15th indiction in 732 A.D.), ed.pr.

1494: 406 no. 16. **Invocation of Christ, 732 A.D.** Inscription near and contemporary with that of our preceding lemma: [--].Σ Χ(ριστὸ)ς βοήθι .[--|---]

Initio: the letter preceding Σ may be Υ or Χ; perhaps [Ἰ(ησοῦ)ς] Χ(ριστὸ)ς Χ(ριστὸ)ς or [Ἰησο]ῦς Χ(ριστὸ)ς (on the assumption that the stroke above C (abbreviation sign) is redundant); in fine: the letter after I may be A, Δ or Λ; perhaps δοῦλος or δούλη in the dative or accusative, ed.pr.

1495: 407 no. 17. **Wish for salvation, undated.** Inscription in a medallion (church).

Ὑπέρε σωτ|τ(αι)ρίας Βίκτωρ | Σαλα(μ)άνου κ(αὶ) | Σαλαμθα ΓΥΚΟ || [-ἐ]πὶ Σαλανος δι|ακόμου palm branch

1. Ὑπέρε for ὑπὲρ || 1-2. σωτταιρίας for σωτηρίας || 3. ΣΑΛΑΗΑΝΟΥ, mosaic (which would yield the previously unattested name Σαλαηανος); probably an error for Σαλαμάνου, ed.pr., who points out that the initial letter (probably sigma) was possibly renewed during a restoration || 4. Σαλαμθα: previously unattested name (cf. Σαλαφθα); ΓΥΚΟ: perhaps an abbreviation of γυ(ναι)κό(ς) (on the assumption that Βίκτωρ is treated as indeclensible and represents a genitive), ed.pr. || 5. Σαλανος: possibly an error for Σαλαονος (cf. our lemma no. 1492 LL. 2/3), ed.pr. || 5-6. διακόμου for διακόνου || 'La réfection du panneau par un mosaïste illettré l'a rendu particulièrement difficile à interpréter', ed.pr.

1496. Gaza (area of: Jabaliyeh). Wish for the salvation of Hilarion, undated. Fragment of a gray-white octogonal 'plateau' (candle? water-spout?); inscription along the rim; originally built into a wall of the ecclesiastical complex mentioned in the introduction to our lemmata nos. 1480-1495. Ed.pr. C.Saliou, *RBi* 107 (2000) 408/409.

† Ὑπὲρ σωτ(ηρίας) Ἱλαρίωνος ΠΡ[----]

Perhaps Πρ[οκοπίου] or πρ[εσβυτέρου], ed.pr.

1497-1499. Iethira (Khirbet Yattir). Mosaic inscriptions, 588-725 A.D. / undated. The first two mosaic inscriptions in one, the third (our lemma no. 1499) in another early Byzantine basilical church. Mentioned in preliminary reports by H.Eshel - J.Magness - E.Shenhav, *JRA* 12 (1999) 411-422, 13 (2000) 343-345 and *IEJ* 50 (2000) 153-168 (ph.; translations by L.Di Segni; no texts); cf. also D.Feissel, *BE* (1999) no. 573 and (2001) no. 503. We give the texts of L.Di Segni, *ARAM* 15 (2003) 253-256 (ph.; translations). Abbreviation signs: ʃ and stroke above letters; small H above M for μη(νί).

1497: *JRA* (1999) 417/418; *IEJ* 162; *ARAM* 254 (text A). **Building inscription, 588 or 682 A.D.** Inscription in a rectangular panel in the hall.

† Ἐπὶ τοῦ θεοσεβεστάτου Ἰωάννου | Ζαχαρίου διακόνου καὶ ἡγουμέ|νου ἐγένετο τὸ πᾶν ἔργον τοῦ | ψ(ηφ)ίου καὶ ὅλει ἡ φιλοκάλιος τοῦ || ναοῦ ἐν μη(νὶ) Μαίῳ ἰνδικτιῶνος θ', | ἔτους τῆς πόλεως υπγ' †

4-5. ὅλη ἡ φιλοκάλιος τοῦ ναοῦ: 'the whole adornment of the church', Di S. [φιλοκάλιος (previously unattestted) for φιλοκαλία, Di S. (per ep.)] || 5-6. 'May, indiction 9, year 483': either era of Provincia Arabia (= 588 A.D.; so E.-M.-S. [who in *JRA* gave 598/599 *per errorem*]; in this case the city would be Elusa) or of Eleutheropolis (= 682 A.D.), but neither gives an agreement between the year and the indiction: 588 corresponds to the 6th, 682 to the 10th indiction, Di S., with extensive arguments pro and contra both possibilities; in the same sense F.: 'la discordance des indictions oblige à laisser la question ouverte'.

1498: *JRA* (1999) 417; *IEJ* 158-162; *ARAM* 254 (text B). **Building inscription, 631 (632?) or 725 A.D.** Inscription in a rectangular panel in the nave.

† Ἐτεληώθι | τὸ πᾶν ἔργο(ν) | τοῦτο μηνὶ | Μαρτίου ἰνδ(ικτιῶνος) || ϛ', ἔτους τῖς πόλεως φ|κϛ' ὑπὲρ σοτ|ερήας (καὶ) ἀντηλ(ή)μ|ψεως Θωμ(ᾶ) ἁγιω(τάτου) || εἰγουμένου φιλω|χρίστου, χιρὶ ἐμοῦ | Ζαχαρ(ίου) Ἰσε̃ ἐρ(γολάβου) δ(ούλου) θε(οῦ)

Ligatures: ȣ || 4-7. 'March, indiction 6, year 526': either era of Provincia Arabia (= 631 or 632 A.D.; so E.-M.-S.) or of Eleutheropolis (= 725 A.D.), but neither gives an agreement between the year and the indiction: 631 or 632 A.D. corresponds to the 4th or 5th, 725 to the 8th indiction, Di S.; cf. the app.cr. of our preceding lemma || 9. ΘΩΜΑΓΙΩ, mosaic.

1499: *JRA* (2000) 343-345; *IEJ* 165. **Building inscription, undated (early Byzantine period).** Inscription in a tabula ansata opposite the entrance from the narthex into the south aisle; lines separated from each other by horizontal strokes.

† Ἐπὶ τ(οῦ) ἁγι(ωτάτου) Θεωδόρου ἐπι(σκόπου) | κ(αὶ) Σαβίν[ου? πρε]-(σβυτέρου) ἐγ(ένετο) τὸ π(ᾶν) ἔρ|γ(ον) τῆς ψ(η)φ(ώσεως) [ἐκ σπουδ?](ῆς) Ἀβεσοβου | κ(αὶ) Ἰωάνου κ(αὶ) Ἰε[ρεμ]ίου· (punctuation mark) ἰνδ(ικτιῶνος) δ'

Ligatures: ȣ || 1. bishop Theodoros (almost certainly of Eleutheropolis) is unknown, Di S. || 4. stigma is used as punctuation mark before ΙΝΔ (not uncommon in this region and period), Di S.

1500. Jerusalem. Construction of a synagogue by Theodotos, before 70 (probably early 1st cent.) A.D. *SEG* VIII 170 (cf. XLI 1841; XLIII 1297; XLV 2327; XLVI 2368; XLIX 2444 and 2480 (sub 1)); *CIJ* 1404. J.S.Kloppenburg Verbin, *JJS* 51 (2000) 243-280 (ph.; text; translation), convincingly demonstrates that the traditional date of this inscription prior to the First Revolt is strongly preferable to the date in the second half of the 3rd cent. A.D. recently advocated by H.C.Kee (cf. *SEG* XLV). Against K.'s contention that before the late 1st/early 2nd cent. A.D. the term συναγωγή always means 'assembly', 'congregation' (and does not indicate a building), K.V. adduces as compelling evidence to the contrary *SEG* XVII 823 (cf. XXVIII 1539; Berenike; 55/56 A.D.; text and translation of LL. 1-6 on 248), a list of donors εἰς ἐπισκευὴν τῆς συναγωγῆς (LL. 4/5; on 247/248 note 14 some epigraphical examples of ἐπισκευή in the sense of 'repairs'); literary attestations (Philo, Josephus and the Gospels) fit in with this testimony. The archaeological data (find circumstances; stratification) virtually rule out a date after 70 A.D. Against the views of earlier scholars K.V. argues that none of the three men on record can be identified or connected with any persons attested otherwise. A large part of K.V.'s article is devoted to a detailed analysis of the letter forms: special study of *CIJ* 1400, *SEG* VIII 169 and XXXIII 1277 (264-271; ph. of all) to show the range of variations in lettering possible in (more or less) contemporary documents (before 70 A.D.; the Theodotos inscription falls within this range), and observations on letter forms in numerous inscriptions from early to late Roman Palestine and Syria (271-276). K.V. concludes that the lettering of our text 'is thoroughly consistent with that of first-century CE inscriptions from the Levant and that it *lacks* the transformations that are characteristic of inscriptions of the second century and later' (271). Consequently *CIJ* 1404 continues to attest a synagogue building in Jerusalem, probably built in the early 1st cent. A.D. Since Theodotos' grandfather was already an ἀρχισυνάγωγος, i.e., sometime in the 1st cent. B.C., it also provides the earliest datable evidence for this title used in Jewish associations (perhaps half a century prior to other epigraphical and literary examples and contemporary with the earliest pagan instances).

See also our lemma no. 1744.

1501. Jerusalem. Epitaphs on ossuaries. *SEG* XLIV 1349*; XLVI 2012-2015; XLVIII 1885/1886; XLIX 2063/2064. S.Fine, *JJS* 51 (2000) 69-76, questions the prevalent

view that the introduction of (secondary) burial in ossuaries ca. 20-15 B.C. should be related to the Pharisaic belief in the resurrection of the dead (so recently e.g. D.Kraemer, *The Meaning of Death in Rabbinic Judaism*, London 2000, 50/51). F. argues that the new burial practice significantly began at the time when Herod the Great brought about a massive influx of money into Jerusalem for the reconstruction of the city and its temple; secondly, these activities gave rise to a well trained team of stone masons capable of producing the objects [cf. this lemma in fine]. The preservation of each skeleton either by itself or in close relation with family members points to a growing importance of the individual and awareness of his place within the family (previous charnel burial was completely anonymous). On 74/75 F. points out that the importance of individual identity *and* of family relations is also borne out by the (Hebrew/Aramaic and Greek) inscriptions.

G.Avni - Z.Greenhut - T.Ilan in H.Geva (ed.), *Ancient Jerusalem Revealed* (Jerusalem 2000²; expanded edition of 1994¹) 206-218 (also in 1994¹, same pp.), is an expanded English version of their report on the finds in three burial caves in Akeldama (Kidron Valley) published in 1992 in *Qadmoniot*: (cf. *SEG* XLI 1558-1561, introduction); majuscule text, translation and discussion of *SEG* XLVI 2012 nos. 6, 7 (ph.), 8, 14 (ph.) 16 (ph.), and 17 (= *SEG* XLI 1558-1561 introduction sub a, idem sub b, 1561, 1559, 1558, and 1560, respectively).

[For a stone quarry in a cave recently found on Mt. Scopus, active from the early 1st cent. to 70 A.D., see D.Amit - J.Seligman - I.Zilberbod, *'Stone Vessel Workshops of the Second Temple Period East of Jerusalem'* in *op.cit.* 353-358 (English version of *Qadmoniot* 34, 2001, 102-110; for a brief report cf. also *Hadashot Arkheologiyot / Excavations and Surveys in Israel* 111, 2000, 86-88); cf. also our lemma no. 1503].

1502. Jerusalem. Amphora stamps, 2nd/1st cent. B.C. Ed.pr. D.T.Ariel in H.Geva (ed.), *Jewish Quarter Excavations in the Old City of Jerusalem conducted by N.Avigad, 1969-1982*, I: *Architecture and Stratigraphy* (Jerusalem 2000) 267-283 (ph.), publishes 31 Rhodian (269-275 nos. 1-31) and one unclassified (275 no. 32) stamped amphora handles; no new types. On 276-280 an Appendix concerning 'Amphoras and ritual purity', in which A. collects evidence for Jewish concern for ritual purity, especially comments in Rabbinic literature on the use of gentile-made ceramics in situations requiring purity. 'One should not hasten to explain the lack of Greek amphoras in the archaeological record in Judea solely by evoking overriding Jewish purity concerns' (280).

1503. Jerusalem (area of: Mt. Scopus). Inscriptions on a pillar in a quarry, early 1st cent.-70 A.D. Inscriptions on the side of a rock pillar left near the entrance in a room of a cave on an eastern promontory of Mt. Scopus, used as a quarry for stone vessel workshops; between two sets of letters 'a delicate charcoal drawing of leaves, similar to designs incised on stone ossuaries found in Jewish tombs of the same period'. Ed.pr. D.Amit - J.Seligman - I.Zilberbod, *art.cit.* (cf. our lemma no. 1501 in fine) 356 (dr.): ON | leaves | IN

1504. Jerusalem (area of: Khirbet el-Masani). Label: 'Mount of Olives', 6th cent. A.D. Fragment of a limestone case with inscription; found in a room of the 6th cent. A.D. church at Khirbet el-Masani (a few km northwest of Jerusalem). Ed.pr. G.Mazor, *'Atiqot* 40 (2000) 17*-23* (Hebrew; cf. English summary on 159; dr.): ΗΛΗΟΝΑ

ΗΛΗΟΝΑ for ΕΛΑΙΩΝΑ: the place on the Mount of Olives where Jesus taught the apostles in a cave (Ἐλαιῶν), M. [rather the name of the famous basilica erected above the cave by Constantine, known from literature as Eleona; it was considered the place of Christ's ascension before the Ascension Church was built in the late 4th cent. A.D. The case (perhaps an ossuary in secondary use) may have been a reliquary for a stone from the cave, L.Di Segni (*per ep.*)].

1505. Jerusalem. Mosaic inscription, late 6th/7th cent. A.D. *SEG* XLIII 1063 (*An.Ép.* 1993 no. 1629; 1995 no. 1585). See now also D.Amit - S.R.Wolff in *Ancient Jerusalem revealed* (cf. our lemma no. 1501) 293-298 (ph.; translation), especially 294/295: a revised English version of the article published in *Qadmoniot* (1993); see *SEG* XLIII. See also our lemma no. 1464.

1506. Jerusalem. Inscriptions on theatre seats?, undated. Two limestone blocks each with a rectangular niche cut into one side; inscriptions incised close to the niche; found together with nine uninscribed blocks in walls belonging to the Umayyad Palace IV near the southwest corner of the Temple Mount (second reuse; they were used for an early Byzantine latrine earlier). Edd.pr. R.Reich - Y.Billig, *IEJ* 50 (2000) 175-184 (ph.; dr.) and in *Ancient Jerusalem revealed* (cf. our lemma no. 1501) 340-352, especially 350-352 (ph.; dr.; English version of the Hebrew articles in *Qadmoniot* 32, 1999, 33-40, and 34, 2001, 88-92).

A: ΔΙ B: ΔΙΟ

Probably these stones originally served as seats, with a step carved in the centre, in a theatre or odeion; the inscriptions (either numerals or abbreviated words or names) indicate the entire *cuneus*, since spectators were seated according to their tribal affiliation, edd.pr., who relate the inscriptions to two bone *tesserae* inscribed with the Roman and Greek numerals XIIII and ιδ´ found in a house in the 'Upper City' by N.Avigad, *Discovering Jerusalem* (Nashville 1983) 193/194 and hesitatingly interpreted by him as theatre tickets [however, the relationship with the *tesserae* is improbable: the inscription reads ΔΙ, not ΙΔ; ΔΙ, ΔΙΟ (or ΟΙΔ) cannot represent numerals and are rather abbreviations of a phyle-name: Διονυσιάς, *vel sim.* Similar inscribed *tesserae*, interpreted as pieces related to games, have been found in other parts of the ancient world; see e.g. *SEG* XLVI 1309-1312; XLVII 1264; XLVI 1309, from Aquileia, has the same inscriptions XIIII and ιδ´ as the Jerusalem piece, Tybout].

1507. Mampsis. Invocation for Romanos, mid 5th-early 7th cent. A.D. *SEG* XXXI 1416. Republished by P.-L.Gatier, *Muséon* 113 (2000) 310-312 (translation), in the context of an article (299-314; map) on the literary sources mentioning the region southeast of the

Dead Sea called Γέβαλα/Γεβαληνή *vel sim.* (modern Djibāl); cf. also D.Feissel, *BE* (2001) no. 504.

[---] ǀ παραστά(της) Ῥωμανῷ ἰατροσοφ(ιστῇ) ǀ Γεβαλῶν κ(αὶ) γενοῦ εἰς τὰς ἐξό|δους καὶ εἰσόδους αὐτοῦ †

2. ΠΑΡΑΣΤΑΡΩΜΑΝΩ ἰατρὸς ὁ φ(ιλόχριστος), *SEG*; rather παράστα (imperative), F. ‖ 3. Γεβαλαί: a specific place rather than the whole region; apparently the term Gebala, previously referring to the region (= Gebalēnē) was not used in that broad sense any more in late antiquity, G., who hesitatingly considers identifying it with Tafila; or Κ(ύρι)ε γενοῦ; alternatively Κ(ύρι)ε should be restored in L. 1, G.; ΤΕΝΟΥ, *SEG*.

1508. Mount Gerizim. Inscriptions reused in the Church of Mary Theotokos, 3rd-5th cent. A.D. *SEG* XL 1501-1506. See now also Y.Magen, *Qadmoniot* 33 (2000) 133-143; on 135 photos of *SEG* 1503 and 1505, and a drawing of a rectangular block bearing an unpublished inscription beginning Εἷς [Θ]εός (the usual opening formula in the Samaritan dedicatory inscriptions from the 3rd to the 5th cent. A.D.; the rest is damaged by the reuse of the stone, and it is unclear from the drawing whether marks are intentional or not, L.Di Segni *per ep.*); a third photo on 135 shows the rectangular block bearing a dedication by Alexander: see already Y.Magen in F.Manns - E.Alliata (edd.), *Early Christianity in context. Monuments and documents* (Jerusalem 1993) 108/109 (ph.; translation). Below we present the transcription and commentary of L.Di Segni, which she kindly communicated to us. On 136 a photo of another ineditum: a fragmentary block broken at top. We read on the photo: ----I IΓIN | ABBA | signs (Hebrew?); M. considers ἀββα a Samaritan title; however, it may well be a personal name, Di Segni *per ep.*

[Εἷς Θεὸς βοήθει Ἀ]λεξάνδρῳ καὶ συνβίῳ
[---- καὶ τοῖ]ς τέκνοις αὐτῶν Σαβίνᾳ, Ν-
[-- ca. 7 -- καὶ Ζ]ωτικίᾳ ὅτι ὑπὲρ εὐχαριστίας
[προσήνηγκε or -ηγκαν] ν(ομίσματα) δʹ εἰς τὸ ἅγιον

Date: late 4th/early 5th cent. A.D., Di S. ‖ 1. the lacuna may have been longer: Εἷς Θεὸς μόνος βοήθει κτλ., in which case there would be room for αὐτοῦ before the wife's name in L. 2 initio, and possibly for two names in L. 3. If so, L. 4 either was centered or it read ἐπίδοσιν προσήνηγκε κτλ. (which is, however, unlikely in view of the proportions of the stone), Di S. ‖ 2. the name of the male child may have been Νικάνωρ, Νικηφόρος, *vel sim.*, Di S.

1509. Pella. Invocation of Christ/Emmanuel, early 6th cent. A.D. Fragment of a white marble chancel screen; inscription on one side, large cross on the other; found in a church. Ed.pr. R.H.Smith in L.E.Stager - J.A.Greene - M.D.Coogan (edd.), *The archaeology of Jordan and beyond. Essays in honor of J.A.Sauer* (Winona Lake 2000) 465-467 (ph.; dr.).

[Ἐμμαν]ουὴλ ǀ [μεθ' ἡ]μῶν ǀ [ὁ Θ]εός

Quotation from Matthew 1.23; for similar inscriptions from the area invoking Christ/Emmanuel (divine redeemer and guardian against evil) see *IGLS* 1406, 1447, 1492, 1795, and 1814, ed.pr.

1510. Ptolemais. Amphora and other stamps, Hellenistic period. Ed.pr. G.Finkielsztejn, *'Atiqot* 39 (2000) 135-153 (ph.), publishes 51 amphora stamps found in recent excavations (3rd/2nd cent. B.C.; apparently no new types; cf. *SEG* XLIX 2072): 45 Rhodian, two Koan, one Knidian, one Chian, one Thasian and one unidentified (possibly Knidian) [In the Hebrew section, A.Tatcher publishes on 29* (cf. English summary on 196/197) the drawings of two stamps on Eastern sigillata found in Ptolemais; one seems to read ΔΙΙΔΑ (type of vessel: 60-100 A.D.), the other, on the exterior of the bottom of a bowl (type of vessel: late 2nd cent. B.C.-early 1st cent. A.D.), reads κέρ|δος; for parallels see J.H.Iliffe, *QDAP* 6 (1936-1938) 37/38 and 9 (1942) 52/53 (L.Di Segni *per ep.*); see also *SEG* XXXII 1448 and XL 1074; κέρδος is also found on lamps (XLV 1865) and, in the combination κέρδος καὶ εὐφροσύνη, on glass vases (XXXV 1760 bis, XXXIX 1757, XLII 424, and XLIX 833), Tybout].

1511. Ptolemais (area of: Kibbutz Shomrat). Inscription indicating a place, late 4th cent.-ca. 450 A.D.? Inscription on a stone block; now in front of the dining hall of the kibbutz. Edd.pr. L.Di Segni - R.Frankel, *IEJ* 50 (2000) 43-46 (ph.); cf. P.-L.Gatier, *BE* (2001) no. 488: Καφαρασί(μας) ǀ τόπο|ς

The second A, in much smaller script, hangs above the line between Φ and P; the last sign resembles the preceding rho, but may also be considered a iota plus abbreviation mark shaped like an inverted S: either Καφαρ Ασ(η)ρ/Ασ(ο)ρ or, preferably, the reading given above, edd.pr. ‖ a village called Kapharasima and located in this area is known from 7th cent. A.D. literary sources (cf. also G. for additional references); it was previously identified wtih Kefar Sasai (or Simai). Kapharasima should probably be identified with the ancient settlement on Tell es-Sumeiriye, 800 m north of the spot where our inscription was found. Τόπος refers to a burial place rather being used in a geographical sense (boundary stone; sceptical G., who, though admitting that τόπος 'convient mal à un bornage', refers to *IGLS* 1232 for a 6th cent. A.D. example), edd.pr. [Can the first word possibly be a personal name and the τόπος indicate his 'place' - as is normal in a gymnasium, ephebeion, etc.?, Stroud].

1512. Ramat Hanadiv. Various inscriptions, late Hellenistic-early Roman Imperial period. Ed.pr. L.Di Segni in Y.Hirschfeld, *Ramat Hanadiv excavations: final report of the 1984-1998 seasons* (Jerusalem 2000) 371-376 nos. 1-5 (ph.), publishes the meagre Greek and Latin (374/375 no. 6) inscriptions found in the excavations of the fortified complex at Ramat Hanadiv: 1) Α (371-373 no. 1; Hellenistic; one large letter incised on each of the two outer flagstones of the threshold on both sides of the gateway to the main tower; probably a symbol of divine power to ward off evil, as in other cases of apotropaic inscriptions at entrances to buildings; the alpha may have had a mystical meaning (ἀρχή) or reference was perhaps made to a specific protector (Adam or Abraham?) whose name was inscribed in full on the door or lintel; or perhaps the abbreviaton of ἀβίζιον (= Latin *abige*, 'go away', addressed to the evil spirit); 2) ΑΥΧ

ΚΙΩΝ (373 no. 2; letters etched on the external side of a bowl of eastern terra sigillata; perhaps λύχ(να) κίων (phonetical rendering of καίων): 'for lighting lamps', on the assumption that the bowl contained oil); 3) [--]ι̣λου or [--]λ̣λου (373/374 no. 3; etched on the bottom of a bowl or plate of eastern terra sigillata; probably the end the owner's name, e.g. Κυρίλλου); 4) ΗΡ (374 no. 4; etched on a sherd from an amphora of eastern terra sigillata, possibly after the vessel had been broken; perhaps indication of a name beginning 'Ηρ(--)); 5) 'a *nu*, possibly an overhanging *iota*, and then a small *omicron*' (374 no. 5; painted in reddish color on a sherd of local ware).

1513. Ramat Yishay. Mosaic inscription, 5th/6th cent. A.D. Mosaic medallion found in a building (probably a church) during a salvage excavation in 1992. Ed.pr. V.Tzaferis apud A.Oshri, *Excavations and Surveys in Israel* 20 (2000) 35/36 (ph.; in Hebrew; cf. English section pp. 25*/26*).

Ὑπὲρ σω|τηρίας καὶ ἀν|τιλήψεως | πάντων [τῶν προσ]||φερόντων, Χ[(ριστ)έ], | βοήθι πάντας· | ἀμ†ήν

1514. Sha'ar Ha-'Amaqim (southern Lower Galilee). Inscription on an astragalus, late 3rd/early 2nd cent. B.C. Astragalus inscribed on the wide side; found in (or near) an tower. Ed.pr. R.Last, *ZPE* 130 (2000) 248 (ph.): ΕΡΜΗ

Either 'Ερμῇ or 'Ερμῆ (vocative); Hermes is appropriate as the god of (sudden) good fortune, lot and dice; knucklebones were used as dice in games, ed.pr.

1515. Skythopolis. Mosaic inscriptions, ca. 450 A.D. MPI no. 31 A. M.-O.Jentel in *op.cit.* (cf. our lemma no. 1379) 241-249 (ph.; dr.), identifies the scene in the lower section of the upper panel (inscribed Κ(ύρι)ε β(ο)ήθ(ει) Λέοντι | Κλούβ(α)) as Odysseus fighting Scylla. On 247/248 she speculates on the identity and activities of the commissioner, mentioned also in the invocation in the central panel: ὁ Κύρ(ιος) Λεόντις ὁ Κλούβας was probably a merchant or ship-owner (cf. the amphoras in Odysseus' ship) trading with Egypt (cf. the personification of the Nile, the nilometer and the city-vignette of 'Αλεξανδρία in the lower panel). Scylla might symbolize the risks involved in Leonti(o)s' 'entreprises terrestres' (248), for which the support of God is invoked in the inscription [however, ὑπὲρ σωτηρίας αὐτοῦ καὶ τοῦ ἀδελφοῦ αὐτοῦ is an unspecific 'double voice', likely to refer to eternal salvation as well as to commercial success, Tybout]. The building where the mosaic was found may have been of (semi-) public character, e.g. the seat of a commercial association or a hostel (caravanserai), rather than being a synagogue or Leonti(o)s' private house.

1516. Umm-Qēs. Epitaph, 3rd/4th cent. A.D. Fragment of a rectangular black basalt block found during construction works. Edd.pr. H.-D.Bienert, G.Mussies, K.J.H.Vriezen, *ZPalV* 116 (2000) 143-145 (ph.; dr.); cf. also P.-L.Gatier, *BE* (2001) no. 492.

Λυσ[----] | καὶ υἱ̣[----] | στήλη[ν ----]|νος τ[----]

Date: probably 3rd/4th cent. A.D. on the basis of the letter forms, G.; uncertain, edd.pr. || edd.pr. present the following restoration *exempli gratia*: Λυσ[ανίᾳ ---] | καὶ υἱ[ῷ (or -οῖς) αὐτοῦ -- τὴν] | στήλη[ν ταύτην -- 'Ιουλια]|νὸς τ[ιμῆς χάριν], adding other possibilities in their commentary || 'L'inscription a ... toutes chances ... d'être funéraire, sens banal de στήλη. Aucune des autres restaurations n'est acquise, même pas le nom propre', G.

ARABIA

1517. Arabia. The Roman army in Jordan. D.Kennedy, *The Roman Army in Jordan* (London 2000), studies the evidence for the presence of the Roman army in this region. The first part consists of a general introduction to Roman Jordan (16-21; 33-39), followed by sections on evidence and methods (22-26; on 22-24 a survey of the epigraphic sources), geography and environment (27-32), and the Roman army (40-50). The second part of the book presents a catalogue of sites with their archaeological and epigraphical evidence (Azraq Oasis; Basalt Desert; southern Hauran; northern Steppe; Jordanian Dekapolis; Madaba plain; Dhiban plateau; Wadi Mujib; Kerak plateau; El-Jibal; Petraia; Shera'a; Hisma; Wadi Araba; southern Syria; Saudi Arabia; Negev desert). The following inscriptions are briefly discussed (text and translation): *SEG* VII 1194 (207); XVI 819 (74); XXVI 1663 (176); XXVII 1005 (34); XLV 2026 (37); XLVIII 1926.15 (103); *IGLS* XXI 2 30 (167), 155 (123/124), 162 (118), and 178/179 (128/129); XXI 4 50 (167); *An.Ép.* (1977) no. 835 (209); *PAES* III A nos. 18 (94), 21 (86), 211 (76), 213 (78), 224 (70), and 237 (85); C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938) nos. 199/200 (106/107) and 311 (109); S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlandes* (Wiesbaden 1970) 186 no. 22 (103); T.Weber, *Gadara Decapolitana. Untersuchungen zur Topographie, Geschichte, Architektur und der Bildenden Kunst einer "Polis Hellenis" im Ostjordanland* (Wiesbaden 2002) 284/285 no. IS 10 (105/106).

1518. Arabia. Saints. A.Sartre-Fauriat in *Romanité et cité chrétienne. Permanences et mutations, intégration et exclusion du Ie au VIe siècle. Mélanges en l'honneur d'Yvette Duval* (Paris 2000) 295-314, presents a survey of the saints worshipped in the province of Arabia, mainly on record in inscriptions (6th-8th cent. A.D.), updating the earlier studies of R.Devreesse (*RBi* 51 [= *Vivre et penser* 2], 1942, 110-146, and *Le patriarcat d'Antioche* --, Paris 1945) and F.Halkin (*AB* 67, 1949, 87-108). St. George (total of 15), St. Sergios (16 in the Hauran only, with or without St. Bacchus) and St. Elias take pride of place; their popularity is also reflected in

the frequent use of their names. For two new readings see our lemmata nos. 1542/1543; for four (virtually) unpublished texts see our lemmata nos. 1539, 1541, and 1544/1545 [as yet the volumes of *IGLS*, mentioned below, are unpublished].

On 297-299 discussion of the terms: 1) μάκαρ in *LBW* 1959 b (= *IGLS* XIII 2 9662), here as in other examples to be translated as 'happy' and indicating that the deceased has entered the Kingdom of God. The word also occurs in (possibly) pagan epitaphs, e.g. in *LBW* 2322 (= *IGLS* XVI 1 344 [*GV* 1484; Merkelbach-Stauber, *SGO* IV 22/36/03], testifying to the intermingling of pagan and Christian formulas in the Hauran [for which cf. also *SEG* XLVIII 1914; D.Feissel, *BE* (2001) no. 515, points out that μάκαρ is also used in some Jewish epitaphs and adduces *IGUR* 842 (with a discussion *ibid.*) as a pagan example; see now also A.Sartre-Fauriat, *Des Tombeaux et des Morts. Monuments funéraires, société et culture en Syrie du sud du Ier s. av. J.-C. au VIIe s. apr. J.-C.* (Beirut 2001) II 220, Tybout]; 2) ἐσθλῆς ἐκ στρατίης in *LBW* 2405 and 2419 (= *IGLS* XVI 1 43 and XV 389): a reference to the revenues from military service allowing the construction of the tomb (= ἐκ καμάτων στρατίης *vel sim.*) rather than an expression of Christian identity [see now also A.Sartre-Fauriat, *Des Tombeaux* ... (cf. above) II 161 and 193].

Texts and/or translations and (mostly) brief discussions of the following inscriptions found since (or occasionally overlooked in) Devreesse's and Halkin's studies (saints in descending order of popularity):

St. George: our lemma no. 1520; *SEG* XL 1521 ter (c) and (d) (S.-F. 301/302); XLVIII 1933 (S.-F. 302);
St. Sergios: C.Mondésert, *Syria* 37 (1960) 125-130 (= *IGLS* XV 186 [Merkelbach-Stauber, *SGO* IV 22/14/04]; S.-F. 303); our lemmata nos. 1544/1545;
St. Bacchus and St. Elias: see our lemmata nos. 1539 and 1541;
St. Sophia: M.Dunand, *ArchOrient* 18 (1950) 163 no. 369 (= *IGLS* XV 187; S.-F. 306); M.Avi-Yonah, *QDAP* 13 (1947) 68/69
St. Stephanos: Dunand, *loc.cit.* 159 no. 356 (= *IGLS* XIII 2 9928; S.-F. 306); Avi-Yonah, *loc. cit.* 68/69 (S. 306/307); *SEG* XXXVII 1553 (S.-F. 307);
St. Theodore: *SEG* XLVIII 1936 (S.-F. 307/308);
St. John: *SEG* XLVIII 1938 (S.-F. 308);
St. Mary: *LBW* 2160 a (= *IGLS* XVI 2 518; S.-F. 308/309); *SEG* XXX 1715 (S.-F. 309);
St. Paul: *SEG* XXX 1711 (S.-F. 309/310);
St. Peter: *SEG* XXX 1713 and XLVIII 1929 (S.-F. 310);
St. Basil: M.Piccirillo, *Chiese e Mosaici della Giordania Settentrionale* (Jerusalem 1981) 70-72 (S.-F. 310/311);
St. Menas: *ibid.* 76-78 (S.-F. 311);
St. Isaiah: Avi-Yonah, *loc.cit.* 68/69 = Piccirillo, *op.cit.* 74/75 (S.-F. 311);
St. Roman: Dunand, *loc.cit.* 164 no. 373 (= *IGLS* XV 158);
St. Andronikos: W.Ewing, *Palestine Exploration Quarterly* (1895) 45 no. 8 (= *IGLS* XIV 451; S.-F. 312).

1519. Adraha. Construction of a tower, 262/263 A.D. *IGR* III 1286; *OGIS* 615 (*SEG* XVI 811; cf. XL 1638 and XLI 1577). K.Hallof-M.Heil, *Klio* 82 (2000) 488-490, point out that ed.pr. R.E.Brünnow's reading τοῦ διατειμοτάτου ἡγεμόνος in L. 4 is correct; the later emendation δια(ση)μοτάτου (*OGIS*, *IGR*; contra already H.Petersen: cf. *SEG* XVI) should be rejected in view of the parallels for the epithet διατ(ε)ιμότατος now known (see our lemmata nos. 679, 688, and 816). Consequently the governor Iunius Olympos was of senatorial rather than equestrian rank: the last one in a continuous series, since after him the office was left vacant and the governor was represented by an equestrian substitute (cf. *IGR* III 1287 = *OGIS* 614; *SEG* VII 951), until with Flavius Aelianus (reign of Aurelian) the first equestrian governor is attested. Previously Iunius Olympos was thought to have been the first equestrian governor, who in that case would have anticipated the later equestrian governors, supposedly after an intermediary period of experimentation (cf. H.-G.Pflaum, *Syria* 29, 1952, 312-324).

1520. Adraha (area of: Jízeh). Dedication of a church of St. George, 538/539 A.D. Large lintel with a central circle flanked by two smaller circles (probably originally with crosses, now erased); reused as a lintel above the door of a house in Jízeh (between Bostra and Adraha, 20 km west of Bostra). Ed.pr. M.Sartre in *Romanité* -- (cf. our lemma no. 1518) 289-292 (translation). We give the text in a lay out similar to that on the stone: L. 1 as a sort of heading over the full length and the other lines divided over four columns below, with the end of the text (continuing Col. IV) quasi-centered under Col. II. To be published in *IGLS* XIII 2 as no. 9713; see also A.Sartre-Fauriat, *art.cit.* (cf. our lemma no. 1518) 300/301 (text; translation).

Ἐπὶ τοῦ ἁγιωτάτου Εὐφρασίου ἐ[πι]σ̣κ(όπου) ἐκτίσθη καὶ ἐτελιώ-

	Col. I	Col. II	Col. III	Col. IV
	ωθη ⟨ὁ ναὸς⟩ τοῦ	πρε(σ)βυτ(έρου)	ἔτο(υς)	ίου Γεοργίου
	ἁγίου Γεορ-	καὶ πα-	υλγ',	ὑπὲρ τε͂ς κό-
4	γίου σπου-	ραμο-	ἐ(ν) εὐχ-	με͂ς ταύτες
	δε͂ς Θομᾶ̣	ναρίου,	ε͂ τοῦ ἁγ-	Αμε[.]α καὶ ὑ-
		π̣ὲρ Σ̣αε̣δ̣ου		

1. Euphrasios (previously unattested) was bishop of Adraha rather than Bostra, since in the latter case he should have borne the title ἀρχιεπίσκοπος or μητροπολίτης, ed.pr., with comments on Adraha as a bishophric ‖ I 2. τοῦ ναοῦ (forgotten by the mason), ed.pr. [but one needs a nominative as subject of ἐκτίσθη, Tybout; cf. also S.Follet, P.-L.Gatier, *An.Ép.* (2000) [2003] no. 1541, who refrain from ed.pr.'s or any other restoration in view of the fact that 'Le formulaire où l'église est désignée simplement par le nom au génitif du saint auquel elle est dédiée est bien attesté' ‖ 3-4. for the popularity of St. George in Arabia see our lemma no. 1518 in Col. IV L. 5; π̣ὲρ Σ̣αε̣δ̣ου rather than Γερμανοῦ, ed.pr. ‖ III 2-3. year 433 (era of the province of Arabia) = 538/539 A.D., ed.pr. ‖ 4. ΕΙ, lapis ‖ IV 5. Αμεα, Αμελα or, preferably, Αμ́εδα or Αμερα: the name of the ancient village at Jízeh, which at this time belonged to the territory of Adraha rather than Bostra as generally assumed (cf. above ad L. 1); the same probably applies to the villages more to the west: Saîda, Tayibeh and Jábir. Bishop Agapios on record at Jábir in 530 A.D. (S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlandes*, Wiesbaden 1970, 190-194 no. 29) is equally likely to have officiated in Adraha rather than Bostra

(contra Mittmann; cf. also M.Sartre, *Bostra*, Paris 1985, 110/111, with the hypothesis now rejected by the author that Agapios was an 'évêque sévérien exilé retiré dans ce village après 518'), ed.pr.

1521-1522. Al Kafr (?). Inscriptions on statues of scribes, late 1st cent. B.C. / early 1st cent. A.D. and 2nd cent. A.D.? Three local basalt statues representing scribes clad in tunic and himation, seated on a folding-chair of the *sella curulis* type and holding an unfolded papyrus scroll on their lap; two have inscriptions on the scroll; probably from Al Kafr (Hauran); now in the National Museum in Damascus. Ed.pr. K.Lembke, *MDAI(D)* 12 (2000) [2001] 255-264 (ph.; dr.; majuscule texts; translations; comments of M.Sartre apud ed.pr); also published (independently) by A.Sartre-Fauriat, *Des Tombeaux et des Morts* (cf. our lemma no. 1518) I 288-291 (ph.). We give S.-F.'s superior readings, followed also by P.-L.Gatier, *BE* (2002) no. 477.

S.-F. interprets the objects as funerary statues. Contra ed.pr., who opts for votive statues [misrepresenting S.-F.'s argument, which, however, she apparently knew only from limited information *per ep.*]; the *sella curulis* and the name Rufus show that the men are officials in Roman service. Ed.pr. connects the statue type with late Pharaonic and Ptolemaic/Roman models representing Imhotep, patron of the scribes. Graeco-Roman imitations are also known, especially from the Fayum, representing private persons; inter alia *I.Fayoum* 77-82 (*SEG* XLVIII 1982) and 87 (translations of 80 and 87 on 262 note 34); like the latter, our statues represent private men. We give S.-F.'s (tentative) dates (following G.Bolelli; ed.pr.: 2nd cent. A.D. (?) (Thymos) and probably somewhat later (Rufus) [On 260 ed.pr. remarks: 'Darstellungen mit geöffneter Buchrolle sind in der hellenistisch-römischen Kunst unüblich'; however, for unfolded inscribed scrolls see e.g. the funerary statue of the boy Q. Sulpicius Maximus from Rome (see our lemma no. 1060) and the song of the Sirens in a tomb painting from Asgafa El Abiar in Kyrenaika (*SEG* XLV 2150), Tybout].

1521: ed.pr. 257/258; S.-F. 289. **Dedication (?) by Rufus, late 1st cent. B.C./early 1st cent. A.D.** Inscription directed toward the viewer.

Ῥούφου Ἀσίβου τὸ | θέμα

1-2. Probably a Syrian in Roman service, ed.pr. ‖ 3. θέμα: 'monument', 'tomb', S.-F., who interprets the object as a funerary statue.

1522: ed.pr. 256/257; S.-F. 289. **Dedication (?) by Thymos, 2nd cent. A.D.?** Inscription directed toward the statue: Θυ[μος Κασί]|ου ἐκ τῶν ἰδ|ύων ἐπώη|σην

1. Θυμος: previously unattested in the Hauran; possibly a variant of the well known name Θαιμος/Θημος, S. ‖ 1-2. ΘΥΜΟΣ [.]ΑΕΡΙΟΥ, ed.pr.; the first letter of the patronymic is either X or K (Λ cannot be excluded); in either case we have a previously unattested name; [Σ]αερος (known in Syria) is incompatible with the traces, S.; Θυ[μος Κασί]|ου, S.-F.; 'restitution assurée' on the basis of the photo in S.-F., G. ‖ [3-4. ἐκ τῶν ἰδύων ἐπώησην for ἐκ τῶν ἰδίων ἐποίησεν; 'ΕΠΩΗΣΗΝ ist eindeutig, es handelt sich also weder um eine Stifterinschrift noch um die Bezeichnung des Dargestellten' (259), ed.pr.; however, nothing contradicts an interpretation of the statues as representations of the dedicants (or perhaps deceased?) themselves, which seems most likely, Tybout].

1523-1525. Bostra. Three honorary inscriptions for (or recording) provincial governors. Ed.pr. M.Sartre in *Miscellanea Gasperni* 978-982 nos. 6/7, and 985-988 no. 10. The references to *IGLS* are to volumes as yet unpublished.

1523: 978-981 no. 6. **Honorary inscription for L. Egnatius Victor Lollianus, ca. 230 A.D.** *IGLS* XIII 2 9483. Inscription on a column drum; found in the center of the city near the nymphaeum.

\- - - - - - - - - - - - - - - - -
[Λ(ούκιον) Ἐ]γνάτιον vacat
[Οὐίκτ]ο̣ρ̣α Λολλ-
[ιανόν --]ΑΝΤΟΝΠΑΧϹ̣ (?)
4 [--]Λ̣Κ̣Α[.]ΚΠΑ
Τ[.]Ν̇Π̣Ρ̣ΟΤΑΤΩΝ
ἡ βουλὴ καὶ ὁ δῆμος
Φ̣λ̣(αουιανῶν) Νεοπολειτῶν

1-3. L. Egnatius Victor Lollianus is known in various functions, inter alia consul in 225-230 A.D. (*PIR*² E 36), ed.pr., with references ‖ 3-6. one expects the honorand's titles, probably πρεσβευτὴς Σεβ(αστοῦ) ἀντιστράτηγος, and the indication of a province (Arabia or Syria/Palaestina), on the assumption that Lollianus is honored here as a governor; if so, the inscription should be dated after his consulate (see above ad LL. 1-3), ed.pr. ‖ 7-8. the demos is mentioned very rarely in inscriptions from Syria and Arabia (with the exception of Palmyra). The Neapolitans are the inhabitants of Neapolis in Syria/Palaestina, called *Flavia Neapolis* since Vespasian. Perhaps Lollianus was governor of Syria/Palaestina at the time when his brother, L. Egnatius Victor Marinianus, was governor of Arabia (shortly before 230 A.D.). This would explain why the Neopolitans honored their governor in a neighboring province, ed.pr. [but according to S., Marinianus was governor of Arabia before 230 A.D., whereas Lollianus' governership of Syria/Palaestina is assigned to the period after 230 A.D., Tybout].

1524: 981/982 no. 7. **Honorary inscription for [--]iuven[(ti)us] Repentinus, (shortly?) before 235 A.D.** *IGLS* XIII 2 9484.

\- -
[---]ιουεν[ον] Ῥε[.]εντεῖνον
πρεσβ(ευτὴν) Σεβα[(στοῦ) ἀντιστράτηγον]
τὸν πάτρωνα ἡ πόλις
4 vacat τειμῆς χάριν vacat

Date: before Bostra became a colony under Severus Alexander, ed.pr. ‖ 1. or [---]ιουεν[τιον]; the *cognomen* is either Ῥε[π]εντεῖνον or perhaps the more rare Ῥε[γ]εντεῖνον; in either case the governor on record cannot be identified, ed.pr.

1525: 985-988 no. 10. **Building inscription mentioning the governor [--]philus, 255-259** A.D. *IGLS* XIII 2 9478. Large lintel of local basalt; inscription in a tabula ansata; unknown provenance but probably from Bostra; now before the entrance to the citadel. Cf. also *An.Ép.* (2000) [2003] no. 1536 and P.-L.Gatier, *BE* (2001) no. 512.

['Αγαθῆ] Τύχῃ ω̣PNA
['Υπὲρ σωτ]ηρίας καὶ αἰω-
[νίου διαμο]νῆς τῶν κυ-
[ρίων ἡμῶν] Οὐαλεριανοῦ
[καὶ Γαλλιηνοῦ] Σεβ(αστῶν) καὶ Οὐαλεριανοῦ
[ἐπιφαν(εστάτου) Καί]σα[ρ]ος ἐκτελέσθη τὸ
[--------------]ΩΝ[.]ΦΙΛΟΥ τοῦ λαμπροτάτ-
[ου -----------------]ΤΩΠΟΥΝΤΟΣ Οὐάλεντος
[---------------------]ατίων ἐπισκοπούντω[ν]
PB

1. After TYXH a lunar omega or OI; if ΩPNA is correctly read, the reference is possibly to the toponym Ornea (a village of the Hermon; modern 'Arneh), which, however, never belonged to the province of Arabia, had no reason for honoring emperors in Bostra, and would have used limestone instead of basalt for the monument. Perhaps *Orna* is a village belonging to the territory of Bostra; one would expect, however, a genitive. Alternatively, one might think of a date: though Ω (or OI) is unattested and very curious as an indication for 'year', the following three letters when read as numerals (ρνα') would yield 151 (era of Arabia) = 256/257 A.D., which would perfectly fit in with the years of the emperors mentioned below, viz. 255-259 A.D. (in *An.Ép.* this interpretation is accepted, with the suggestion to correct ⟨ἔτ⟩(ους) ρνα'). One would expect the date at the end of the document, but ρβ' (L. 10) would yield 102 (era of Arabia) = 207/208 A.D. Either ρ⟨ν⟩β' (152 = 257/258 A.D.) should be read or a previously unknown local era is meant, which would have started between 152 and 157 A.D., ed.pr. || 6. HK or IK (perhaps for EK) can be read on a photograph, ed.pr., who previously read NE on the stone [?; should one write ⟨ἐ⟩κ- or ⟨ἐκ⟩τελέσθη?] || 6-7. τὸ|[ν ναὸν (?) --], ed.pr.; rightly rejected in *An.Ép.* [a nominative (subject of ἐκτελέσθη) is required: τὸ | [-- noun --], Tybout] || 7-8. the governor cannot be identified; he should probably be placed between M. Aelius Aurelius Theo (between 253 and 259 A.D.) and Gallonianus (259/260 A.D.), ed.pr.; 'il ne m'apparaît certain qu'il faille en faire un gouverneur', G. || 10. PB: see above ad L. 1 in fine.

1526. Bostra. Building inscription, 539/540 A.D. *IGLS* XIII 1 9129 (*SEG* XLV 1982; cf. also 1931 in fine). C.Zuckerman, *REByz* 58 (2000) 69-96, especially 70-73 (text; translation), reads in LL. 3-5 ἐκτίσθη διὰ Δουσαρίου κ(αὶ) | Ἰοβίου προν(οητῶν) χρυσοχ(όων) προβλ(ηθέντων) παρὸ (= παρὰ) τῶν || δημωτ(ῶν)· ἔτους υλδ' ('a été construit (cet édifice) par Dousarios et Iobios, maîtres d'oeuvre, orfèvres (ou banquiers), désignés par les citoyens (ou dèmotes). En l'an 434 (539/40)') instead of προβά(των) (*IGLS*) or προβα(τό-

ρων) (C.Roueché; cf. *SEG* XLV 1982) παρὸ τῶν δημωτ(ικῶν) (considered an equivalent of ἐκ τῶν δημοσίων: 'from public funds' or, more specifically, 'from Imperial funds', for which see *SEG* XLIV 1931 and 1982). Contra A.Cameron and others Z. argues that in all contemporary sources δῆμος or δημόται exclusively indicates the hereditary urban citizen body, entitled to the *annonae*, as opposed to the masses (οἱ πολλοί, τὸ πλῆθος). Though the δημόται were ardent circus partisans, the term never refers to 'fan clubs' or 'theatre claques' (though the city divisions - μέρη - certainly identified with the circus colors). Ample discussion of the evolution of the demos of Constantinople, which dwindled from 80,000 people in the late 4th cent. to well below 10,000 ca. 600 A.D. due to the Nika-revolt and the plague. As in our inscription, the δημόται initiated public works and games, entrusting the organisation and financial management to the *aurarii* (or χρυσοχόοι, as in our inscription). Inscriptions recording αὐράριοι or πρωταυράριοι (either as a *collegium* or as individuals) adduced by Z. are *IG* XII 5 712 no. 67 B (= G.Kiourtzian, *Recueil -- Cyclades* [cf. our lemma no. 1737] no. 93; Syros; *aurarii* from Ephesos), *Milet* VI 2 940 and our lemma no. 1098 [See also the references given by C.Roueché, *Performers and Partisans* -- (cf. *SEG* XLIII 698) 98 (sub no. 45, Block 39) and 112 (sub no. 46 J, Row 8), Tybout].

1527. Gerasa. Acclamations to Julian on milestones. See our lemma no. 1702.

1528. Gerasa. Donations for the building of the temple of Zeus Olympios by Theon, 69/70 A.D. C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938) nos. 5/6; *SEG* XXXV 1570. K.J.Rigsby, *Phoenix* 54 (2000) 100-106 (texts; translations), presents a new reconstruction of the story of the suppliant Theon. The difference of 86 drachmas between the sum of Theon's donation in no. 5 (7,100 + 1,500 = 8,600) and its recapitulation in no. 6 (8,686) is an increase of exactly one per cent. Rather than the cost of inscribing (Welles) or a 'cost overrun' (J.Seigne; for details see *SEG* XXXV), this increase represents interest accumulated in one month (1% is a regular interest rate in the Roman Empire: δραχμιαῖος τόκος); this dates no. 6 one month later than no. 5. Perhaps Theon first promised 1,500, then 7,100 under increased pressure (no. 5); in any case, he finally rounded up his donation to 10,000 (no. 6). Theon, who bears no ethnic, probably lived at Gerasa, perhaps as a resident alien originally from Egypt. The historical background is that of the Jewish rebellion in 69/70 A.D. (in this sense already Welles and A.H.M.Jones, *JRS* 20, 1930, 45): Gerasa was one of the cities pillaged by the rebels. Perhaps (mistaken for?) a Jew, Theon had to take refuge in the temple and wait there for cash in order to fulfill his obligation to the god; no. 6 L. 7 (οἱ πολεῖται ἀνέλαβον) shows that the city needed to authorize Theon's 'gifts' [see P.-L.Gatier, *BE* (2001) no. 517, for some critical remarks concerning this reconstruction].

Parallels for interest being paid on vows appear to be unknown, but some documents suggest that suppliants could incur a financial obligation (*SEG* IX 72 (XLIX 2360*) LL. 124-126; *SEG* XXXIX 729; for a document recording interest and possibly concerning a suppliant see our lemma no. 1015).

1529. Gerasa. A 'local *damnatio*' of the governor T. Haterius Nepos?, early 130s A.D. W.Eck in *Miscellanea Gasperini* 347-362, presents an expanded version of his argument in *JRS* 89 (1999) 84-87 and 89 (see *SEG* XLVI 2058 app.cr. for a summary) concerning the *rasurae* in C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938) nos. 58 and 143-145 (143 = *IGR* III 1347 = *OGIS* 624; 144 = *SEG* VII 813; 145 = *SEG* VII 828; ph. of all). The *rasurae* in these inscriptions, engraved on the occasion of Hadrian's visit to Gerasa in the winter of 129/130 or the spring of 130 A.D., are generally considered the result of an alleged *damnatio memoriae* of T. Haterius Nepos, praetorial governor of Arabia from 130/131 A.D. E. demonstrates that such a *damnatio* is most unlikely in view of the high imperial esteem enjoyed by Haterius after his office in Arabia: he was honored by Hadrian with the *ornamenta triumphalia* for his decisive role in the suppression of the revolt of Bar Kochba (*CIL* XI 5212 = *ILS* 1058) and is attested as consular governor of Pannonia Superior shortly afterwards (138 A.D.).

Moreover, Haterius' name was not erased in inscriptions from other parts of the Empire, nor was it in another inscription from Gerasa: *SEG* XLVI 2058, dating to 134 A.D. or shortly afterwards in view of the qualification ὑπατικός (*CIL* XVI 74 shows Haterius to have been *consul suffectus* on April 2, 134 A.D.). Since the dedicant of *SEG* XLVI 2058 probably erected a statue for his personal benefactor Haterius (E. points out that the dedicant was enfranchised by Trajan rather than by his father: cf. *SEG* XLVI 2058 app.cr. in fine) when the latter was still in Arabia, his governorship must have lasted at least to mid 134 A.D. E. also shows that Haterius was probably not yet in Arabia in the first months of 130 A.D., when the inscriptions were erected. He excludes the possibility that Haterius suffered a local *damnatio*, supposedly instigated by Jews living at Gerasa because of his role in the Jewish revolt, since this would have meant a suicidal act. The *rasurae* may have concerned the name or status of the city, which is recorded in an exceptionally complete formula (ἡ πόλις Ἀντιοχέων τῶν πρὸς τῷ Χρυσορόᾳ τῶν πρότερον Γερασηνῶν, *vel sim.*) in all four texts: perhaps the old Hellenistic titles ἱερά, ἄσυλος and αὐτόνομος on record in the Latin inscription Welles in *op.cit.* (see above) no. 30 (dedicated to Hadrian by his *equites singulares* during their stay in the city).

In an addendum (361/362), E. draws attention to a Safaitic text published by S.Abbadi - F.Zayadine, *Semitica* 46 (1996) 155-164, mentioning Haterius Nepos and an inhabitant of the province who revolted three years against him but managed to escape. Though E. qualifies this inhabitant as 'ganz sicher nicht Jude', he points out that the period of three years fits in very well with that known for the Bar Kochba revolt. See also G.W.Bowersock, *JRA* 14 (2001) 658/659, who points out that this text speaks of 'three years of rebellion "against the tyrant Nepos"'; this 'would certainly fit the Jewish revolt very well - to say nothing of the governor known to have been in office at that time'. B. adduces an Aramaic text dated to the third year of Bar Kochba's reign and possibly coming from a site near Machaerus, which would testify to the spread of the revolt into northern Transjordan (H.M.Cotton - A.Yardeni, *Aramaic, Hebrew and Greek Documentary Texts from Naḥal Ḥever and Other Sites*, Oxford 1997, no. 8). This would explain 'some imprudent actions on the part of [Bar Kochba's] fanatical adherents' in Gerasa.

Cf. also P.-L.Gatier, *BE* (2001) no. 518, who points out that an inscription from Petra with a *rasura* for which E. and earlier scholars considered Haterius a likely candidate, is now dated to the Severan period (*IGLS* XXI 4 46). The presence of a *rasura* in Welles in *op.cit.* (see above) no. 145 can be disputed [E. himself expresses doubts on 238, with note 8].

1530. Hauran. Elites and construction. Cf. *SEG* XLIX 2034. A.Sartre-Fauriat in C.Petitfrère (ed.), *Construction, reproduction et représentation des patriciats urbains de l'Antiquité au XX^e^ siècle* (Tours 1999) 223-240, presents a survey of the various categories of buildings on record in the inscriptions of the area: civic buildings (δημόσιος οἶκος; καμάρα; ἁψίς), hydraulic works, inns/hotels (πανδοχεῖον, ξενεών), economic buildings (ἐργαστήριον (δημόσιον or otherwise)), entertainment buildings (ᾠδεῖον), temples and churches; most inscriptions record parts of buildings, donated by more than one contributor. There is very little evidence for the link between magistracies and public building (*summa honoraria* or otherwise) in the cities and villages. Emperors or their agents, ecclesiastical functionaries, craftsmen and soldiers, and the villages themselves provide the money. S.-F. wonders whether there was a lack of very rich persons who were able and willing to finance building operations.

1531-1533. Ḫirbet Srās. Various inscriptions, early Byzantine period. Three inscriptions found in or near the village of Ḫirbet Srās (25 km north of 'Ağlūn). Ed.pr. N.Atallah, *ZPalV* 116 (2000) 57-62 (ph.; translations; no precise dates); we give the Semitic names in nos. 2/3 without the accents in ed.pr.'s texts: cf. P.-L.Gatier, *BE* (2001) no. 509.

1531: 58/59 no. 1. **Building inscription.** Rectangular doorstone found in a hypogaeum.

† Εἰέρης vacat διόκων|ος ἐγήνητο τὴν | μνημονῖο

1. Εἰέρης: probably a previously unattested orthographic variant of Ἱέριος, ed.pr. || 1-3. = διάκονος ἐγένετο τὸ μνημεῖον, ed.pr. [even then an ungrammatical phrase; either Ἱερίου διακόνου or Ἱερίῳ διακόνῳ ἐγένετο τὸ μνημεῖον. Inconsistency of cases is a frequent phenomenon in the early Byzantine inscriptions from the Near East, Tybout].

1532: 59/60 no. 2. **Epitaph of Osemos.** Rectangular limestone stele: Οσε|μου

1533: 60/61. **Epitaph of Adeos.** Rectangular stele found in a grotto: Αδεος | Αβγαρου

1534. Kanatha. The cult and worshippers of Zeus Megistos. In an excavation report concerning the Southern Temple K.S.Freyberger, *MDAI(D)* 12 (2000) [2001] 155-175, on 165/166 comments on the 'Schutzpatron' of this sanctuary: Ζεὺς Μέγιστος according to the dedications W.H.Waddington, *Inscriptions grecques et latines de la Syrie* (Paris 1870) 2339/ 2340 (= *PAES* III 321 no. 413a and 320 no. 413, respectively). Like Baalshamin/Zeus in Seia (*PAES* III 329 no. 431; a cultic connection with the Kanathaian Zeus is likely, since the two sanctuaries were linked to each other by a road) and Jupiter Heliopolitanus in Baalbek (*SEG* VII 1192), Zeus

Megistos may have been worshipped as a solar deity; the dedication Ἡλίῳ θεῷ Μεγίστῳ from Rimet Hazim near Kanatha seems to support this view (*IGR* III 1242).

On 173-175 F. reflects on the commissioners and clients of the temple. The two aforementioned dedications record a local official (councillor) who was a Roman citizen and an indigenous man who was not. The construction of this and other temples notably in the early 3rd cent. A.D., inter alia the new temple dedicated to Theos Rabbou (peripteros; see our lemma no. 1535), was probably financed by benefactors belonging to the local elite like the Kanathaian merchants who dedicated a temple in Gaul (*IGR* I 25; *CIL* XIII 2448) or erected a funerary stele on Thasos (*IGR* I 839); emperors may have supported building activities by granting exemption from taxes or other privileges (cf. *SEG* XLVIII 1915 recording an imperial λογιστὴς τῆς πόλεως [according to F.; cf., however, *SEG*]); in the early Imperial period, client kings like Herodes were also active as benefactors in this region (cf. *IGR* III 1243).

1535. Kanatha. Dedication of a pronaos to the god of Rabbos, early Roman Imperial period. Rectangular basalt block; inscription in a framed recessed field (L. 5 on the lower frame) between two lion protomes; letters in relief; found before the front of the peripteral temple (3rd cent. A.D.; our dedication belongs to a predecessor). Mentioned by K.S.Freyberger, *art.cit.* (cf our lemma no. 1534) 169-171 (ph.; dr.; description; no transcription); cf. also P.-L.Gatier, *BE* (2002) no. 466. We read the inscription from the photograph, incorporating the partial reading by G.

Φίλιππος Ἀλεξάνδρου βου̣(λευτής), | Νασεαθη γυνὴ καὶ Ἀλέξα|νδρο(ς) υἱός, τὸ προναῖον | οἰκοδομήσαντες ἐφιέρωσ|αν Θεῷ Ραββου

2-3. ΑΛΕΞΑΝΔΡΟΥ, lapis; mason's error for ΑΛΕΞΑΝΔΡΟΣ: the dedicant's son is named after his grandfather, G., who points out that the inscription is an interesting testimony of Macedonian onomastics in a city of the Dekapolis; 'und sein Sohn Alexandros', F. || 5. in accordance with a Semitic convention, the god is named after the founder of his cult, G.; six other dedications to Θεὸς (Θεάνδριος) Ραββου - probably equated with Zeus Helios in view of iconographical evidence - are already known from the area of the peripteros: *SEG* XLVII 2069/2070 and 2075-2078 (to be published in *IGLS* XVI 1 as nos. 145/146, 152, 143, 144, and 142, respectively), F. [for Θεὸς Ραββου see also *SEG* XLVII 2078 app.cr.].

1536. Khirbet edh-Dharih. Various inscriptions, early Byzantine period. F.Villeneuve - M.Zeidoun al-Muheisen, *CRAI* (2000) 1525-1563, report on the excavations carried out from 1996 to 1999 in the early Byzantine village Khirbet edh-Dharih in south Jordan. On 1560 they mention three inscriptions: 1) Ὑπὲρ σωτηρίας Γεωργίου καὶ Ἠλια καὶ Ι[.]πη (bronze amulet with representation of an angel; read by J.-P.Sodini apud V.-Z. al-M.; undated); 2) Φῶς Χριστοῦ φένει πᾶσιν (on a lamp [cf. our lemma no. 1478, with further references]; undated); 3) Πρεσβίαις τῆς ὑπερενδόξου Θεοτόκου Μαρίας καὶ ἱκεσίαις τῶν ἁγίων (red dipinto on the arch of the apse of the village church, built into a pagan temple; provisional reading of F.Alpi apud V.-Z. al-M.; 6th cent. A.D. on the basis of the lettering [for πρεσβ(ε)ία see *SEG* XXXVII 1275, 1460, and 1619; XLV 1921 B, Pleket]).

1537. Phaina. Restoration of a temple, 238/239 A.D. Stele reused in the pavement of a house in Mismiyyeh (ancient Phaina). Ed.pr. M.Sartre in *Miscellanea Gasperini* 982-984 no. 8 (translation); also to be published as *IGLS* XV 21 (forthcoming). Cf. also *An.Ép.* (2000) [2003] no. 1538.

Οὐρβίκιο[ς ---]|νιανός, β(ενε)φ(ικιάριος) ὑπ[ατικ]|οῦ Δομιτίο[υ Οὐα]|λεριανοῦ, ἀ[πὸ θ]|εμελίων [ε]|ἰς ὕψου το[ῦ --]υχηγες ἐπ[εσκε]|ύασεν τὸν [ναόν] | ---------

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2-4. M. Domitius Valerianus is attested as governor of Arabia in 238/239 A.D.; the inscription shows that at that time Phaina, formerly in Syria/Phoenicia, now belonged to Arabia. Perhaps shortly before 214 and in any case shortly before 225 A.D., the border between Syria/Phoenica and Arabia was located further to the north than was previously assumed, to include the plateau of the Trachon and Phaina (metrokomia of the Trachon) || one would expect ὕψος, *An.Ép.*

1538. Philippopolis. The so-called Aion mosaic, reign of Philippus Arabs. *SEG* XLIX 2104. M.H.Quet, *Syria* 77 (2000) 181-200 (ph.), returns to the interpretation of this mosaic [cf. *SEG* XLIX], now focusing on the meaning of the Eleusinian myth of Triptolemos in its new context: as a symbol of eternal fecundity of the earth, Triptolemos embodies the usefulness of man. More specifically the whole scene attempts to counter the contemporary negative view of man toiling in agriculture and the Jewish-Christian belief that the 'evil' world was to be destroyed by God. Q. argues that the composition is based on a *tableau vivant* performed in the theatre of Bostra at the Ἄκτια Δουσάρια during the reign of Philippus Arabs. The main figures discussed are Αἰών, Γεωργία, Γῆ, Δρόσοι, Καρποί, Πρωτόπλαστος, Τριπτόλεμος and Τροπαί.

1539. Qarfa. Dedication of a church of St. Bacchus, 589/590 A.D. Inscription on a lintel decorated in the center with a cross in a circle; reused in a house in Qarfa (southeast of Sheikh Meskin, in the southern Hauran). To be published as *IGLS* XIII 2 9918. Text and translation given by A.Sartre-Fauriat, *art.cit.* (cf. our lemma no. 1518) 304 (no indication of line division).

† Ἰωάννης Αιου ἔκτισεν τὸν να[ὸν] τοῦ ἁγίου Βάχου ὑπὲρ μνήμης κὲ ἀναπαύσε(ω)ς, ἔτους υπδ', ἰν[δ(ικτιῶνος) -]

Date: year 484 (era of Arabia) = 589/590 A.D., S.-F.

1540. Qasr el-Hallabat. Edict of Anastasios, early 6th cent. A.D. *SEG* XXXII 1554 (XLIV 1421*; cf. XXXIX 1644). D.Kennedy, *PalEQ* 132 (2000) 31/32, reports that one of the blocks seen by the American excavators (*PAES* III A 40 no. 50) but missing when some more fragments were discovered in the early 1980s is now at Marka 'in the garden in front of Brigadier al-Kurdi's office'. K. publishes the first photograph of this fragment.

1541. Salakhed. Dedication of a church of St. Elias (probably) 589/590 A.D. Inscription on a lintel in Salakhed (southeast of Ledja). To be published as *IGLS* XV 402. Text and translation given by A.Sartre-Fauriat, *art.cit.* (cf. our lemma no. 1518) 305 (no indication of line division).

Ἐθεμελιόθη (ἡ) οἰκία (το)ῦ ἁγ(ίου) Ἠλίου [μην]ὸ(ς) Σεπτεμβρίου, Χριστοῦ ἔτ(ους) υπδ̣', ἐκ σπουδ(ῆ)ς Σαίου πρ(εσβυτέρου), χηρὶ Γεοργίου αὐτ[οῦ?]

Date: 'the year of Christ 484' either refers to the Christian era (which would make it the earliest reference to the date of the birth of Christ in the area) or, preferably, to that of Arabia (= 589/590 A.D.) normally used in the Hauran, ed.pr.; the latter alternative is strongly favored by D.Feissel, *BE* (2001) no. 515, who wonders whether χρ(όνου) year of indiction (7th in September 589 A.D.) τοῦ ἔτ(ους) instead of Χριστοῦ (incompatible with the era of Arabia) should be read || χηρὶ = χειρὶ.

1542. Salkhad. Dedication of a church of St. George and of an αὐλή, (633/634 and) 665/666 A.D. *LBW* 1997 (*IGLS* XVI 2 1121). A.Sartre-Fauriat, *art.cit.* (cf. our lemma no. 1518) 296/297, reads initio † Τοῦ ἁγίου Γεωργίου † instead of † Τ.Α.Ι.ΕΔΡΙ.ŌΥ †. The church (ναός) was dedicated to St. George, built in 633/634 A.D. (φκη') ὑπὲρ ἀνα(παύσεως) Ἀναστασίου (καὶ) Οβεζαθης; an αὐλή was added some 30 years later by their son Γεώργιος in 665/666 A.D. (φξ'), undoubtedly for his own salvation. The inscription was engraved *in toto* after the building of the αὐλή (either the colonnaded court around the sanctuary, or, as in other examples from the Hauran, a small chapel dedicated to St. George built in a residential area, also serving as a tomb of the dedicants).

1543. Sanamein. Construction of a martyrion, early Byzantine period. R.P. Abel, *OC* 5 (1905) 222-226; F.Halkin, *AB* 67 (1949) 107. A.Sartre-Fauriat, *art.cit.* (cf. our lemma no. 1518) 299/300, reads Ἐπὶ Βλαρίου ἐπισκόπου (κατε)τέθη ὁ θεμέλιος τοῦ ἁγίου μα[ρτυ]ρίου instead of τοῦ ἁγίου Μα[κα]ρίου: the martyrion erected under bishop Blarios (unattested otherwise) is dedicated to an anonymous saint.

1544. Umm el-Qottein. Dedication to St. Sergios, early Byzantine period. Inscription on a door lintel now in a house. N.Atallah, *Recherches d'épigraphie jordanienne. Confection d'un corpus des inscriptions grecques et latines de Jordanie* (diss. Tours 1994; publi-

cation forthcoming) 544 no. 639 bis. Mentioned by A.Sartre-Fauriat, *art.cit.* (cf. our lemma no. 1518) 304: Ἁγίου † Σεργίου †

1545. Umm es-Surab. Invocation of St. Sergios, early Byzantine period. Inscription on a lintel from the church of St. George and St. Bacchus. N.Atallah, *op.cit.* (cf. our lemma no. 1544) 102 no. 38. Mentioned by A.Sartre-Fauriat, *art.cit.* (cf. our lemma no. 1518) 303/304 (two lines; no indication of line division).

[-- τοῦ ἁγίου] Σεργίου, ἐλέ(σον) [--]ΣςΕΛΕΚΤΑΣ †

ἔλε(σου), S.-F. || 'la fin de la ligne reste hypothétique', S.-F.

EGYPT

1546. Egypt. For an inscription on a gem possibly from Egypt see our lemma no. 1672.

1547. Egypt. Amphora stamps. G.Nachtergael, *'Timbres amphoriques d'Égypte. Du Sammelbuch au Namenbuch et à l'Onomasticon'*, *APapyrol* 12 (2000) 275-280, presents corrections in readings of amphora stamps in *SB* I-III, IX, XIV, and XX; as a result, some names in the *Namenbuch* (F.Preisigke, *Namenbuch* --, Heidelberg 1922; reprint Amsterdam 1967) and the *Onomasticon* (D.Foraboschi, *Onomasticon alterum papyrologicum*, Milan 1967) should be deleted.

1548. Egypt. The ἀραβαρχία. F.Burkhalter-Arce in J.Leclant (ed.), *Alexandrie: une mégapole cosmopolite. Actes du 9ème colloque de la Villa Kérylos à Beaulieu-sur-Mer les 2 &3 octobre 1998* (Paris 1999) 41-54, collects and discusses the (literary, papyrological and epigraphical) sources for the ἀραβαρχία and its holders, the ἀραβάρχαι (also spelled ἀλαβαρχία and ἀλαβάρχης). B. argues that the arabarchs are the authorized collectors of all custom dues concerning the eastern Egyptian border and supervisors of the pertinent infrastructure (caravan roads; stations; state warehouses; safety of merchants and merchandise). Sub-tenants collected local taxes depending on the arabarchia (cf. the Koptos list of custom dues *I.Portes* 67 (*OGIS* 674; *IGR* I 1183; *SB* 8904; *SEG* XLIX 2249*) LL. 3-5: τοὺς μισθ[ω]τὰς τοῦ ἐν Κόπτῳ ὑποπείπτοντος τῆι ἀραβαρχίᾳ ἀποστολίου). Office-holders are members of prominent, wealthy families, and are often also known in other high administrative offices all over the Roman Empire. On 50-53 B.-A. presents ■ list of nine arabarchs; the following Greek inscriptions record arabarchs: *OGIS* 202 (*IGR* I 1369; *SB* 4539 ■ and 7950-7952; *SEG* XLIX 2341; two holders: Ptolemaios and his son Apollonios [not yet knowing G.Nachtergael's new edition of

these texts (see *SEG* XLIX; cf. now also id., *CE* 76, 2001, 317), B.-A. dates them to 2 A.D. Apollonios' arabarchy should now be dated to 65 A.D., while the precise terminus for Ptolemaios remains unknown; B LL. 9/10 do not mention a grandson of Ptolemaios as assumed by B.-A., but again Apollonios after he acquired Roman citizenship: Τιβέριος Ἰούλιος Πτολεμαίου υἱὸς Ἀπολλώνιος. Note that in the Index of names of men and women of *SEG* XLIX, his name is erroneously presented as Τιβέριος Ἰούλιος Πτολεμαῖος s.v. Πτολεμαῖος and Τιβέριος, Tybout]), *I.Eph.* 627 (*SEG* IV 520), *OGIS* 685 (*I.Memnonion* 67), *IGR* III 608 (*CIG* 4267), and *IG* XII Suppl. 673 [For a new epigraphical attestation of an arabarch see now our lemma no. 1563].

1549. Egypt. Army, king and temples in southern Ptolemaic Egypt. Starting from the observation that most Greek inscriptions from Egypt are in some way related to Egyptian temples (bringing Greek elements into the Egyptian religious sphere), G.Dietze in L.Mooren (ed.), *Politics, Administration and Society in the Hellenistic and Roman World. Proceedings of the International Colloquium, Bertinoro 19-24 July 1997* (Leuven 2000) 77-89, points to the close relationship among members of the army, Egyptian sanctuaries and the Ptolemaic dynasty in southern Egypt, especially in the 2nd cent. B.C. At least 29 dedications to the kings and/or the gods by officers (many by phrourarchs) or soldiers were erected in the temples of the south (list on 79 note 3), of which D. discusses the following three in detail (translations; cf. also 87 note 22 for a discussion of one of the few similar documents found outside southern Egypt (*SB* 9735; Hermoupolis Magna) and 84/85 note 16 for *I.Philae* 19): *IThSy* 188 (*OGIS* 114; Kom Ombo; after 175/174 B.C.; dedication to Ptolemy VI and his family; army members involved in the construction of the temple; 79/80); *I.Philae* 11 (dedication to Ptolemy VI rather than VIII and Kleopatra II, i.e., probably ca. 172 rather than 146 B.C.; a φρούραρχος involved in the reconstruction of a temple; 80); *OGIS* 101 (*SB* 8461; Parembole/Debod; dedication to Ptolemy VI and Kleopatra II; construction of the propylon of a temple; on the analogy of the two aforementioned texts, D. assumes that the dedicants were soldiers [contra J.Bingen, *BE* (2001) no. 558, who points out that [τὸ πρόπυλον] was restored in the lacuna in fine where one would rather expect the (names of the) dedicants]; 80/81). D. argues that the temples at Kom Ombo, Philae and Parembole/Debod also served as military fortresses and that the soldiers were encamped between the outer and inner enclosure walls [J.Bingen, *BE* (2001) no. 526, disagrees]. She adduces examples of officers of high rank with a Greek name (Hellenized Egyptians) who at the same time were high-priests of an Egyptian god (Heroides son of Demophon, also priest of the dynasty, on record in *IThySy* 302 = *I.Louvre* 14 = *OGIS* 111 = *SB* 8878 = *SEG* XLIX 2200*; see our lemma no. 1555; Bernand, *Inscr. métriques* 5 and 35, with the identification of the deceased bearing Greek names with persons on record in hieroglyphic documents, where they bear Egyptian names, by W.Clarysse: see *SEG* XXXV 1599). *IThSy* 190 (*SB* 8398) testifies to the continued relations among army, king and temple in Kom Ombo between 131 and 124 B.C. (86/87); the dedicating soldiers had perhaps been given a piece of land by Ptolemy VIII (cf. L. 5: γῆς βασιλικῆς), possibly expropriated by the latter from the gymnasium (for which see *IThSy* 189 of 135 B.C., where the names of Ptolemy VIII and Kleopatra III have been erased, leaving that of Kleopatra II; cf. also our lemma no. 1555 in fine) because it sided with his wife Kleopatra II during their conflict; the soldiers may have been rewarded for their loyalty to the king. This would mean that the soldiers stationed at Kom Ombo were not (wholly) identical with the members of the gymnasium, who devoted themselves exclusively to Greek culture and religion.

1550. Egypt. Cretans in Egypt. A.Chaniotis in A.Karetsou, *op.cit.* (cf. our lemma no. 884) 208-214, collects the evidence for religious activities of Cretans in Egypt, especially as visitors of Egyptian sanctuaries (*SEG* XX 698; XXXI 1526, 1558; XXXVIII 1848; *I.Philae* 47; *SB* 251; P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos*, Nancy 1919, nos. 38, 60, 62, 118, 125, 187, 192-194, 197, 201, 237, 239-241, 289, 292, 299, 320, 388, 405, 408, 428, 445/446, 462, and 626; J.Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes à Thèbes* I-IV, Cairo 1920-1926, nos. 374, 385, 392, 610, 816, 829, 858, 1016, 1577, 1914, and 4414 bis; *I.Pan* 70 and 86; A.Bernand, *Le Paneion d'El-Kanais. Les inscriptions grecques*, Leiden 1972, nos. 1, 5, 13, 18, and 21) and as ὀνειροκρίται (O.Rubensohn in *Fesschrift J. Vahlen*, Berlin 1900, 3-15; cf. *I.Délos* 2072/2073). We list the persons tentatively identified as Cretans on onomastical grounds and not included in *LGPN* I: Ἀμνατίων (Baillet, *op.cit.* no.22; cf. the toponym Ἄμνατος), Ἀριστομένης Σωτάδα (Baillet, *op.cit.* no. 2116), Δρύτων (Baillet, *op.cit.* nos. 306, 313, 413, 1780, 1785), Εὐφαΐδας (Bernand, *El-Kanais* no. 18; cf. the Doric name and the form Τρωγυδύται instead of Τρωγοδύται, influenced by the Cretan dialect; for -υ, instead of -ω/ο cf. M.Bile, *Le dialecte crétois ancien*, Paris 1988, 87), Σῶσος (Bernand, *El-Kanais* no. 26), and Χαρματίων (Baillet, *op.cit.* no. 39) [*I.Ko.Ko.* 164, should be erased from this list, since the reading Πανκρῆσσα has been corrected; see our lemmata no. 884 and 1575-1595 introduction, sub Edita ad no. 164, Chaniotis].

1551. Egypt. Demography. B.Boyaval, *Kentron* 16 (2000) 83/84, criticizes some of B.D.Shaw's comments on demographical data from Egypt, discussed by S. in the margin of his study on seasonal mortality distribution in Rome (cf. *SEG* XLVI 1333). On 85/86 B. argues that, compared to other regions in the Roman Empire, Egypt does not provide exceptionally useful data for studies in demography. Terenouthis has the largest dossier, with 378 ages of death recorded, but it ranks low between Theveste and Mactar (with 388 and 359 data, respectively), on the 14th and 15th positions in a list of 66 places in Europe and Africa compiled by M.Clauss (*Chiron* 3, 1973, 415-417).

1552. Egypt. Egyptians in Africa. See our lemma no. 1092.

1553. Egypt. Euergetism in Graeco-Roman Egypt. Under this title P.van Minnen in L.Mooren (ed.), *op.cit.* (cf. our lemma no. 1549) 437-469, collects and studies the epigraphical sources bearing on the subject, supplemented by papyrological data. We mention the inscriptions discussed by v.M. at some length. In the Ptolemaic period, euergetism was mainly a royal prerogative, which did not prevent private benefactors from offering support in emergencies. An example is the decree from Thebes for the strategos Kallimachos, who distributed wheat to relieve a

famine, possibly at his own expense: cf. δαπανησάμενος ἀνὰ δαπάνας in L. 7 (444/445; *OGIS* 194; *SB* 8334; *SEG* XXIV 1217; *I.Prose* 46; in or shortly before 39 B.C.; cf. J.Bingen, *BE* 2001 no. 543, who points out that the provenance is Thebes (Koptos, v.M.) and rejects v.M.'s suggestion that the honorand of *I.Prose* 35 = *IThSy* 5 belongs to the same family). Possibly Kallimachos prevented tax wheat from going to Alexandria; only the king was entitled to the use of tax wheat, which may explain why he is not mentioned in this text. In the late Ptolemaic period there is a 'privatization of euergetism away from the king' (445); the increasing role of the Greek elite continued into the early Roman period, when the organisation of the metropoleis created conditions for euergetism equal to those in other parts of the Roman world. The focus is often on local gymnasia: cf. e.g. two decrees from Psenamosis for Paris, royal συγγενής, erected by his co-members of a σύνοδος for giving a plot to build a gymnasium and annex (448/449; *SB* 7457; *SEG* VIII 529; *I.Prose* 40; 76 and 64 B.C.; v.M. points out that τοῖς νεκυσίοις in L. 43 means 'on the festival of the dead' ('All Souls') rather than (offerings) 'to his *Manes*', sc. of Paris should he die), and a decree from Aphroditopolis for Herodes, erected by the local gymnasium for various benefactions (449; *SB* 7746; *SEG* VIII 531; *I.Prose* 41; 57 B.C.). Discussion of a decree from Psenemphaia for Apollonios, ἀρχιερεύς-for-life of a club of landowners and successor of this father in that office (449-451; *SB* 8267; *I.Prose* 49; 5 B.C.), awarded for providing money to rebuild the clubhouse destroyed because of a flood and taking the offices of president of the club and of komarch, and of the inscription erected by (Ptolem)agrios (451-453; see our lemma no. 1611). From the late 1st cent. A.D. euergetism became a routine phenomenon as much as in other parts of the Empire; v.M. comments on an inscription from Alexandria honoring a gymnasiarch-and-agonothetes for providing oil, perhaps more generously than the expected quantum (455; *OGIS* 713; *IGR* I 1083; *SB* 8915; *I.Alex.Imp.* 101; probably 3rd cent. A.D.), an inscription from Xois honoring the gymnasiarch and Alexandrian citizen Nemesianos, who contributed to a statue of Polieus Sarapis for the emperor Commodus, giving more than usual and also taking upon him additional expenses (457/458; *OGIS* 708; *IGR* I 1102; *SB* 8912; 181 A.D.; v.M. wonders whether in LL. 13/14 τὸ λοιπ[ὸν ἐπ]αναλωθὲν δαπάνημα instead of τὸ λοιπ[ὸν τὸ] ἀναλωθὲν δαπάνημα should be restored) and inscriptions for local elite members who had become Alexandrian citizens but were honored in their home towns (464-466; *SB* 10057 = *SEG* XVIII 692, = XLI 1627; *SEG* XXXIV 1552 = *I.Portes* 15; *SB* 7027 = *SEG* VIII 652 = *I.Portes* 32; *I.Portes* 75; *SB* 7789 = *SEG* VIII 656 = *I.Portes* 76; 2nd/3rd cent. A.D.). In the Christian period, euergetism became the concern of the whole community rather than the 'happy few', as exemplified e.g. by the restoration of a hostel by the joint effort (i.e., the workforce) of all (467/468; unknown provenance (Upper Egypt); *SEG* VIII 780 = XLIV 1505 = *SB* 7475 = *IThSy* 196; before 611 A.D.; v.M. points out that in II L. 14 ἄνευ δημοσίας συνόψεως, 'without public cost estimate', goes with ᾠκοδομήθη (L. 11) rather than τῶν παρερχομένων (L. 13) as assumed by all previous editors; cf. J.Bingen, *BE* 1970 no. 540: 'Ce me semble aussi bien situer le rôle de l'οἰκητήριον: il accueille les hôtes de la cité (τῶν ξένων) et les gens de passage (τῶν παρερχομένων)'). On the other hand, the pagan form of euergetism continues: cf. building inscriptions concerning the repairs of the walls of Philae (466/467; *I.Philae* 216 and 218-226; 550-600 A.D.): 'bits and pieces of it were apparently paid for by different officials and others in a private capacity' (466).

1554. Egypt. Gladiatorial games. F.Kayser, *REA* 102 (2000) 459-478, uses mainly archaeological (terracotta statuettes), papyrological and epigraphical evidence to show that gladiatorial combats were more widely known in Egypt than generally recognized. In Alexandria, they were combined with festivals in the Greek tradition. Epitaphs found outside Egypt testify to the success of gladiators from Egypt in other parts of the Roman Empire: see the Appendix on 473-478 (texts and translations), which includes two Greek inscriptions: *IG* XIV 2008 (*IGR* I 348; *IGUR* 939; *ICUR* 4032) = 476/477 no. 5, and *I.Eph.* 1177 (*GV* 1080; Merkelbach-Stauber, *SGO* I 03/02/53) = 478 no. 11.

1555. Egypt. The κτίστης Boethos. H.Heinen in L.Mooren (ed.), *op.cit.* (cf. our lemma no. 1549) 123-153, continues his earlier studies (cf. *SEG* XLVI 2122 and XLVII 2092) on Βόηθος, on record as κτίστης in royal service of the cities Φιλομητορίς and Κλεοπάτρα in the Triakontoschoinos between 152-149 B.C. (*IThSy* 302; *I.Louvre* 14; *OGIS* 111; *SB* 8878; *SEG* XLIX 2200* [here, and in the corresponding lemmata in earlier *SEG*'s, the heading should be corrected: read 'Dedication to Ptolemy VI Philometor, etc.' instead of 'Dedication to Ptolemy VIII Euergetes II, etc.']; text and translation) and of Εὐεργετίς in Upper Egypt in 132 B.C. (*SEG* XLVII 2092: two papyri, one of which is now republished and discussed; reflections on its location and possible identifications with homonymous places known from papyri). The cities were either founded by B. from scratch or by restructuring and renaming pre-existing settlements. No trace of Philometoris and Kleopatra can be found in other documents; they are not likely to have survived the hatred of Ptolemy VIII against Ptolemy VI (cf. below) or may have declined in the late Ptolemaic period,when the Triakontoschoinos got lost; if they were refoundations, they may have taken up their old names. B. discusses other city foundations in the Ptolemaic empire, inter alia on record in *SEG* XXXIX 1426 (cf. already *SEG* XLVII). He reflects on the measure of B.'s autonomy, envisaging the possibility that B. acted on direct orders of the dynasts, who may have established the city statute (cf. *I.Prose* 38 = *I.Fayoum* 135 = *SB* 6154 LL. 20-22 and 29 for a similar situation: a strategos carrying out the orders of Ptolemy XII and his wife). Comment on B.'s titulature, both aulic and military: higher ranks in the later, papyrological, documents; for κτίστης see *SEG* XLVII 2092; his strategy in *IThSy* 302 is a special rather than a regular office, intended to safeguard and confirm the southern frontier area and extending into Lower Nubia. B. showed unfailing loyalty to the royal dynasty, first to Ptolemy VI Philometor and, after the latter's death in 145 B.C., to Philometor's younger brother and implacable enemy Ptolemy VIII Euergetes II: evidently B. managed to survive the bloody purges after Philometor's death. His allegiance to the dynasty, implicit in the city foundations, is underlined by the exceptional honor, conferred by law, that Boethos' γενέθλιος ἡμέρα was to be celebrated on a par with the annual celebrations in honor of the royal couple by the synodos of the priests of Χνόμω Νεβιήβ (the πενταφυλία in L. 20 is the whole body of these priests, consisting of five subdivisions, not the 'cinquième division', as translated in *IThSy*). H. argues that B. and his loyal subordinate Ἡρώιδης Δημοφῶντος from Pergamon, the prime dedicator who very probably took the initiative for erecting the inscription, co-operated in close relationship. The combination of Heroides' aulic and military offices with those in the dynastic as well as the Egyptian cult (which, for a Greek, must have been largely honorary), points to the harmonious co-operation between the two societies of

Egypt and their elites (Ptolemaic dynasty/court; Egyptian clergy; cf. *SEG* XLVI). The joint effort of the royal officials and the Egyptian clergy may have saved the dynasty in the crisis of 145 B.C. (cf. J.Bingen, *BE* 2001 no. 547, who wonders whether after 145 'Boèthos et les cadres qu'il dirigeait ont pu être le facteur qui a permis à Cléopâtre II de neutraliser en partie le coup d'État de Ptolémée VIII'; this would fit in with the erasure of the names of Ptolemy VIII and Kleopatra III in *IThySy* 189 (royal decree to be executed by Boethos; cf. our lemma no. 1549). Once again, Bingen rejects the restoration [εἰς τὸ ἐν Σήτει] in *IThySy* 302 L. 25 and assigns the text to Elephantine: cf. *SEG* XLVI 2122 in fine and XLIX 2200 in fine).

1556. Egypt. The Libyans. See our lemma no. 1628.

1557. Egypt. Museum collection: Amsterdam. E.M.Moormann et alii, *Ancient Sculpture in the Allard Pierson Museum Amsterdam* (Amsterdam 2000), contains five objects bearing Greek inscriptions, all from Egypt (ph. of all; dr. of the four epitaphs; bibliography): 1/2) two epitaphs from Terenouthis (106/107 no. 128 and 111/112 no. 135 = *SB* 12145/12146 = *SEG* XXVII 1109/1110; for 1110 see also our lemma no. 1559 sub (3)); 3/4) two epitaphs of unknown provenance (107/108 no. 129 = *SB* 2048 [cf. *SEG* XLIX 2332]; 109/110 no. 132 = *SB* 2044); 5) a limestone model shield from Memphis with central Medusa surrounded by an inscription in mirror writing reading Πτολεμαίου (187-189 no. 252; C.Ponger, *Katalog der griechischen und römischen Skulptur, der steinernen Gegenstände und der Stuckplastik im Allard Pierson Museum zu Amsterdam*, Amsterdam 1942, no. 180; G.Gagsteiger, *Die ptolemäischen Waffenmodelle aus Memphis*, Hildesheim 1993, 54-59, 61-63 and 89 no. 23, who argued that the inscription refers to Ptolemy I Soter and dates it to 311-305 B.C., i.e., before he bore the title βασιλεύς, mentioned on coins; ca. 300 B.C., Moormann).

1558. Egypt. Museum collection: Cracow. K.Babraj - H.Szymańska, *Bogowie Starożytnego Egiptu - The Gods of Ancient Egypt* (Cracow 2000; exhibition catalogue), contains (apart from ostraka and three 9/10th cent. A.D. Christian stelai) four objects bearing Greek inscriptions (color ph.); now in the Archaeological Museum of Cracow. Nos. 1/2 are apparently inedita: 1) ἐπὶ [Θερ]σάν|δρου, | Δαλίου (116 no. 62; rectangular Rhodian amphora stamp from Ras el-Soda; 141-135 B.C.; cf. *SEG* XXVII 1075); 2) Κωμ̣(--) or Κων̣(--) (166 no. 98; dr.; terracotta incense burner in the shape of a lying dog; 'poorly visible mark' - abbreviation of the name of the coroplast - on the reservoir; acquired at the antiquites market in Cairo); 3) stele from Terenouthis: *SEG* XL 1581; 4) stele from Terenouthis: see our lemma no. 1616.

1559. Egypt. Roman Egypt. W.Clarysse - H.Willems (edd.), *Les empereurs du Nil* (Leuven 1999; translation of the Dutch version entitled *Keizers aan de Nijl*), is the catalogue of an exhibition held in Tongeren, Valenciennes, Lyon and Amsterdam in 1999-2001. In the introductory essays, on sundry aspects of Egypt during the Roman Imperial period, Greek epigraphy occupies a marginal place. The following objects in the catalogue bear Greek inscriptions (brief discussions; ph.): 1) 159/160 no. 31 (dr.; Bernand, *Inscr. métriques* 129 = *I.Louvre* 36); 2) 161 no. 32 (color ph.; *I.Portes* 85); 3) 217 no. 128 (*SEG* XXVII 1110 = *SB* 12146; see also our lemma no. 1557 sub (2)); 4) 217 no. 129 (stele from Terenouthis in the Rijksmuseum van Oudheden at Leiden; ineditum; no text); 5) 236 no. 149 (W.M.Flinders Petrie, *Objects of daily use -- from University College, London*, London 1927, no. 10; R.Higgins, *Greek and Roman Jewellery*, London 1980^2, 184; inscription on a gold ring: Εἷς Ζεὺς | Σάραπις; for this exclamation cf. our lemma no. 1082); 6/7) 293 nos. 227/228 (Flinders Petrie, *op.cit.* sub (5) nos. 287 and 290: dice with 12 and 20 facets, respectively, each with a letter of the Greek alphabet, used in games and private oracles; in the catalogue, reference is made to a similar object from Alexandria published by J.C.-Grenier, *Egypte, Afrique & Orient* 6, 1997, 23-27; *non vidimus*).

For reviews see Z.Kiss, *BiOr* 58 (2001) 393-397, and K.Parlasca, *CE* 75 (2000) 380-383.

1560. Egypt. Visits of kings to the Egyptian chora. W.Clarysse in L.Mooren (ed.), *op.cit.* (cf. our lemma no. 1549) 29-53, lists and studies the visits of the Ptolemaic kings and queens in the Egyptian chora, on record in Greek and Latin historians, Greek and Demotic papyri, in hieroglyphic (problematical source material, often depicting an ideal situation) and also a few Greek inscriptions (tabular survey of more than 100 visits in chronological order on 44-53; note C.'s cautionary remark on 43 that 'there are relatively few absolutely certain and well-dated testimonia'). Among the latter, *IThSy* 244 (*SB* 8883; *OGIS* 168; *I.Prose* 24; *GIBM* 1066; *SEG* XLV 2084*), recording a visit to the region of the first cataract and the Ethiopian frontier by Kleopatra III, Ptolemy Soter and his queen(s?) in 115 B.C., stands out (discussion on 31-33). The reason(s) for this particular trip is (are) unknown, but generally royal journeys (normally by boat) served multiple purposes, mainly of military (cf. e.g. the stone of Rosetta: Ptolemy V accompanied his troops in 197 B.C.; *OGIS* 90 (*SB* 8299; *I.Prose* 16; *SEG* XLIX 2257*) LL. 22-26), administrative and (always) ceremonial nature. Travelling also intensified the contacts between the ruler residing in distant Alexandria and his/her subjects. Memphis, where the kings were traditionally crowned, was usually the starting point of a journey through the country after the coronation. On 37/38 C. wonders whether the visit of Ptolemy III Euergetes to Philae (implied by the occurrence of his name in the nominative in the dedication *I.Philae* 4 (*OGIS* 61; *SB* 8859; *SEG* XLVII 2130); cf. also 31 note 13) should be dated in 243 or rather 242 (visit to Middle Egypt attested by some papyri presumably to be assigned to these years) or, following J.Bingen (see *SEG* XLVII), to late 245 or 244 B.C. [in *BE* (2001) no. 548, J.Bingen argues that a later date is incompatible with the absence of the title Θεοὶ Εὐεργέται in the titulature of the royal couple].

For the visits of Roman emperors to Egypt(ian temples) see W.Clarysse in W.Clarysse - H.Willems (edd.), *op.cit.* (cf. our lemma no. 1559) 34-38: *'Les empereurs visitent l'Égypte'*.

1561. Abu Mina. Eulogies of St. Menas, 5th-7th cent. A.D. J.Witt, *Menasampullen* (Staatliche Museen zu Berlin. Preußischer Kulturbesitz. Skulpturensammlung und Museum für byzantinische Kunst. Bestandskataloge 2. Werke der Alltagskultur 1; Wiesbaden 2000), presents a catalogue and a discussion of the main problems concerning the 'St. Menas ampullas',

found for the greater part in Abu Mina and Alexandria, but also outside Egypt [cf. *SEG* XLIII 1202; XLIV 1444bis; XLVI 1809; XLVII 1536 (8)], testifying to the wide extension of pilgrimage: cult of St. Menas; history of the sanctuary at Abu Mina; typology, iconography, chronology and diffusion of the ampullas. As to the inscriptions, reading mostly (Εὐλογία) τοῦ ἁγίου Μηνᾶ (with slight variants and/or abbreviations; other saints on record are Θέκλα and Ἀθηνογένης; on 81-87 a corpus of all inscribed ampullas from Abu Mina), W. distinguishes among 'Aufschriften' (occupying one whole side of the two convex sides of the flask), 'Umschriften' (encircling a motif or ornament) and 'Beischriften' (presented as labels in the field). The term εὐλογία ('blessed memory') either served as a modest substitute for the relics the pilgrim would have liked to carry with him or refers to the ampulla (or its contents) itself. *Non vidimus*; our summary is based on J.Bingen, *BE* (2002) no. 512.

N.L.Lapp in L.E.Stager - J.A.Greene - M.D.Coogan (edd.), *The archaeology of Jordan and beyond. Essays in honor of J.A.Sauer* (Winona Lake 2000) 277-289, publishes (fragments of) 20 St. Menas flasks now in the Pittsburgh Theological Seminary Bible Lands' Museum (unknown provenance; mostly donations by families of Presbyterian missionaries in Egypt). Five are inscribed (ph.): 285 nos. 1/2, 286 nos. 6/7, and 288 no. 19; we mention 285 no. 2, reading [--]ΓΙΑΤΟΥΚ[--] and probably to be restored as [Εὐλο]γία τοῦ κ[αλλινίκου ἁγίου Μηνᾶ].

For a Menas flask offered on sale see *Catalogue Christie's, South Kensington, Antiquities, Wednesday 12 April 2000*, 122 no. 257, said to bear the 'Blessing of St. Menas' inscription in a wreath on one side (ph. of the other side, with the usual frontal representation of the saint).

[See now also A.Łajtar - E.Wipszycka, *JJP* 32 (2002) 49-54, who, elaborating upon their study on martyrs receiving two crowns (cf. *SEG* XLIX 2333, on *SB* 7315), on 50-53 comment on the textual tradition of the martyrdom of St. Menas, especially on the story of Menas receiving three crowns (for virginity, patient endurance, and martyrdom), Tybout].

See also our lemmata nos. 1627 and 1648.

1562. Abydos. Prayer with a horoscope, ca. 370-410 A.D. P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy-Paris-Strasbourg 1919) no. 641; for the date cf. O.Neugebauer - H.B.van Hoesen, *Greek Horoscopes* (Philadelphia 1959) 69 no. 353. I.Rutherford, *ZPE* 130 (2000) 149/150 (dr.), argues that the final words μὴ ἐξαλείψω mean 'I will not wipe out' (sc. the graffito) and was meant to be read aloud by the reader (contra N.-v.H.: 'may I not be wiped out', allegedly referring to an unfavorable constellation of the horoscope). Though unattested in the voice of the reader, there are parallels for ἐξαλείφω/ἀπαλείφω in similar graffiti (P.-L., *op.cit.* nos. 492 L. 6, 495, 500 L. 9, 504 L. 2, and 560 [the current form is μηδεὶς ἀπαλ(ε)ιψάτω]), sometimes connected with a threat to the hypothetical vandal (*I.Philae* 190 LL. 1 and 191; *SB* 4116; *SEG* XLVI 2102). Since the date of the horoscope (353 A.D., September 21 or perhaps 22) was presumably that of the writer's birth, the graffito probably dates between 370-410 A.D. This contradicts the statement of Ammianus Marcellinus (19.12) that Constantius II closed the oracle in 359 A.D. [N.-v.H. and R. give a deficient transcription. The whole graffito should be read Ἀρτεμίδωρος | ὑγείαν· | νὴ τὸν Βησᾶν, οὐ μὴ ἐξαλείψω; P.-L. suggested reading either Ἀρτεμιδώρου ὑγείαν or Ἀρτεμίδωρος ὑγείανη, Tybout]. Cf. also A.Bülow-Jacobsen, H.Cuvigny, K.A.Worp, 'Litura: *ἁλιφάς, not ἄλειφαρ, and other words for "erasure"* ', *ZPE* 130 (2000) 175-182; ἐξαλείφω/ἀπαλείφω 'do not mean "delete (writing)" *in general*: They are usually avoided for carved inscriptions, and reserved for wooden tablets or papyrus' (181; the examples from the Memnonion are mentioned in note 36).

1563. Alexandria. Honorary inscription for Tiberius Claudius Geminus alias Isidoros, 50-75 A.D. Rectangular limestone block reused in the Roman baths of Kom el-Dikka. Ed.pr. A.Łukaszewicz in T.Gagos - R.S.Bagnall (edd.), *Essays and Texts in Honor of J. David Thomas* (Oakville 2001) 125-129 (ph.; translation), and *JJP* 30 (2000) 59-65 (on the trial of the gymnasiarch Isidoros supposed to be the father of the honorand: see app.cr. ad LL. 1/2); see also G.Majcherek, *Polish Archaeology in the Mediterranean* 12 (2000) 33/34 (ph.). We present the text as corrected by J.Bingen, *ZPE* 138 (2002) 119/120.

Τιβέριον Κλαύδιον Τιβε̣[ρίου]
Κλαυδίου Ἰσιδώρου γυμνασιάρχου
υἱὸν Κυρείνα Γε̣μ̣ε̣ῖ̣νον τὸν καὶ
Ἰσίδωρον, γυμνασίαρχο̣ν,
ὑπομνηματογράφον, χιλίαρχο̣ν̣,
ἐπιστράτηγον Θηβαΐδος κα̣ὶ̣
ἀραβάρχην, ἡ πόλις διὰ Τ̇ιβερίου
Κλαυδίου Ἡρακλείου

Date: 3rd quarter of the 1st cent. A.D., B.; late 1st cent. A.D. ('in or after the early 80's'), ed.pr. || 1-4. the honorand is the previously unattested father of Tib. Cl. Geminus, arabarch and epistrategos of the Thebais, and subsequently idiologos in 89-91 A.D. (cf. *SEG* XVIII 646 = *I.Alex. Imp.* 25), B. || 1-2. the honorand's father can be identified with the gymnasiarch Isidoros, on record inter alia in the *Acts of the Alexandrian Martyrs*, who was executed in Rome after a trial at the emperor Claudius' order (probably in 41 A.D.), ed.pr.; contra B. (120 note 8), who points out that the ignominious end of this Isidoros, who apparently did not even have Roman citizenship, is incompatible with the brilliant careers in the family on record in our inscription || 3. [Κ]ῴ̣ιον, Κυρειναῖο̣ν̣ (for Κυρηναῖον), Ῥ̣ό̣διον, τὸν καὶ (the honorand acquired these three citizenships), ed.pr. || 5-7. χιλίαρχος: *tribunus militum*, probably under the *praefectus montis Berenicidis* (cf. *SEG* XLIX 2117); arabarch (for this office see our lemma no. 1548) and epistrategos: like his son (cf. ad LL. 1-4). The inscription is yet another testimony to the predominant role of Alexandria in the administration of Egypt, B. || 7-8. Tib. Cl. Herakleios: a freedman rather than a son (so ed.pr.) of the honorand, B.

1564. Alexandria. Honorary inscription for Aurelian (?), 272 A.D.? *I.Alex. Imp.* 20 (*OGIS* 711; *SB* 8913). R.Caldwell - T.Gagos in H.Melaerts (ed.), *Papyri in honorem Johannis Bingen octogenarii (P.Bingen)* (Leuven 2000) 451-462, publish a papyrus recording the *corrector* Firmus (ἐπανορθωτὴς Φίρμος) active in Egypt on behalf of Aurelian (late 272/early 273 A.D.?). They identify him with Claudius Firmus, governor of Egypt in 264/265 A.D., discarding two other contemporary Firmi equally known from literary sources; one of the latter was an Alexandrian associate of the Palmyrene rulers Zenobia and her son Vaballathus in their revolt against Aurelian. In an unusually long note (16, on 454/455), C.-G. comment on *I.Alex. Imp.* 20. The honorand is Aurelian (Vaballathus can be excluded); his name is erased (L. 1) due to a (local and limited?) *damnatio memoriae* in 275 A.D. which has nothing to do with the pro-

Palmyrene camp in Alexandria. Κλαύδιος Φίρμος ὁ λαμπρότατος ἐπανορθωτής (LL. 3/4) is the *corrector* known from the new papyrus (and not Zenobia's ally); he was probably reintroduced in Egypt in this capacity by Aurelian after his first victory over the Palmyrenes in the summer of 272 A.D. The inscription, engraved on a statue base, commemorates Aurelian's regaining of Egypt from the Palmyrenes, which, then, should be dated to July 14 (L. 2); this was probably also the date on which Aurelian put Firmus in his new charge.

1565. Alexandria (?). Funerary epigram for Stratonike, Hellenistic period (3rd cent. B.C.?). Bernand, *Inscr. métriques* 29; *GV* 1507 (*SEG* VIII 369). Contra Bernand ('L'image de la route sert ordinairement à désigner la vie plutôt que le chemin de l'Hadès'), B.Boyaval, *Lychnos* 85 (2000) 18, adduces Sophocles, *Ant.* 806-809 and *Trach.* 874/875, to show that ὁδός (cf. L. 6: μέλαινα ὁδός) is metaphorically used both to indicate the route accomplished during life and the 'dark path' entered after death.

1566. Alexandria. Funerary epigram for Serapias, 2nd cent. A.D. Bernand, *Inscr. métriques* 52; *GV* 1556. B.Boyaval, *Cripel* 21 (2000) 97/98, translates Γράμματα καὶ στήλην κεχαραγμένα σῆς ἀρετῇσι (L. 1) as 'Une inscription et une stèle *gravées pour* (célébrer) *tes mérites*' instead of 'Des caractères et une stèle commémorative de ta vertu' (Bernand). Other examples of nouns which, like ἀρετή, have an abstract sense in the singular but acquire a concrete meaning in the plural are χάριτες in *Inscr. métriques* 16 L. 8 (of a benefactor: 'services', 'faveurs', vel sim., rather than liberality) and τέχναι in 64 L. 2 (of a scribe: 'activités', 'compétences', rather than his ability to write). Serapias' merits consist in her daily behavior, which justifies the formula in L. 5: βίον ἡδὺν ἔδικας (= ἔθηκας). Cf. also J.Bingen, *BE* (2001) no. 530, who reads in L. 5 σοὶ χάριτας δὲ σχῶμεν, ἐπεὶ βίον ἡδὺν ἔδωκας (δὲ ἔχομεν κτλ. ἔδικας, Bernand, *GV*) and points out that in L. 1 σῆς rather than σῆς (Bernand, Boyaval; σῆς ἀρετῇσι, *GV*) should be written.

1567. Alexandria. Rhodian amphora stamps, ca. 146-80 B.C. I.M.Akamatis, *op.cit.* (cf. our lemma no. 612), comments on two amphora stamps published by T.D.Neroutsos, *'Αθήναιον* 3 (1874): 1) N. 228 no. 106; probably Λυσίωνος instead of Λυσίδνιος should be read (ca. 146-108 B.C.; possibly Rhodian; A. 208 note 1720); 2) N. 244 no. 78; ἐπὶ Φαινίλα instead of Φαινίδα should be read (ca. 108-80 B.C.; A. 211 note 1798).

1568. Antinoe. Inscription on an ivory comb, 5th/6th cent. A.D. A.Dain, *Inscriptions grecques du Musée du Louvre. Les textes inédits* (Paris 1933) no. 217: † Νικᾷ ἡ τύχη † | 'Ελλαδίας | κὲ Βενέτων · | † ἀμήν †. M.-H.Rutschowscaya in N.Bosson (ed.), *Études coptes* VII. *Neuvième journée d'études, Montpellier, 3-4 juin 1999* (Paris-Louvain-Sterling, Virginia 2000) 235-244 (ph.), argues that the comb's owner 'Ελλαδία may have been the famous homonymous dancer/actress who lived in Byzantion during the reign of Justinian (in the

same sense A.Cameron, *Porphyrius the Charioteer*, Oxford 1973, 74/75; cf. also 171). On 239 (ph.) M. adduces, as the only parallel for an inscribed ivory comb, Lefebvre, *Recueil* 781, also from Antinoe: Νικᾷ ἡ τύχη Εὐσεβίου (also mentioned by Dain, *loc.cit.*).

1569. Athribis. Magical amulet, Roman Imperial period. Hematite statuette of Horus in the form of a falcon; made in the Pharaonic era and reused for the inscription in the Roman Imperial period; now in the Louvre. A.Dain, *Inscriptions grecques du Musée du Louvre. Les textes inédits* (Paris 1933) no. 204; R.W.Daniel - F.Maltomini, *Supplementum magicum* I (Opladen 1990) no. 6 [not in *I.Louvre*]. B.A.Skeen, *ZPE* 133 (2000) 149-152 (text; translation), argues that the erasure of the name of the priest in LL. 7/8 was due to a rival or opponent trying to deprive the owner of the amulet's protection (contra D.-M., who suggested that the name was deleted so that the amulet could be reused: an uncommon practice). Comment on the meaning of the name as an integral part of the whole person in Egyptian belief, and on the search for curse tablets or cursing dolls by persons believing to be under their influence in order to render them ineffective, in the Graeco-Roman world. The text (without the *voces magicae*, which contain also some Coptic) reads: 'Εγώ ἰμι ὁ ἐπὶ τοῦ λωτοῦ τὴν δύναμιν ἔχων, | ὁ ἅγιος θεός, (*voces magicae* in LL. 2-7) διαφυλάσσων ⟦...|[8]...⟧, ἱερήα ἀληθῆν, ἐφ' ὃν ἔχει ζωῆς χρόνον, ἀπὸ παντὸς | κακοῦ καὶ μήνεος θεῶν καὶ [δα]ιμώνων καὶ ἀπὸ βασκάνων || πάν|των.

1570-1571. Bahariya Oasis. Bawiti. Two dedications. Late Hellenistic/early Roman Imperial period. Two small sandstone blocks. Ed.pr. F.Colin, *op.cit.* (cf. our lemma no. 1628) 147-150 (ph.; translation). The dedications have been erected by the same man in or near the temple of Herakles and Ammon (south of Bawiti).

1570: 147-150. Dedication to Ammon and Herakles.

[῎Α]μμονι 'Ηρακλ-
{ε}ῖ θεοῖς ἐπηκό-
οις Πετεχῶ[ν]
'Ιππάλου Λίβυ-
ος ὑπὲρ 'Αγα-
θοκλήους [κ]-
αὶ μητρὸς
εὐτυχ[ῶς]

4-5. Λίβυος: if an ethnic, it is attached in an odd way to the name of the father [but cf. the papyrus mentioned by ed.pr. on 151 no. 15, Strubbe]; rather a sobriquet or, more probably, a mason's error for Λίβυς, unless the engraver considered Λίβυος a nominative, ed.pr. [why not a papponymic?; for Λίβυς as personal name see our lemma no. 1628, Strubbe] || 8. ed.pr. provides some parallels for εὐτυχῶς but wonders whether a female name like Εὐτυχ[ίας] is possible.

1571: 150. Dedication.

(῎Ετους) κα΄, Τῦβι κ΄·
Πετεχῶ[ν]
'Ιππάλου
ὑπὲρ ἑαυ-

τοῦ καὶ το[ῦ] τρὸς καὶ
πατρὸς καὶ τῆ(ς) μη- 8 [.]CEN

1. In fine perhaps ιε or ις instead of κ, ed.pr. || 2. possibly Πετεχῶ(ν), ed.pr. || 6. THMH, *lapis*.

1572. Berenike (area of: Wadi Kalalat). Building inscription (?) and various fragments, 109/110 A.D. Thirty-five fragments of Greek and Latin inscriptions on stone found in 1997 and 1998 in the hydreuma in Wadi Kalalat (ca. 8.5 km southwest of Berenike); most are too small to offer any sense and some cannot even be identified either as Greek or Latin; catalogue on 411/412. Ed.pr. R.S.Bagnall in S.E.Sidebotham-W.Z. Wendrich, *Berenike 1998. Report of the 1998 Excavations at Berenike and the Survey of the Egyptian Eastern Desert, including Excavations in Wadi Kalalat* (Leiden 2000) 403-412 (ph.), publishes six fragments belonging to three similar commemorative (presumably building) inscriptions dating to the prefecture of Servius Sulpicius Similis (107-112 A.D. or a little later), probably to 109/110 A.D. The two largest fragments (cat. nos. 35 (left) + 13 (right)) nearly join; the text below is based on B.'s majuscule reconstruction of the text (402) and his transcription of a similar text reconstructed from three other fragments (410; see this lemma below in fine).

[----------------------]M[----------------------------------]
[Αὐτοκράτωρ Καῖσαρ θεοῦ] Νέρουα υἱὸς Νέρουα Τραιαν[ὸς ἄριστος Σεβαστὸς Γερμανικὸς]
[Δακικὸς ἀρχιερεὺς μέ]γιστος δημαρχικῆς ἐξουσ[ίας τὸ ιδ', αὐτοκράτωρ τὸ ς', ὕπατος τὸ ε']
4 [τὸ ὕδρευμα -------] ἐπὶ Σερουίωι [Σουλπικίωι Σιμίλιδι ἐπάρχωι Αἰγύπτου]
[(ἔτους) - Αὐτοκρ]άτορος Καίσα[ρος Νέρουα Τραιανοῦ]
[Σεβαστοῦ Γερ]μανικοῦ Δακικ[οῦ, month -- day --]

3. The tribunician and imperial iteration numbers (14 and 6) are based on the fragments cat. nos. 28 and 14, respectively (see below); Trajan's 14th year of tribunician power was 10 December 109 to 9 December 110 A.D.; the inscription can be dated to that year, ed.pr. || 4. initio 18-20 letters: perhaps a reference to the (re)construction of the fort: τὸ ὕδρευμα followed by a verb in the aorist ending in -εν (a vertical hasta before ΕΠΙ is compatible with N), ed.pr., who refers to *IGR* I 1259 (*I.Pan* 37) for another hydreuma, constructed near Mons Claudianus *per Sulpicium Similem praef. Aeg.* and dated 108/109 A.D. (and to *IGR* I 1148 (*I.Pan* 79), *SB* 3919, and perhaps *I.Pan* 19, for other building activities of this prefect).

The smaller fragments cat. nos. 1 (--|[--]ΑΝΟC[--|--]ΡΧΙ[--]), 12 (--|[--]ΡΟCΝ[--]|--), 14 (--|[--]ΤΟCΥΠ[--|--]CΙΜΙΛΙ[--|--]ΑΤΡΑΙ[--]|--), and 28 (--|[--]ΙΔ́Ϛ | [--]ΠΤΟΥ|--) contain parts of the same text, but belong to (an)other inscription(s); nos. 12 and 14 may belong to the same inscription: [-- Σουλ]πικ[ίωι] Σιμίλι[δι --|-- Καίσα]ρος Νέ[ρου]α Τραι[ανοῦ --]; no. 1 may stand 24-25 letters to the left of no. 14: [-- Τραι]ανὸς [ἄριστος Σεβαστὸς Γερμανικὸς] Δακ[ικὸς --|-- δημ]αρχικ[ῆς ἐξουσίας τὸ .., αὐ-

τοκράτωρ] τὸ ς', ὕπ[ατος --]; on 410 ed.pr. presents a reconstruction based on nos. 1, 12, and 14: the text is similar to that given above, but with a different division between LL. 1 and 2: Δακικὸς | [ἀρχιερεὺς κτλ.]; no. 28 (with the tribunician iteration number and the end of Similis' title) cannot be accommodated in either of these two reconstructions.

1573. Berenike (area of: Wadi Lahma). Epitaph of Adidos, 500-550 A.D. Inscription incised on a stone of irregular shape; below a running animal (perhaps a gazelle or an ibex); found near a grave along a route section of the Via Hadriana running north and west of the fort in Wadi Lahma. Edd.pr. S.E.Sidebotham - R.E.Zitterkopf - C.C.Helms, *JARCE* 37 (2000) 124-126 (ph.; majuscule text); also mentioned by S.E.Sidebotham in *op.cit.* (cf. our lemma no. 1572) 374/375 (ph.; majuscule text): ☧ | Αδιδος | Φαρανίτης

2. Αδιδος · Greek rendering of the Nabataean/Arabic name Hadid (Χαδιδος); Adidos came from the important early Christian city of Pharan (or region around Pharan) in the Sinai; other Pharanites in Egypt are known from papyri dating to the 520s A.D., S. [in *op.cit.* (cf. our lemma no. 1572), the text is given as ΔΙΔΟC ΦΑΡΑΝΙΤΗC; clearly Αδιδος is the correct reading: the first letter is a less clear version of Α twice on record in L. 3 (almost similar to Δ); Αδιδος and related names are also on record in other Greek inscriptions: cf. 'Αδίδου (gen.; or 'Αδίλου) in *SEG* XLIV 1040, also 'Αδδιδαῖος (*SEG* XXIX 1671), 'Αδδίδας (*SEG* XLVI 2187, 2220; XLVII 2200 no. 7c) and 'Αδείδας (*SEG* XXX 1119), Tybout].

1574. Berenike. Inscription on an amphora stopper, 1st cent. A.D. Two halves of a circular plaster amphora stopper; inscription in black ink on the surface. Ed.pr. J.E.M.F.Bos in *op.cit.* (cf. our lemma no. 1572) 295/296 nos. 21/22 (ph.): Ποπλίωι 'Ρούφωι

Cf. *SB* 8580 (1), ed.pr.

1575-1595. Didymoi (area of: Paneion of Al-Buwayb). Rock-cut graffiti, Hellenistic-early Byzantine period. *I.Ko.Ko.* 141-185 (cf. *SEG* XLV 2071). After re-examination of the inscriptions H.Cuvigny, A.Bülow-Jacobsen, *BIFAO* 100 (2000) 243-258, republish one Latin (*I.Ko.Ko.* 142; 245/246), one Coptic (*I.Ko.Ko.* 176; 251/252) and 25 Greek graffiti. They add 10 Greek inedita (256 no. 11 is South-Arabic). The inscriptions have often deteriorated since their publication in *I.Ko.Ko.*; some have crumbled from the rocks in a recent earthquake, which apparently destroyed many graffiti (not found by C., B.-J.: *I.Ko.Ko.* 146-148, 149/150 (except for fragments), 151/152, 160, 171, 175, and 182/183). We present a list of minor corrections in Greek texts and provide separate lemmata for texts with several new readings and/or comments, and for the inedita (all graffiti are undated unless stated otherwise); translations of some longer texts [For Didymoi and its area cf. *SEG* XLIX 2134-2199].

Edita

I.Ko.Ko.

153: Πενθώτης instead of Ψενιτῆς (248; ph.);
156: in L. 1 A[..]μαις (perhaps 'Αρνμαις) instead of 'Αφρόδις (248; ph.; dr. of L. 1);
163: L. 1 (Κάλχων, *I.Ko.Ko.*) is in fact part of the Latin graffito *I.Ko.Ko.* 142 (L. 2: Parmutti); L. 2 is another, unfinished, graffito: Πανὶ Χρ (Πανὶ Χρ(υσοδώτηι), *I.Ko.Ko.*; error for Χρ(υσοδότηι), C., B.-J.; 250);
164: Πανκρῆσσα actually consists of three graffiti: παν ('d'ailleurs très douteux'), κρ (the only certain Greek letters); the remaining signs may be three South-Arabic letters (C.Robin apud C., B.-J.; 250; ph.);
166: of 'Αριμού[θης] (L. 2) only Αριμ[.] can be read (250);
167: in L. 2 ....ης rather than [---]ιος (250);
168: Εὐπανχω vacat (either Εὐπανχῶ(ς) or the female name Εὐπανχώ; previously unattested hypercoristic of *Εὐπαγχάρης) instead of Εὐπανχῶ[ς] (250; ph.);
172: cf. *SEG* XLV 2071; in L. 5 'Αχοναίβιος instead of 'Αχοναῖβις (251);
174: Παμῖνος (*I.Ko.Ko.*) instead of Παμίνιος (*SEG* XLV 2071) (251);
177: Εὐόδωι instead of Εὐόδῳ (252);
178: of 'Αρπακᾶ[ς] in L. 3 only αρπ[--6-8--] can be read (252);
180: the same name 'Αστήρ is also on record in *SEG* XLIX 2193 (25 km from Al-Buwayb; 252; ph.);
181: τ[-ca. 5-] | 'Αρυώθης instead of ΠΑΝΙ[...]C (253);
185: in L. 2 Ψενθώτης instead of Ψενειρτης (253).

1575: 245 (dr. of parts of LL. 5/6). **Signature and dedication to Pan Euhodos, 4 A.D.** *I.Ko.Ko.* 141; under this no., *I.Ko.Ko.* presents one text; in fact it probably consists of several different graffiti.

vacat 'Ηρακλᾶς vacat
[--]ν[...]πε[....] vacat
Πανὶ Εὐό-
δωι
'Επαφρόδειτος 'Υβρίστου (ἔτους) λγ' Καίσαρος Παχὼν κα'
vacat [..]σεβιος

1. The signature of Heraklas should be distinguished from the graffito of Epaphrodeitos, C., B.-J. || 2. not in *I.Ko.Ko.*; either πε[....] continues the first part of this line or it is the beginning of a name, perhaps the patronymic of Heraklas. It is unclear whether this line belongs to the graffito of Heraklas or to that of Epaphrodeitos, C., B.-J. || 3-4. Πανὶ Εὐόδω[ι ---- καὶ], *I.Ko.Ko.* (without indication of line division) || 5. 'Εναυρόδωρ{ρ}ος [....]ου, *I.Ko.Ko.* || 6. not in *I.Ko.Ko.*; before [..]σεβιος either a *vacat* or a lacuna of two letters; perhaps [Εὐ]σέβιος: a graffito distinct from what precedes, C., B.-J.

1576: 246 (dr.). **Proskynema of Marcus (?), 24 A.D.** *I.Ko.Ko.* 143.

Μ[.]..ος Α[.1-2.]ου ἱππεὺς
ἐπ[οί(ησε)] τὸ προσκύνημα ἑα(υ)τοῦ
καὶ τῶν παρ' αὐτοῦ καὶ τῶν [.]τ[.1-2.]
νων αὐτοῦ παρὰ τῷ Πανεί·
(ἔτους) ια' Τειβερίου Καί(σαρος) Σεβαστοῦ Φαῶφι [..]'

1. Μ[-3-4-]ΟC 'Ανίου, *I.Ko.Ko.*; probably Μ[ᾶ]ρκος, C., B.-J., who reject 'Ανίου and suggest 'Ανου(--): the beginning of a Graeco-Egyptian name derived from Anubis || 2. ΕΑΤΟΥ, graffito || 2-3. ἐπο[(ίησε)] τὸ προσκύνημα τοὐ|των παρ' αὐτοῦ, *I.Ko.Ko.* || 3-4. τέκ|νων, *I.Ko.Ko.*; T is certain, perhaps preceded by one letter (K?) and followed by E or H (or an H corrected into E). Perhaps κτη|νῶν, implying that this horseman had more than one horse (or another extra animal); for a proskynema of a horseman including his horse see *SEG* XLIII 1148 (with reference to another example: *I.Ko.Ko.* 127), C., B.-J. || 4. παρὰ τῷ, *I.Ko.Ko.* || 5. Τιβερίου Καίσαρος Φαωφὶ [--], *I.Ko.Ko.*

1577: 247 (ph.). **Proskynema, 35 A.D.** *I.Ko.Ko.* 144; cf. *SEG* XLV 2071. Now fallen from the rocks; only one fragment was found by C., B.-J.

[-- προ]σκύνημ[α --]
[----]πασησεις καὶ Κρ[--]
[-----]. 'Ιππία πατρὸς αὐτοῦ
[------].τας vacat παρὰ τῷ Πανί vacat η'
(ἔτους) κβ' Τιβερίου Καίσαρος
Φαῶφι

2. Θιερμαῆσεις, *I.Ko.Ko.*; in fine: see *SEG* XLV || 4. παρὰ τῷ: the second alpha under the line; η' not in *I.Ko.Ko.*; the number probably indicates the day of the month mentioned in L. 6, C., B.-J. || 5. (ἔτους) ιδ', *I.Ko.Ko.*

1578: 247/248. **Signature of Psenosirios, 27/28 A.D.** *I.Ko.Ko.* 145; cf. *SEG* XLV 2071. Now fallen from the rocks but without having incurred much damage.

[Ψε]νοσίριος | [Π]έβωτος | προστάτης | Πανὸς θεοῦ {σ} || καὶ Παμίνιος | ἀ-δελφός· | (ἔτους) ιδ' Τιβερίου Καίσ(α)ρος

1. Ψενούριος, *I.Ko.Ko.* || 2-3. cf. *SEG* XLV || 5. Παμῖνος, *I.Ko.Ko.* || 7. horizontal stroke above the numeral (not indicated in *I.Ko.Ko.*); Καίσαρος, *I.Ko.Ko.*

1579: 248. **Signature(s?) of Kalabais (and Horos?).** *I.Ko.Ko.* 157.

Καλαβᾶις "Ωρου

Π̣ύρου, *I.Ko.Ko.*; possibly two different signatures, C., B.-J.

1580: 249 (ph.; dr. of LL. 2/3). **Dedication to Pan Euhodos.** *I.Ko.Ko.* 159.

Πανὶ Εὐόδωι, | νίκηι 'Αθηναίου | καὶ 'Ηρακλε[ί]δ(ου)

2. νίκηι for νίκη (dative on the anology of that in L. 1), C., B.-J. || 3. καὶ ἐμοῦ, *I.Ko.Ko.*

1581: 249 (ph.). **Signature(s) of Okeanos (and C. Caisi--?).** *I.Ko.Ko.* 161.

'Ωκεαν(--) vacat | C. Caisi[..]

'Ωκεανὶὸς Αἰῶνος, *I.Ko.Ko.* || 2. the last two letters are ■ or f and i or r: Caisifi or Caisifr?, C., B.-J. || either two different signatures or one bilingual text, C., B.-J.

1582: 249 (ph.; dr.). **Signature.** *I.Ko.Ko.* 162: "Υμνο[--] | ἐγενάμην | παχ.[--]

2-3. Θεονᾶ[ς] | Παχ[ράτης], *I.Ko.Ko.*

1583: 250/251. **Two dedications to Pan Euhodos.** *I.Ko.Ko.* 170; cf. *SEG* XLV 2071.

Πανὶ Εὐόδωι | Παχράτης Θοτορταίωι· | Πανὶ Εὐόδωι | 'Αχόναιβις Πανεχά-του

2. Θọτορταῖο[ς], *I.Ko.Ko.*; Θοτορταίωι for Θοτορταίου, C., B.-J. || 4. 'Αχωναῖβις Πατ[ει]ν̣ῖ, *I.Ko.Ko.*

1584: 251. **Fragment.** *I.Ko.Ko.* 173: 'Ελλαν̣[...] | 'Ηρακλ[..ca. 4..] | [.]α[--]

1. 'Ελλάχ[--] or 'Ελλάκ[--], *I.Ko.Ko.*; ν̣ or δ̣ι̣, C., B.-J., who refer to an 'Ελλανίδας in *I.Ko.Ko.* 178 || 2. 'Ηρα[--], *I.Ko.Ko.*; 'Ηρακλι[or 'Ηρακλη[(possibly 'Ηρακλή̣ο̣υ̣ς), C., B.-J.

1585: 253 (dr. of L. 3). **Proskynema of Ptolemaios.** *I.Ko.Ko.* 184.

Πτολεμαῖος | 'Αμμωνίου | 'Οξυρυγχίτης | τὸ προσκύνημα | traces of 1 or 2 lines

3. Πανὶ [---], *I.Ko.Ko.*; 'Οξυρυγχίτης, though incised superficially, is certain, C., B.-J. || 4. ὑπὲρ αὐτοῦ, *I.Ko.Ko.* [The names Πτολεμαῖος and 'Αμμωνιος are common, but their combination is infrequent: it is on record twice in papyri from Oxyrhynchus (Πτολεμαῖος 'Αμμωνίου, in *P.Oxy.* XII 1452 53, and II 257 32, registered in 4/5 and 60/61 A.D., respectively); a Πτολεμαῖος 'Αμμω-

νίου is also the author of a proskynema in the Theban nekropolis: J.Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes à Thèbes* I-IV (Cairo 1920-1926) no. 1993, Martin].

Inedita

1586: 254 no. 1 (dr.). **Signature of Horion.** Right of *I.Ko.Ko.* 141: 'Ωρίων ἥ|κω[.?]

2. In fine perhaps a parasitic iota, C., B.-J.

1587: 254 no. 2. **Signature of Melanthos.** Right of *I.Ko.Ko.* 165.

Μέλανθος | α[..]λ̣[....]|φι[....ca. 8.... | ----]

1588: 254 no. 3 (dr.). **Signature of Psenthotes (?).** Sandstone fragment fallen from the rock; originally left of *I.Ko.Ko.* 158: Ψε[....]ηις | ανσα̣ιρ̣.[--]

1. Perhaps Ψε[νθώτ]η{ι}ς, C., B.-J.; ηις still on the rock || ph. (but no text) in *I.Ko.Ko.* (Plate 81.2).

1589: 255 no. 4. **Signature of Psenosiris.** Under *I.Ko.Ko.* 141: Ψενόσιρις Πε̣[..]

1590: 255 no. 5. **Anonymous signature.** Right of *I.Ko.Ko.* 173: ἐγενάμην̣

1591: 255 no. 6. **Signature of Hera(--).** Opposite *I.Ko.Ko.* 154: 'Ηρα(--)

1592: 255 no. 7 (ph.). **Signature of Dionysios.** Above *I.Ko.Ko.* 178: Διονυσίου

1593: 255 no. 8 (ph.). **Monogram, 6th/7th cent.** A.D. Perpendicular to *I.Ko.Ko.* 173; includes at least the letters K, N, O, Y, and X.

1594: 255 no. 9. **Monogram, 6th/7th cent.** A.D. Above and right of *I.Ko.Ko.* 155; includes at least the letters K, N, O, and Y.

1595: 255 no. 10. **Monogram.** On the same wall as *I.Ko.Ko.* 180/181; includes at least H, P, and A (in ligature); similar to *SEG* XLIX 2198 [5th/6th cent. A.D.].

1596-1598. Didymoi (area of: Wadi Meniḥ). Rock-cut graffiti, 1st/2nd cent. A.D. Three graffiti on a sandstone rock belonging to the south bank of the Wadi Meniḥ (for this site cf. *SEG* XLIX 2134-2183; our graffiti have been found at site 24 H of H.A.Winkler, *op.cit. ibid.* on p. 676). Edd.pr. H.Cuvigny, A.Bülow-Jacobsen, *BIFAO* 100 (2000) 256 nos. 1-3 (ph.).

1596: 256 no. 1. **Signature of Siosis:** Σίοσις

Σίοσις for Σίσοις (common name in Egypt), edd.pr.

1597: 256 no. 2. **Signature of Patethotes.** Under the preceding text: Πατεθώλτης

This name is only attested in ten ostraka from Thebes dating to the 1st/early 2nd cent. A.D., edd.pr.

1598: 256 no. 3. **Signature:** Α[.]φι[.]ọ

The second letter is perhaps an unfinished omega. The last two letters, slightly incised, suggest that the graffito was left unfinished; perhaps 'Αμφιωμις was intended, edd.pr.

1599. Didymoi (area of: Wadi al-'Atwāni). Rock-cut graffito, probably Roman Imperial period. Graffito found in a shelter under the rock, at the entry of the north-east branch of the Wadi al-'Atwāni: H.A.Winkler, *op.cit.* in *SEG* XLIX 2134-2199 (on p. 676) site 13. Edd.pr. H.Cuvigny, A.Bülow-Jacobsen, *BIFAO* 100 (2000) 257/258 (ph.).

Σαμους, | Πμlους, | Πoριέβ||θης, | Πχέμβη|κις, | Παμειν

Five Egyptian names || 1. previously unattested; perhaps a variant of Σάμως, edd.pr. || 2-3. for this name only few and uncertain parallels can be found, edd.pr. || 4-5. name derived from an Egyptian epithet of Horus meaning 'the Great one from the Orient' (transcribed in Greek 'Ωρέγεβθις: *IThSy* 10 L. 6), known in several orthographic variants almost exclusively from the area of Thebes: Πορέγεβθις, Πουρ-, Φορ-, Πουρεγέθης, Πoριεύθης, edd.pr. || 6-7. probably an orthographic variant of Παχόμβηκις, epichoric name of Edfou, edd.pr.

1600. Hermoupolis. Funerary epigram for the son of Epimachos, 2nd cent. A.D. *GV* 1975; Bernand, *Inscr. métriques* 97 (*SEG* VIII 621; *SB* 7871). B.Boyaval, *Kentron* 16 (2000) 87-89, comments on the topic of 'refused grief' ('do not weep for me ...') repeatedly used in this epigram (LL. 16-18, 22, and 28), and adduces parallels from other epigrams found in Egypt (Bernand, *Inscr. métriques* 5/6, 11, 33, 71, and 75) and from Greek literature. The term Εἱμαρμένη (L. 13), rare in inscriptions, probably testifies to Stoic influence.

1601. Khargeh Oasis. Aïn Labakha. Dedications, proskynemata and signatures, 2nd/3rd cent. A.D. *SEG* XLVI 2087-2109 (= G.Wagner, ed.pr.). Republished by G.Wagner in A.Hussein, *Le sanctuaire de Piyris (Ayn al-Labakha, Oasis de Kharga)* (Cairo 2000) 69-89 (70-74 'Stèle' nos. 1-4 = *SEG* 2087-2090; 75-85 'Graffiti' nos. 1-19 = *SEG* 2091-2109; same texts in the same order as in Wagner ed.pr.; no new readings; ph. of *SEG* 2087-2092 and 2107). J.Bingen, *BE* (2001) no. 551, points out that W. in his republication did not take into account the substantial corrections by W.Clarysse - M.Huys in the text of his no. 1, already incorporated in *SEG* 2087. In this votive epigram, B. on the basis of the photograph reads in L. 8 Φί[ρ]μον instead of Φίλ̣ο̣ν Πουλύβιον (C.-H. = *SEG*; [.(.)]μ̣ον, W.); for LL. 14/15, B. reads 'Ινα̣[ρ]ω̣̃ο{ο}ς πι|νυτός instead of Ἴνα̣[ρ]ω̣̃οος Πί|μ̣[.(.)]ο̣ς (W.; ϊν.[..].οοσπ.[..]|μ̣-[..]ος, C.-H. = *SEG*); 'Ιναρω̃ς is the name of the grandfather and not the second name of the father (so W.), and the peculiar genitive (one would expect 'Ιναρω̃τος) is an attempt to make the form fit into the pentameter (cf. Πουλύβιος for Πολύβιος in L. 8).

1602. Koptos. Exhibition catalogue. The following objects in the exhibition catalogue *Coptos. L'Égypte antique aux portes du désert* (exhibition catalogue; Lyon 2000) bear Greek inscriptions (ph.; brief notes by various authors): 100 no. 68 (*I.Portes* 61; dedication to Isis; reign of Claudius); 116 no. 88 (*I.Portes* 69; dedication to Chronos; 81-96 A.D.); 133 no. 99 (*SEG* XLII 1566; epitaph; 1st/2nd cent. A.D.); 160 no. 118 (*I.Portes* 49; dedication to Isis; 110-30 B.C. [a revised text based on study of the stone is now given by E.Grzybek, *art.cit.* (cf. our lemma no. 1603 in fine) 344 note 20, Tybout]); 161 no. 119 (A.Reinach, *Bulletin de la société française des fouilles archéologiques* 1910, 64 no. 20; epitaph; Ptolemaic period); 180 no. 145 and 181 no. 147 (*SEG* XLVIII 2009 nos. 8 and 7, respectively; amphora stoppers; 1st cent. A.D.); 206 no. 177 (A.Reinach, *Catalogue des antiquités égyptiennes recueillies dans les fouilles de Koptos en 1910 et 1911 exposées au Musée Guimet de Lyon*, Chalon-sur-Saône 1913, 54 no. 14; B.Fayolle, *Le livre du Musée Guimet de Lyon*, Lyon 1958, 75 no. 14; Christian epitaph; 6th/7th cent. A.D.).

The catalogue contains several essays, one of which makes substantial use of Greek epigraphical sources: see our lemma no. 1603.

1603. Koptos. Commerce. On the basis of literature, inscriptions, papyri, ostraka and archaeological data H.Cuvigny in *Coptos* -- (cf. our lemma no. 1602) 158-175 (maps), focuses on commercial activities in Koptos in the Ptolemaic (little evidence; cf. *OGIS* 69 and 132 [for 132 see also this lemma in fine]; *I.Philae* 49 = cat. no. 117: see our lemma no. 1602) and especially the Roman Imperial period. From the reign of Augustus, Koptos acquired a pivotal role as a transit center on the route from Alexandria to Arabia/Eretria/India and vice versa (cf. inter alia Strabo 17.44 and the list of custom dues *I.Portes* 67 (*OGIS* 674; *IGR* I 1183; *SB* 8904; *SEG* XLIX 2249*; ph.)). It became the starting point of the desert routes to the Red Sea ports Myos Hormos and Berenike: cf. e.g. the graffiti from the Paneion of Wadi Hammamât on the route to Myos Hormos (*I.Ko.Ko.* 38-140; for a general impression cf. the color photographs on p. 151 of the catalogue; brief discussion of the graffiti by C. Peticius, a member of a well known Roman merchant family: *I.Ko.Ko.* 120/121; cf. *SEG* XLII 1800 sub 3 [cat. no. 120 on p. 162 is the dromedary relief mentioned *ibid.* in fine]), and from the Paneion of Wadi Menīh (*SEG* XLIX 2134-2199*; ph. of *SEG* XV 862 (XLIX 2137*; *SB* 10006; *I.Pan* 66)). Discussion of the development of these routes and their stations (fortified wells: *praesidia*, ὑδρεύματα [cf. also our lemma no. 1572]). Though a decline can be discerned during the 3rd A.D., Koptos was not completely ousted from

the commercial circuit as appears inter alia from the presence of Palmyrene traders and soldiers [cf. *SEG* XXXIV 1585; XLVIII 1977; XLIX 2117].

[M.-F.Boussac (ed.), *Autour de Coptos. Actes du colloque organisé au Musée des Beaux-Arts de Lyon (17-18 mars 2000)* (Lyon 2002), contains several contributions bearing on the same subjects and using inscriptions: see notably D.Rathbone, *'Koptos the* emporion. *Economy and society, I-III AD'* (179-198, more extensive than, but essentially in line with, C., with ample use of epigraphical sources); also F.Burkhalter, *'Tarif de Koptos'* (199-233); E.Grzybek, *'Coptos et la route maritime des Indes'* (337-347, with an archaeological contribution concerning *I.Portes* 49 by L.Scala on 349-353); J.-P.Brun, 'Hodos Myshormotikè: *l'équipement de la route entre Coptos et la Mer Rouge aux époques ptolémaique et romaine'* (395-414); S.E.Sidebotham, *'From Berenike to Koptos: recent results of the desert route survey'* (415-439). See also H.Cuvigny et alii, *La route de Myos Hormos. L'armée romain dans le désert Oriental d'Égypte.* Praesidia *du désert de Bérénice* I 1/2 (Cairo 2003). For the safeguarding of caravans and the control of desert routes see D.Hennig, *'Sicherheitskräfte und Überwachung der Wüstengrenzen und Karawanenwege im ptolemäischen Ägypten'*, *Chiron* 33 (2003) 145-174, with a discussion of *OGIS* 132 on 170-172, Tybout].

1604. Koptos. Building inscriptions, 219 A.D. *I.Portes* 86/87 (*IGR* I 1179/1180; *SEG* XLIX 2250*). H.Cuvigny in H.Melaerts (ed.), *op.cit.* (cf. our lemma no. 1564) 415-418, comments on the title of Valerius Apolinaris, ἐπίτροπος ὄρους (LL. 7/8: a hapax, restored with probability in the parallel text *I.Portes* 87), following on the name and title of the governor of Egypt (i.e., the place where the epistrategos of the Thebais is expected). It should be understood as *procurator montis (Berenicidis)*, i.e., procurator of the desert (of Berenike), rather than as 'préfet de la montagne' (*I.Portes*, with a reference to the ἔπαρχος ὄρους Βερενείκης on record in *I.Portes* 67). Ἐπίτροπος ὄρους may have been a title created between 217 and 219 A.D. to replace that of epistrategos of the Thebais and that of prefect of Berenike. These offices, which were sometimes combined (one person either in charge of both simultaneously, or of one after the other), are not on record after the date of our inscription; their latest attestations are in papyri with a *terminus post quem* of 216/217 and a fixed date of 216 A.D., respectively. C. publishes an ostrakon from Didymoi dated ca. 219 A.D. where a Valerius Apolinaris, probably to be identified with the homonymous man of our inscription, is on record as *procurator Augusti* (ἐπίτροπος Σεβαστοῦ).

1605. Leontopolis. The term μικρός in epitaphs. B.Boyaval, *Lychnos* 83 (2000) 69/70, comments on the term μικρός qualifying nine deceased in epitaphs from Leontopolis (*JIGRE* 33, 37, 64, 86, 93, 97, 100, and 102; *SEG* XL 1569); seven are adults, from 16 to 35 years of age. He suggests that in their cases the term, often used together with laudatory epithets, alludes to 'le peu de choses qu'est l'être humain' (cf. Soph., *O.R.* 1082/1083). In *SEG* XL 1569, it may refer simultaneously to the the relatively young age (35) at which he left his children (styled ὀρφανὰ μικρὰ παιδία).

1606. Leontopolis. Epitaph of Sabbataios, ca. 150 B.C.-early 1st cent. A.D. (10 B.C.?). *JIGRE* 98 (*CIJ* 1529; *SEG* VIII 490; *SB* 8125). According to B.Boyaval, *Kentron* 16 (2000) 92, the coïncidence that this is the only epitaph from Leontopolis specifying the deceased's ethnic (Τεβερκῦθις), does not justify the view that the local temple did not make the town into a major burial site for Jews from elsewhere in Egypt (as suggested in *JIGRE*). Teberkythis may have been one of the small Jewish communities in the periphery of Leontopolis, perhaps without a burial place of its own.

1607. Leontopolis. Funerary epigram for Arsinoe, early Roman Imperial period (14 B.C.?). Bernand, *Inscr. métriques* 43; *GV* 1861 (*JIGRE* 38; *SB* 7781; *CIJ* 1530; *SEG* VIII 482). Contra Bernand ('féminin dorien de l'adjectif φημοστός ... plutôt qu'une forme passive de φημίζω'), B.Boyaval, *Lychnos* 82 (2000) 44/45, adduces metrical arguments to show that the hapax φαμισθά (L. 4: φαμισθὰ δ' Ὀνίου γᾶ) derives from φημίζω.

1608. Leontopolis (area of: Demerdash). Funerary epigram for Theon, 1st/2nd cent. A.D. Bernand, *Inscr. métriques* 69; *GV* 1143 (*SB* 6235 = 7804; *CIJ* 1489; *SEG* VIII 374; XIV 852). B.Boyaval, *Lychnos* 84 (2000) 54/55, confirms Bernand's reading ἀλλογενῶν (instead of αἱμογενῶν in earlier editions); the word αἱμογενής in dictionaries (inter alia *LSJ* Suppl. 1968) should be deleted.

1609. Magdolon (Tell el-Herr). Dedication to rider gods, 3rd/4th cent. A.D. Fragmentary limestone stele representing two rider gods; inscription between (L. 1 and the last two letters of L. 2) and left of the riders. Ed.pr. J.-Y.Carrez-Maratray in D.Valbelle, J.-Y.Carrez-Maratray, *Le camp romain du Bas-Empire à Tell el-Herr* (Paris 2000) 152 (ph. on 63).

'Ε[π'] ἀ|γαθῷ

[See also id., *ibid.* 8-68, for a study of the history and toponymy of this site, and D.Valbelle - G.Nogara, 'La forteresse du IV siècle avant J.-C. à Tell el-Herr (Nord-Sinaï)', *Cripel* 21 (2000) 53-64, Tybout].

1610. Naukratis. Trade in the Archaic period. A.Möller, *Naukratis. Trade in Archaic Greece* (Oxford 2000), studies Archaic Greek trade on the basis of K.Polanyi's theories on early economies and concentrates on the emporion of Naukratis as the focus for trading contacts during the late 7th and 6th centuries B.C. The city approximates very closely Polanyi's model of a 'port of trade'. The book is mainly concerned with literary and archaeological evidence. There are a few studies of general interest on the words for trader (ἔμπορος; ναύκληρος; 57-60), and on the terms ἐμπόριον (60-70) and ἀγορά (71-74). The core of the book is a study of the archaeological material (chapter 5; 89-181), which contains a section on inscriptions on pottery (dedications to divinities), arranged according to the twelve poleis which, ac-

cording to Herodotus, participated in the city's foundation (166-181). M. cites the texts; almost all texts are taken from A.Bernand, *Le Delta égyptien d' après les textes grecs* I 2 (Cairo 1970) 642-742. There are no new readings. On 168 M. notes that *LSAG* 343 no. 43 ([--] Χῖος τήφρο[δίτηι]) may contain the ethnic of Chios but that alternatively -χιος may be the ending of a personal name.

An extensive appendix (216-267) lists selected finds from Naukratis. Many graffiti and dipinti on pottery are cited, mainly taken from Bernand, *op.cit.*, and from *Naukratis* I (ed. W.M.Flinders Petrie; London 1886), II (ed. E.A.Gardner; London 1888) and III (ed. W.D.E.Coulston - A.Leonard jr.; London 1981). There seem to be three inedita (undated): 1) [-- ἀνέ]θηκε (252 no. 9; dipinto on a kantharos); 2) [--]ΙΤΗ[--] (258 no. 21; graffito on an 'East Greek cup'); 3) AN (260 no. 11; graffito on an Aeolian Bucchero vase). There is no epigraphical index.

See also A.Bresson, *La cité marchande* 13-94 (see our lemmata nos. 379 and 737; cf. also 1637 bis), and A.Möller *'Naukratis - griechisches* emporion und *ägyptischer "port of trade"'* in U.Höckmann - D.Kreikenbom, *Naukratis. Die Beziehungen zu Ostgriechenland, Ägypten und Zypern in archaischer Zeit. Akten der Table Ronde in Mainz, 25.-27. November 1999* (Möhnesee 2001) 1-24, who discusses the term ἐμπόριον (1-5), Egyptian documents (5-13), and the status of Naukratis after the Archaic period ('Die nach-herodotische Tradition'; 13-21; on 18 brief comment on the epigram *Milet* VI 2 732 [Merkelbach-Stauber, *SGO* I 01/20/08]).

1611. Panopolis. Epigrams on the monument of Agrios, late 2nd-mid 3rd cent. A.D.? Bernand, *Inscr. métriques* 114/115; *SEG* XL 1575*. Republished after re-examination of the stone by L.Criscuolo in *Miscellanea Gasperini* 275-290 (Italian translation) [For a more concise version see now ead. in A.Egberts - B.P.Muhs (edd.), *Perspectives on Panopolis: an Egyptian town from Alexander the Great to the Arab Conquest* (Acts from an international symposium held in Leiden on 16, 17 and 18 December 1998; Leiden 2002) 63-66, in the context of a survey article on Greek inscriptions from Panopolis (55-69)]. C. argues that the four poems, each invoking a god and each inscribed on a side of the pillar, should be read from left to right (i.e., counter-clockwise, in accordance with the normal direction of the script), starting from the Zeus epigram (opening with the emphatic glorification of the emperor εἷς Καῖσαρ, μέγας Αὐτοκράτωρ, εἷς κοίρανος ἔστω κτλ.) on one of the large sides (front) and continuing with the poems of Hades (small side), Ares (large side; back), and finally Poseidon (small side; ending with the revelation of Agrios' full name - Πτολεμαῖος ἴδ' Ἄγριος [i.e., Π. ὁ καὶ Ἄ. (Πτολεμάγριος): see the reference to O.Masson's comment in *SEG* XL 1575 in fine] - and his claim for perpetual fame). Previous views on the order in which the poems should be read are: Ares, Poseidon, Zeus, Hades (O.Guéraud); Zeus, Poseidon, Ares, Hades (A.Wilhelm); Poseidon, Zeus, Ares, Hades (Bernand). C. dates the texts to the period between the late 2nd and the mid 3rd cent. A.D., mainly on the basis of the lettering (previous suggestions range from the reign of Augustus to that of Aurelian). She argues that the monument, which recalls a small obelisk, belongs to a funerary context, adorning the grave of Agrios whose benefactions to the city are commemorated (planting of φοίνικες περσεῖαι along the roads: Hades LL. 14/15; cf. also Ares LL. 14-20; the notion of ■ 'private garden' founded by Agrios should be rejected). For the euergetistic activities of Agrios see also P.van Minnen, *art.cit.* (cf. our lemma no. 1553) 451-453, who dates the inscription to the early Roman Imperial period.

We give C.'s new readings and observations as compared to Bernand [curiously, in her text C. retains some of Bernand's readings she rejects or corrects in her commentary, in spite of her explicit intention to include 'le lievi modifiche testuali apportate' (282); we note the resulting differences below, Tybout].

Poem of Zeus: in L. 8 C. reads Λ̣ΑΙΝΕΦΙΛ[--] (ΑΙΝΕΦΙΛ[--], Bernand); in L. 9 initio an alpha can be read with certainty: Ἄρην ([.]Ρ̣ΗΝΑ[--] [but in the text C. prints a dotted alpha: Α̣Ρ̣ΗΝΑ[----]); in L. 22 initio [...]ισιν instead of [π]α̣ισίν (no trace of a letter before the first iota).

Poem of Hades: in LL. 3/4 εἰ|λαπ‹ί›νας (εἰ|λαπι̣νας, Bernand; the traces are certainly not those of ■ iota); in L. 8 before the theta perhaps a sigma rather than a chi; in fine either nothing or perhaps an epsilon; moreover, the lacunas offer more space than required by the restoration ἑῶ|[ν μό]χθων τε συνέρ|[γους] (LL. 7-9), which consequently should be rejected; also the lacuna in L. 10 initio seems too large for the restoration Παν|[είοι]ς [however, C. retains both restorations in the text];

Poem of Ares: in L. 2 ἀγωγός (*lapis*, J.Milne) instead of ἀρωγός [but in the text C. follows Bernand in printing ἀ‹ρ›ωγός]; in L. 3, there are probably *rasurae* after the first epsilon and in fine; in L. 6 in fine there is possibly no space for three letters after γηραο[, though the restoration γήραο[ς οὐ]|κ seems inevitable; all restorations previously suggested for the fragmentary LL. 9-13 should be rejected; in L. 13 C. suggests restoring εὐ[ψύχει]: 'consueto saluto funerario inserito qui fuori metrica'.

Poem of Poseidon: in L. 1 in fine EI and a *vacat* of one letter are certain [but in the text C. follows Bernand in printing ἐ‹ί›|μέν]; under the chi of ἔλ]α̣χ̣' ο̣ὐ̣ρ̣α̣ν̣[ὸ]ν̣ in L. 12 (which is the only letter now visible) there is room for a maximum of three rather than four lines (required by the restoration suggested by O.Guéraud, followed by Bernand) [but in the text C. prints the full restoration]; in LL. 19/20 (now 18/19) probably ἔρ|ο]ιτο rather than ἔρο]|ιτο [but in the text C. gives ἔρ]|οιτο].

1612. Pelusium (area of: Tell el-Makhzan). Invocation of the Lord, 6th cent. A.D.? Marble plaque with a central cross in a circle; inscription above; from the pavement in the north portico of the atrium of the large (north) basilica. Ed.pr. J.-Y. Carrez-Maratray, *Cripel* 21 (2000) 95 (ph. [transcription in Latin letters; text read from the photograph]).

† Κ(ύρι)ε σ͂ο͂σον τοὺς δούλ(ους)

Abbreviation sign: vertical stroke above letters; ligature: ȣ

1613. Phoibammon. Bilingual (Coptic-Greek) list of plants and vegetables, Christian period. C.Bachatly, *Le monastère de Phoebammon dans la Thébaïde* II: *Graffiti, inscriptions et ostraca* (Cairo 1965) 40/41 no. 19. R.S.Bagnall, *CE* 75 (2000) 133-135, adduces this inscription as evidence for the equation of lachanon-seed (λαχανόσπερμον or, as in our text, σπέρμα λαχάνου: the major source of vegetable oil in Roman and late antique Egypt)

with sesame (in the Coptic part of our text). Λάχανον, normally a generic reference to fresh green vegetables, is occasionally used in the sense of sesame/λαχανόσπερμον.

1614. Tell Atrib. Amphora stamps, Hellenistic period. In 'Part II' of Z.Sztetyllo - K.Mysliwiec, *Tell Atrib 1985-1995* (Warsaw 2000) 53-164 (ph.), Z.Sztetyllo publishes 271 stamps on amphora handles, inter alia 129 Rhodian, 53 Italian, 41 Knidian, and 8 Egyptian stamps. There are no new names, except for 103 no. 85 (Rhodian; 200-150 B.C.): Κρατεῦς (genitive); 'neither parallels nor firm dating evidence is available for the Rhodian producer Krates'

1615. Terenouthis. Age-rounding, names and professions in epitaphs. B.Boyaval, *Kentron* 16 (2000) 89/90, argues that the Terenouthis dossier does not support R.Duncan-Jones' view (*ZPE* 33, 1979, 169-177) that in Egypt age-rounding often resulted in ages ending in the numeral 6 (6, 16, 26, etc.). Cf. also *JIGRE* p. 107: there is no trace of this in the Jewish documents from Egypt and Kyrenaika. In Terenouthis, age-rounding mostly concerns persons of 40 years or older and is expressed in multiples of 5.

On 84/85 B. points out that no name is excessively represented at Terenouthis. In a dossier of 497 persons, the (groups of) names occurring most frequently are: Ἡρακλᾶς (Ἡρακλῆς, Ἡράκλεια, *vel sim.*; 35 examples = 7.04%), Ἀπόλλως (Ἀπόλλων, *vel sim.*; 21 = 4.2 %), Δίδυμος (Διδύμη, Διδυμίων; 17 = 3.4%), Νεμεσᾶς (Νεμεσοῦς, Νεμεσίων, *vel sim.*; 13 = 2.6%), Θανεῦς (Θανεῦτις, Θανεῦτιν, *vel sim.*; 11 = 2.2%), and Ἰσᾶς (Ἰσίων, Ἶσις, *vel sim.*; 10 = 2%).

On 86/87 B. mentions 12 offices or professions drawn from a dossier of 593 epitaphs. Four are related to the funeral branch: ποιητὴς καὶ ἐπιγραμματογράφος (*SEG* XXVIII 1493), ὀθονιοπώλης (linen-merchant; *SB* 10162 (538) = *SEG* XX 538), ὑδροφόρος (*SB* 9996 (877) = *SEG* XIV 877), and ἀρτυματοπώλης (dealer in condiments; *SB* 699). B. wonders whether there may have been an embalmers' atelier in Terenouthis.

1616. Terenouthis. Epitaph of [--]osas and Isidora, 150-200 A.D. *SEG* XL 1583. Republished by A.Łajtar in the Polish exhibition catalogue (mentioned in our lemma no. 1558) 172/173 no. 103 (color ph.; translation); cf. also G.Nachtergael, *CE* 75 (2000) 380.

[--]ωσας Χαιρήμονος φιλάδελφος (ἐτῶν) λε´· Ἰσιδώρα ὡ̣ς ǀ [(ἐτῶν) . date? εὐψυχεῖτε?]

[Στ]ήλη Χαιρήμονος φιλάδελπφος ǀ λε´ Ἰσίδωρα, *SEG* (date: 'Roman period'); ὡ̣ς (implying that originally the inscription continued in a now lost L. 2), N. on the basis of the ph.; Ł. gives no text after Ἰσιδώρα.

1617. Terenouthis. Epitaph of Apollos, 2nd/3rd cent. A.D. *SEG* XXVIII 1496; G.Gabra, *Cairo. The Coptic Museum and Old Churches* (Cairo 1993) no. 1; E.Delpont et alii, *L'art copte en Égypte: 2000 ans de christianisme. Exposition présentée à l'Institut du monde arabe, Paris, du 15 mai au 3 septembre 2000 et au Musée de l'Éphèbe au Cap d'Agde, du 30 septembre au 7 janvier 2001* (Paris 2000) no. 22. A.Łukaszewicz, *JJP* 30 (2000) 57/58 (ph.), points out that a grieving qualification in black ink has been added at the end of L. 2 of this epitaph: οἰνόπιλος (previously unattested variant of οἰνόφιλος = φίλοινος), meaning 'drunkard'.

1618. Terenouthis. Epitaph of Taar[--], Roman Imperial period. *SEG* XXXV 1639. B.Boyaval, *Kentron* 16 (2000) 87, points out that the name of the deceased, probably Ταα̣ρ[σι]ῆσις according to ed.pr., might as well be restored Ταα̣ρ[πα]ῆσις. Both are once on record at Terenouthis: see *SEG* XX 550 (*SB* 10162 (550)) and *SEG* XLVI 2170, respectively.

1619. Unknown provenance. Epitaph of Valeria, alias Thermouthis, early 1st cent. A.D. *SEG* XXXIX 1711 (cf. XL 1674). In an article on prisoners of war and hostages in Ptolemaic and Roman Imperial Egypt otherwise based on papyrological evidence, P.van Minnen, *JJP* 30 (2000) 155-163, on 157 briefly reflects on Valeria's biography. Taken captive at age 4 and having been a slave for 38 years, she may have been made prisoner of war in the turmoil of the late Ptolemaic period, during the conquest of Egypt in 30 B.C. or in the initial troubles under Roman rule. Her brother earned the money to set her free in the Roman army. Her children, Kleopatra and Euphrosyne, were presumably given their names by their (i.e., their mother's) owner, shortly after the death of queen Kleopatra.

1620-1622. Unknown provenance. Epitaphs on wooden cabinets, 3rd cent. A.D. (after 212). Rectangular pieces of wood with figural representations; inscriptions painted in ink on the back [though we normally do not include inscriptions on wood in *SEG*, we present the texts below in view of their similarity with stone epitaphs]; now in the Berlin Ägyptisches Museum (that presented in our lemma no. 1622 is lost since WW II). K.Parlasca in *Les civilisations du bassin méditerranéen. Hommages à Joachim Śliwa* (Cracow 2000) 293-298 (ph. of the dipinto of our lemma no. 1620; text of 1620 in majuscules), argues that these boards ('sepulkrale Schreintüre') belonged to small funerary cabinets rather than to sarcophagi. All texts are published by G.Poethke, *APF* 48 (2002) 222-224 (translations). We follow P., but in our lemma no. 1622, published by P. on the basis of the Museum inventory, we incorporate a correction kindly communicated to us *per ep.* by J.Bingen; cf. also id., *BE* (2001) no. 555.

1620: 222/223 (ph.); Parlasca 298. **Epitaph of Aurelius Castor.**

Α(ὐρήλιον) Κάστορα τὸν ǀ καὶ Σενεκίωνα̣ ǀ τὸν ἀσύνκρ[ιτ(ον)] ǀ παιδίον (ἐτῶν) ε´, ǁ εὐτύχ(ει)· ὁ π̣[α(τήρ)]

3. τόν for τό, Po. ǁ 5. or ὁ π̣[ατ(ήρ), Po.

1621: 223 (ph.). **Epitaph of Aurelia Techosous.**

Αὐρηλία Τεχω|σοῦν τὴν ἀσύν|κριτον τελευτ(ήσασαν) | [ἐ]ṭῶν ς´· οἱ γο||νε͂ς

1. Αὐρηλία for Αὐρηλίαν, Po. || 4-5. γονε͂ς for γονεῖς, Po.

1622: 223/224; on the object Parl., *passim* (ph.). **Epitaph of Aurelia Teremouthis.**

Αὐρηλίαν Τερε|μοῦθιν τὴν | ἀσύνκριτον | ἐτῶν εἴκοσι || ὁ πατὴρ Ἄγα|θος· (ἔτους) γ´, Με(σο)ρὴ β´

[2. τὴν: in B.'s manuscript for *BE*, but omitted in the printed version *per errorem*] || 5-6. Ἄγαθος: name rather than adjective, Po. || 6. ΜΕΡΗ, dipinto; Με[σο]ρή Po. [rejected by B.]

1623. Unknown provenance. Inscriptions on a tapestry, late 5th/6th cent. A.D. *SEG* XXXVIII 1856. Cf. the exposition catalogue *Ägypten. Schätze aus dem Wüstensand. Kunst und Kultur der Christen am Nil. Katalog der Ausstellung* (Wiesbaden 1996) 366-368 no. 420 (b) (report on the restoration of the tapestry in 1991; date: 5th cent. A.D.). Contra H.Seyrig and P.-L.Gatier, A.Papaconstantinou, *CArch* 48 (2000) 5-10 (ph.), argues that the buildings represented should be localized in the area of Hermopolis/Antinoe/Lykopolis (or perhaps Panopolis or Arsinoe), where the tapestry was very probably manufactured, rather than in Syrian Antioch. The (churches of the) saints on record are by no means exclusive for Antioch; except for Σωσάννα, all saints/martyrs were very popular in the aforementioned cities; some are known to have been worshipped in μαρτύρια (the reading Ἀκακίο[υ] in B (3) is uncertain; a martyrion of Akakios is known in the territory of Oxyrhynchos). For St. Michael (A 1: Μιχαήρ (sic)) and Susanna, P. considers the possibility that local saints rather than the archangel Michael and the Old Testament Susanna are meant; the omission of the qualification ἅγιος for Στέφανος (A 2) and Ἀκάκιος may point to minor, local saints. P. supports G.'s late 5th/6th cent. A.D. date, but on different grounds: the term μαρτύριον is typical for this period (for G.'s *terminus post quem*, based on the alleged location of the churches in Antioch now contested by C., see *SEG* XXXVIII 1856 app.cr. in fine).

P. rejects G.'s readings of A (4), where she prefers Μαρτύριο[ν Γεωρ]|γị[ου] or Μαρτύριο[ν τοῦ ἁγίου] | Γạ[βριήλ] or Μαρτύριο[ν Ὠρουω]|γχ̣[ίου] (all saints attested in the area between Hermopolis and Panopolis) instead of Μαρτύριο[ν τοῦ ἁ]|γị[ου --] or τῆς ἁ]γị[ας --], and of B (2), where she reads χερ[--] χεγ[--] rather than κερ[--] (restored by G. as Κερ[αταῖον]). For the attestations of the saints, mostly in papyri and hagiographical texts, P. draws on her monograph *Le culte des saints en Égypte des Byzantins aux Abbassides. L'apport des inscriptions et des papyrus grecs et coptes* (Paris 2001).

1624. Unknown provenance. Inscription on an amulet, Roman Imperial period. Almost rectangular green schist plaque with a representations of Bes on one side and five triads of animals on the other; inscriptions on the long lateral sides; now in the National Museum of Warsaw. Ed.pr. Z.Kiss in K.M.Cialowicz - J.A.Ostrowski (edd.), *op.cit.* (cf. our lemmata nos. 1620-1622) 379-382 no. 3 (ph.): Γαβριήλ and Ῥαφαήλ

NUBIA

1625. Nubia. Corpus of Axumite Greek inscriptions from Ethiopia. E.Bernand, *Recueil des inscriptions de l'Éthiopie des périodes pré-axoumite et axoumite:* Tome III *(Traduction et Commentaires* A: *Les inscriptions grecques* (Paris 2000), presents the French translations of and detailed commentary on nos. 269-286 A in Tome I of this Recueil (see *SEG* XLII 1637-1656); a concordance and an index of important Greek words conclude the volume. Cf. J.Bingen, *BE* (2002) no. 532, who points out that due to the delay in publication, the results of recent research could not be incorporated; this applies in particular to the *Fontes Historiae Nubiorum*, a project now complete with the publication of vol. IV: *Corrigenda and Indices* (Bergen 2000; see *SEG* XLVIII 2043*).

1626. Dehmit (area of: Markos Island and Abusku). Two boundary settlements, 111 A.D. *SEG* XXX 1781 (Markos Island) and *SB* 3919 (Abusku, 2 km south of Markos Island). G.Geraci in *Miscellanea Gasperini* 375-381 (texts and Italian translation; updated bibliography especially concerning the officials on record), returns to these documents (cf. *SEG* XXX) to comment on the expression ἐξ ἐνκελεύσεως ... τοῦ κρατίστου ἡγεμόνος (i.e., the governor of Egypt) ὁ δεῖνα ὅριον ἔστησε (*SEG* LL. 5-12; *SB* LL. 4-8). The texts were cut in the rock, which implies that the inscription rather than the stone was conceived as the boundary. *SB* LL. 7/8 makes this explicit: ὅριον ἔστησε ἐπὶ σκληροῦ βαθμοῦ; σκληρὸς βαθμός is a hapax, to be interpreted as a contraction of βαθμὸς σκληροῦ λίθου ('un blocco di pietra granitica', σκληρὸς λίθος meaning a solid rock, especially granite). A Latin rock-cut inscription from northeast Sardinia (Monte Limbara) delimitating the territory of the *Balari* offers a perfect parallel: *Finem | poni iussit | praef(ectus) pr[ov(inciae)]* (L.Gasperini in *Rupes Loquentes* -- (cf. *SEG* XLII 886) 579-189). G. briefly discusses the expressions ἱερὰ βίβλος (*SEG* LL. 11/12) and θεία βίβλος (*SB* L. 8), unique equivalents of the current expressions ἱερὰ or θεῖα γράμματα. Finally G. comments on the practical function of these stones, intended to signalize to those travelling from south to north on the coastal road along the Nile that the territory of Χονετμοῦις (assigned to Τῖτις, apparently involved in the boundary dispute and probably located south of the disputed area) began (*SB*) and ended (*SEG*) at certain places.

1627. El-Fereikha (between Berber and Abidiya). Epitaph of Menas?, Christian period. Large terracotta tile; inscription incised before firing. Edd.pr. S.el-Din, M.Ahmed, J.Anderson, *Cripel* 21 (2000) 20 (dr.): ΜΗΝΑ

The object suggests the presence of a Christian cemetery, edd.pr. [probably Μηνᾶ; loculus slab or lid of a tomb?; or perhaps a reference to St. Menas (cf. our lemma no. 1561; reliquary?) Tybout].

KYRENAIKA

1628. Kyrenaika. The Libyans. F.Colin, *Les peuples libyens de la Cyrénaïque à l'Égypte d'après les sources de l'antiquité classique* (Brussels 2000), focuses on the autochtonous Libyan (north African) peoples living along the frontiers of Egypt and the Kyrenaika, east of the Nile and west of the city of Authamalax (the southern frontier is not clearly defined). The period concerned extends from Hekataios to the late 3rd cent. A.D. C. uses Greek inscriptions throughout his study, mainly from *SEG* IX and XX.

After an introductory chapter on the family and sexual habits (19-36) attention is given to the material world of the Libyans: nomadism of herdsmen, warfare, agriculture (37-125). Chapter 3 studies the Hellenization of the Libyans and their cultural contacts with the Greeks (127-159). In its first part C. studies Libyan names on record in inscriptions from the Kyrenaikan cities. The second part bears on Egypt. C. discusses the terms Λίβυς and Λιβυκός (see also *SEG* XLIX 2504 for the term Λιβύη). Λίβυς is attested as a personal name (not necessarily an ethnic Libyan) and as an ethnic (cf. C.Dobias-Lalou, *BE* (2001) no. 559, for some additions); the ethnic Λιβυκός only appears in Roman times. On 145-152 C. presents a list of 16 attestations of the ethnic Λίβυς in inscriptions and papyri (for two new texts see our lemmata nos. 1570/1571). The Libyans were clearly a distinct ethnic group in Egypt. The final chapter is devoted to the Ψύλλοι, a Libyan people famous for their extraordinary power with regard to snakes and poison (161-215). There is an epigraphical index.

On 145 note 507, C. mentions an unpublished inscription from Alexandria: a dedication to Isis, Sarapis, and Hermes by a man, his wife, and children; in this text Λίβυς is probably the name of the dedicant.

1629. Kyrenaika. Institutions: the ephorate. On the basis of literature and inscriptions G.Ottone, *MEP* 3, 3 (2000) 69-81 (also in *A&R* 43, 1998, 133-141), reflects on the origin (Spartan, via Thera), content and development of the office of ἔφορος in the Kyrenaikan cities. Ptolemy I's diagramma (322/321 B.C.; *SEG* IX 1 (XXXVIII 1881*) LL. 33 and 82-84) provides for five ephoroi (continuation of previous ephoroi, probably also five), but *SEG* XVIII 739 (150 B.C.) seems to record seven. An inscription published by L.Gasperini (in S.Stucchi, *Cirene 1957-1966, un decennio di attività della Missione archeologica italiana a Cirene*, Tripoli 1967, 170/171 no. 23; 1st cent. B.C.) mentions six ephoroi. O. follows G. in assuming that the office was reformed after the diagramma (six instead of five ephoroi) and in restoring *SEG* XVIII 739 LL. 1/2 as Ἔφοροι οἱ ἐ[φ' ἱαρεῦς] | Φιλοξήν[ω τοῦ δεῖνος], which reduces the alleged seven ephoroi to six. Speculations on their duties (of legal nature), mainly based on Herakleides Lembos' excerpt of Aristotle's *Κυρηναίων Πολιτεία*. Possibly the ephoroi played a role in the preparation of trials resulting in ἀτιμία conducted by the γερουσία. Other inscriptions show that they have probouleutic power (*SEG* XVIII 772; perhaps also *SEC 105* = *SEG* XLI 1693) and are responsible for the erection of inscriptions and monuments (*SEG* XXVI 1817); from *SEG* XVIII 739, recording the erection of an ὡροσκόπιον, O. deduces that 'gli efori potessero vantare anche attribuzioni di tipo sacerdotale', referring to the astrological connotations of the classical Spartan ephorate [however, the verb ἀνέθηκαν is restored (L. 9); ἵδρυσαν, ἔστησαν - or no verb at all - would equally do; surely the erection of a sundial as a practical object adorning the city is conceivable without an 'astrological connection' of the ephorate or indeed without a religious occasion whatsoever, Tybout].

1630. Berenike. Boundary stone of land restored to the Roman people, 71 A.D. Rectangular brown (probably local) limestone block; the side with the Greek inscription is badly damaged; originally inscribed on two, possibly three sides; found in a garden at el-Kweibia, south of Guarshia near Benghasi Ed.pr. J.Reynolds in *Miscellanea Gasperini* 833-939 (ph.), who emphasizes that her readings are only provisional and could be ameliorated if the stone could be moved and studied over a period of several hours with changing light. Cf. also *An.Ép.* (2000) [2003] no. 1590.

\- -
[. ca. 3 . .]δ[η]μ̣[αρχι]κ̣ῆς ἐ̣ξ[ουσί]-
[ας] τὸ γ', αὐτοκράτωρ τ̣ὸ̣ η',
πατὴρ πατρίδος, ὕπατ[ος]
[τὸ γ'], ἀποδεδε[ιγ]μέν[ος τ]ὸ [δ']
[δι]ὰ Κ(οΐντου) Π̣ακωνίου vacat
vacat
['Α]γριππίνου ἰδίο[υ πρ]εσ[βευ]-
[τ]οῦ δ(ήμ̣ῳ) 'Ρ(ωμαίων) ἀγρὸν Δ[--]ON[--]
[ἀ]ποκατέστησ̣[εν] vacat

Erected in the reign of Vespasian as part of a programme to reclaim land belonging to the Roman People which had been illegally occupied. The text is the translation of a Latin original, which probably occupied the front; if a third face was inscribed, it may have contained the text of L. Acilius Strabo (as on the boundary stone *SEG* XXVI 1840) or a lease of the land to a private person (as in *SEG* XXVI 1816). An approximate version of the lost opening lines can be proposed on the analogy of Agrippinus' other known stones, erected in the early 70s A.D. (*SEG* IX 165-167, and 360; XXVI 1840 and 1841 (see our lemma no. 1645), and eight unpublished examples): [Αὐτοκράτωρ Καῖσαρ | Οὐεσπασιανὸς | ἀρχιερεὺς μέγισ|τος]. *An.Ép.* refers to *SEG* XLIX 1231 (Hierapytna), testifying to an earlier stage in Paconius' career [consequently in L. 8 Κ(οΐντου) instead of Κ(αΐου) should be read, as in the completely identical texts from Hierapytna *I.Cret.* III III 25-29 LL. 25-29; see *An.Ép.* (1999) [2002] no. 1742, also for comment on the terms for streets in this text, Tybout]. Our document is the first evidence for *ager publicus* extending as far to the west as Berenike, ed.pr. || 7. probably δ[ημ]ό[σιον], a translation of *agrum publicum* in the lost Latin version, ed.pr., who reflects on the origin of this Roman public land (perhaps confiscated in the last years of the Republic?). Δ and O are visible on the photo, but the lacuna requires three letters.

Possibly the mason could not fill it entirely because of the bad surface, *An.Ép.*, where it is also pointed out that ed.pr. does not explain how the N could be fitted into her restoration.

1631. Euesperides. Amphora stamp, late 4th cent. B.C. Thasian amphora stamp found in the habitation area. Edd.pr. P.Bennett et alii, *Libyan Studies* 31 (2000) 139 (ph.), who for a similar stamp refer to Y.Garlan, *Les timbres amphoriques de Thasos* I (cf. *SEG* XLIX 1175) 244 no. 729: Θα[σίων | Π]ανφάη[ς] | Λεύκων

1632. Gasr Bandes. Christian invocation, 6th cent. A.D. Small limestone column made in one piece with its capital and inscribed on at least two sides (A/B); found on the site of the hill-top village Gasr Bandes together with various other remains of an ancient settlement. Edd.pr. F.A.Mohammed - J.Reynolds in *L'Africa Romana* XIII 1492 (ph.).

A: [Κ(ύρι)ε] βοήθη|[σο]ν τοῦ δο|[ύλου] σο[υ] ΛΑΤΩ | [......]ΤΩΚ[.||...]ΤΟΝΤΙΑ[.
|...]ΟΝΚΑΙΟΤ|[...]ΟΝΤΑΤ[.|..] vacat ΤΟ[...]
B: [...]ΩΜ[...]CΜΩ|[...]Α[...]ΟΚΛΕC

B. 1. Possibly [κό]σμῳ, edd.pr.

1633. Gasr Bandes. Mosaic inscription, 6th cent. A.D. Mosaic comprising three rows and part of a fourth, each consisting of three panels; in most of them animals and birds, domestic and wild (one in a hunt scene), are depicted; scenes of a man holding a tiger and an antelope. Near these scenes inscription (A); below (A) two scenes: in one a man who drags an animal with one hand while he carries a basket of fruit in the other; in the second two women: the elder grandly dressed and holding up a circular object, the other, younger, carrying an amphora (?) in one arm and a branch in the other; above the women an inscription (B). Edd.pr. F.A.Mohammed - J.Reynolds in *L'Africa Romana* XIII 1492/1493 (ph.).

A: Εἰνδός B: [Οἱ π]ροσφέροντες

A. Referring to the man or the animals, edd.pr. [Εἰνδός = Ἰνδός: '(the) Indian'] || B. 'those bringing offerings', viz. the man and the two women, edd.pr.

1634. Gasr Benia (Geballa). Christian inscription, undated. Inscribed limestone block re-used in a late wall. Edd.pr. F.A.Mohammed - J.Reynolds in *L'Africa Romana* XIII 1496: Θε(ὸς) βωη⟨θ⟩ώς (edd.pr. give βωηυώς (sic)).

1635. Kyrene. General introduction. N.Bonacasa - S.Ensoli (edd.), *Cirene* (Milan 2000), is a lavishly illustrated general introduction to Kyrene's history, cults, topography and buildings. Inscriptions are briefly mentioned in the 'Profilo storico della Cirenaica in età greca e romana' (19-29; *SEG* IX 1, 7, 9, and 77) and occasionally also in other chapters. In a section on the epigraphical sources (30-34) the Archaic alphabet (tabular survey of letter forms) and the numeral system [cf. *SEG* XLVI 2196*] are discussed; it also includes (partial) Italian translations of the following Greek texts: *SEG* IX 1/2, 55 72, 76/77, 132, 175; XVIII 768 (f), 772; XXXVIII 1898; *SEC* 193 (*SEG* XLV 2168; dr.); *CIG* 5292; *An.Ép.* (1967) no. 532 (dr.). Excellent (color) photographs of inter alia *SEG* IX 7 (on 23), 63 (on 28), 127 (on 24); XVIII 746 (f) (on 99); XXX 1787 (A) (on 165 and 178/179); XXXVII 1675 (*GIBM* 1061; on 186 [printed in reverse]).

1636. Kyrene. Constitution: democracy. A.Napoleone, *Annali di Archeologia e Storia Antica* 6 (1999) 91-107, argues that the democratic regime in Kyrene (cf. Herakleides Lembos' excerpt of Aristotle's *Κυρηναίων Πολιτεία*: *Exc. Pol.* 2.212: δημοκρατία) should be dated to the 2nd half of the 5th cent. B.C., i.e., after the end of the Battiad monarchy, rather than to ca. 550 (reforms of Demonax; cf. Herod. 4.161) or in the 4th cent. B.C. A moderate initial stage (multiplication of phratries; substitution of private by public cults) should be distinguished from radical developments after 413 (generous award of citizenship), resulting in the στάσις of 401 B.C. (Diod. 14.34). Epigraphical evidence plays a subordinate role in N.'s argument. The Cathartic Law shows that the original three phylai continued to exist into the late 4th cent. B.C. (*SEG* IX 72 (see our lemma no. 1638) LL. 133/134). Ptolemy I's diagramma (322/321 B.C.; *SEG* IX 1; XXXVIII 1881*; cf. our lemma no. 1629) can be interpreted as the result of a compromise between democrats (survival of democratic institutions: boule of 500; dikasterion of 1500; election of strategoi; prevention of re-iteration) and oligarchs (gerousia; ephoroi). N. follows L.Bacchielli in interpreting the ostraka inscribed with names recently found (*SEG* XLIV 1540; brief discussion of the ostraka from Chersonesos: cf. *SEG* XLIX 1031*) as evidence of ostracism to be connected with the radical stage of democracy. Democracy developed under Athenian influence; contacts with Athens existed since the mid 6th and intensified after the mid 5th cent. B.C. (the Kyrenaian citizen Epikerdes intervened twice in Athenian politics: cf. the honorary decree *IG* I³ 125 (405/404 B.C.) and Demosth. 20.41-50).

1637. Kyrene. Linguistics: dialect. C.Dobias-Lalou, *Le dialecte des inscriptions grecques de Cyrène* (= *Karthago* 25; Paris 2000), is a systematic and exhaustive study of the language in Kyrenaian inscriptions. After an introduction including inter alia a survey of epigraphic publications (1-4) and comments on alphabet and script (10-16), the work is divided into four main sections: phonetics (17-78), morphology (79-156), syntax (157-190) and vocabulary (191-289). The latter section is undoubtedly the most rewarding to those concerned with subjects other than linguistic: it discusses terms concerning agriculture (195-203), religious life (213-233, including a catalogue of deities, their epithets and theophoric names; on 233/234 a survey of terms related to the calendar), civic life (235-246, including military terms), the course of life ('la vie

biologique'; 247-250), and geographical names (including those on record in inscriptions found abroad; 251-265). On 267-277 D.-L. comments on the following new or otherwise remarkable words: ἀεργός, ἀντίγραφον, ἀπονωμά, αὐλωιδός, βαναυσεργασία (cf. below, New readings, ad *SEG* IX 1), ἐκτιμάω, ἐξιόγ/ἐσιόν, ἐξόφορος, ἐργάζομαι, ἴκνυς, καλλιστῆιον, κᾶλον/κάλινος, κατακομίζω, κοινός, κολοσός, νομοκώχιμος, ὀπά, σιτών, σκοίκιον, σῦλον, τρύφακτος/διάφραγμα. Indices of Greek words, names (separate index of Libyan names), religious and geographical terms conclude the volume (327-335). Surprisingly, there is no index of inscriptions, which would have greatly faciliated the use of this book for other than linguistic purposes.

D.-L.'s study is largely based on revision of the stones, which resulted in numerous new readings. The most important are those in the Cathartic Law, republished *in toto* in an Appendix, for which see our lemma no. 1638. Other new readings are inconveniently dispersed all over the work, often hidden in notes and without convenient listing. Below we present those of the new readings (and some other observations) not recorded in earlier *SEG*-volumes on the basis of D.-L.'s previous publications; we omit minor corrections (e.g. in accentuation) and also refrain from noting D.-L.'s preferences for readings suggested by earlier scholars. In passing, D.-L. (re)dates many documents; she also mentions some inedita, sometimes adducing only one or some word(s) and usually without stone description. We mention a few which seem complete: 1) on 228 a dedication on an altar from the Apollo sanctuary; probably 4th cent. B.C.: Κωρῆ[τος --?]; 2) on 248 note 7 an acclamation on a 3rd cent. A.D. marble plaque: Εὐτυχῶς | τῷ νυμφίῳ ἅμα τῇ νυμφῇ; 3) on 270 a signature; 4th cent. B.C.: [.]ίωνος ἔργον. For new fragments of *SEG* IX 51 see below.

For a review see M.Bile, *BSL* 95 (2000) 166-171.

New readings

SEG IX

1 LL. 49/50: βαν[αυσ]ιεργασίαν (previously unattested; 14 and 268/269; βάν[αυ(σος) | ἐργασίαν, *SEG*)
4 LL. 14/15: the restoration [προστιθ]ιέμεν should be rejected (131 note 19)
3 L. 5: τοὶ πρόγονοι; L. 19: τοὶ οἰκιστῆρες (114 note 4; twice οἱ, *SEG*)
9 LL. 15/16: ἐς θ' {ε} | ἐννέα (59 note 1; ἔς θε | ἐννῆα, *SEG*)
17 L. 5: ἥ[σσας] (135 with note 33, and 173; ἕ[σσας], *SEG*)
19 see below sub *SEG* IX 39
32 L. 4: ἐξάμηνον, lapis (233 note 104; omitted in *SEG*)
35 L. 5: δευτέραν [ἐξάμηνον] (162 note 9; Δευτέρας ἐξαμήνω? --], *SEG*)
39 L. 2: τὸ πάν· τὰ ἱαρεῖα (178 note 6; τὰ πάντα ἱαρεῖα, *SEG*; similarly in *SEG* IX 19 L. 9 and 73 L. 28)
41 L. 20: [ἐ]λαίω ὁ σμ(ιρεύς) (mu above sigma; 15 with note 51, and 202/203; ὁ μ(ε)τ(ρητής), *SEG*)
44 L. 8: [ο]ἴνω ὁ σμ(ιρεύς) (mu above sigma; 15 with note 51, and 202; ὁ μ[(ετρητὴ)ς, *SEG*)
50 (XLVI 2198); L. 85: [τοῖς] (sc. λοχάγοις) (241 note 22; [τῶν], *SEG* XLVI)
51 other fragments of this stone have beeen found: [--]οθάλη (48: 'complément inédit'); 'Αγέμο[νος] (92 note 7: 'supplément inédit'); in fine καὶ τῶν πρεσβυτέρων | (name in the accusative) | τριακάτιοι | (more than nine names in the nominative) (242)
73 see above sub *SEG* IX 39
108 Κωρὴς | Κρητικ[ός] (227 and 263 note 70; Κωρὴς | Κρήτης, *SEG*)
116 = *SEC* 91; probably [Κω|ρο]|τρ[ό]φω ([Κου|ρο]|τρ[ό]φω, *SEG*; Τρο|φῶ, *SEC*)
252 L. 10: the Greek text in fine does not exist (251 note 6)
336 L. 1: Δημητρίου ἴδιος (Δημητρίου· Διός, *SEG*)
457 L. 3: Ανυσσαντος (65 note 45: genitive?; Ανυσσάντι, *SEG*)

SEG XVIII

743 L. 9: [σκορό]δων or [σκόρ]δων (201; [σκορά]δων, *SEG*)

SEG XX

729 see below sub *SEC* 246
735 B Col. II L. 90: Ζηνόφαντος (66 note 48; Ξηνόφαντος, *SEG*)
756 Καρ(νεῖō), | Ὀφ(έλευς?) (89, 216, and 231; Καρόφι, *SEG*)
757 = 760 (same stone)

SEG XXVIII

1540 L. 17: συμφωνίσας (30 with note 27, and 135; ΣΥΜΦΟ|||ΤΑΣ, *SEG*, with D.-L.s previous suggestion συμφωνείσας in the app.cr.); L. 30: either ἀ[φ]ειμένοις (*SEG*) or [δι]α[κ]ειμένοις or another epichoric present participle in -έω (148 and 156 with note 50)

SEC

65 L. 3 'Ιστίαι (divine name: dedicatee) or 'Ιστιαῖ[ος] (human name: dedicant) (37; 'Ιστιαι[--], *SEC*)
91 see above under *SEG* IX 116
105 L. 8: [ἐλει]τώργησε (31 and note 31; [ἐφιλοσ]τώργησε, *SEC*)
115 (a) LL. 1/2: [--]αρεύς and [--]γαρεύ[ς] (perhaps twice Μεγαρεύς; 264; [-- 'Ι]λιεύς and [-- Γαρ]γαρεύς, *SEC*)
145 LL. 1/2: [name in the accusative] | 'Αρταμίτια τελεσ[φορ-- ἀνέθηκε] (209 with note 16; ὁ δεῖνα τοῦ δεῖνος | 'Αρταμίτια τελεσ[φορέντες ἀνέθηκαν?], *SEC*)
156 (1) [Τ]ῷ | θεῶν | ἀρ|ρή|τῳ (212; [Θε?]ῷ κτλ., *SEC*);
(3) 'Ερ[μᾶι] | Πολυ|τρό|πῳ (222; ["Η]ρᾳ κτλ., *SEC*)
158 Col. I LL. 4/5: αἴξ, | ἀλλὰ χίμαρος (182 with note 18: 'un caprin, mais de l'année'; αἴξ, | μᾶλα, *SEC*); Col. II LL. 5/6: perhaps τοῖς π[αρέδροις] or π[ερινάοις] | 'Αθαναίας, though both restorations seem too long (214; τοῖς |[--], *SEC*)
172 hούμολπ[ος] (= ho εὔμολπος; 46 and 76 with note 2; hορμογ|[--], *SEC*, with the restoration hορμογ[ένεος] in the app.cr.)
231 Παιᾶνος (51; Πάνος, *SEC*)
244 L. 4: possibly τοὶ να[ύαρχοι] (240 note 18; TOINA[--], *SEC*)

246 L. 3: ἀποδεί[ξιας] (96 note 16; ἀποδεί[ξεις], *SEG*; C.-L. points out that the honorand is also on record in *SEG* XX 729 [Αἰγλάνωρα Δαμα[τρίω] should consequently be restored in *SEC* 246 L. 1])
256 L. 2: [Ζηνὶ] or ['Απόλλωνι] Σωτῆρι ([-- Σ]ωτῆρι, *SEC*)
266 L. 2: Ναρίστ[ω] (43 and 103; ['Α]νδρίσ[κω], *SEC*)
268 Λάρα Φιλή⟦μονος⟧ (43; twice inscribed, with the right parts of the lines erased; Λαραφίλη | Λαραφίλη, *SEC*)
286 should be cancelled; a correct text was already published: see *SEG* IX 200

IG II² 5887: Βερενει(κ)εύς (254; Βερεν(ε)ι(κί)δ(η) ς, *IG*; cf. also L.Robert, *BE* 1971 no. 256: Βερενικεύς)
CIG 5146 L. 13: Εχθαπαν (55 and 60; 'Εχ[θ]ατίαν, *CIG*)

J.Reynolds, *Libyan Studies* 6 (1974/1975) 21-23: in L. 2 'Αθαν[αίαν] (213/214 with note 41; 'Αθάν[αν], R.)

1637 bis. Kyrene. Corn supplies to Greek states, 330-326 B.C. *SEG* IX 2 (Tod, *GHI* 196). *SEG* XX 704; XLV 2167*; cf. also XXXII 832; XXXVI 1463 and 1514; XXXVIII 66 and 1948; XXXIX 445 and 866; XLV 2196; XLVII 315 and 2163; XLVIII 1132, 2055 and XLIX 2410 bis. P.Horden - N.Purcell, *The Corrupting Sea. A Study of Mediterranean History* (Oxford 2000) 73, provide a full-page map that pinpoints the Greek states listed in this inscription and indicates graphically the relative quantities of grain (in increments of 1000 medimnoi) to be distributed to each. While the map is potentially useful for illustrating the evidence this inscription provides for 4th cent. B.C. supply, demand, international connections, and transportation, its confusing, non-standard orientation makes compass direction and relative distances very difficult to interpret [We owe the *caveat* to C.A.Salowey (*per ep.*), Stroud].

A.Bresson, *La cité marchande* 131-149, reprints and updates his paper of 1994 (see *SEG* XLVI 2196) adding on 135-137 new estimates on the number of Athenians (ca. 23,000) who could be fed for one year on this gift of grain, revising the weight of the Attic medimnos on the basis of the evidence of the Athenian grain-tax law of 374/373 B.C. (*SEG* XLVIII 96 LL. 21-25).

1638. Kyrene. The cathartic law, 325-300 B.C. *SEG* IX 72; XLIX 2360*; *LSAM* Suppl. 115. This important and much debated inscription is republished by C.Dobias-Lalou, *op.cit.* (cf. our lemma no. 1637) 295-309 (translation), on the basis of squeezes made by F.Chamoux in 1947, repeated revision of the stone (now in a bad condition) and the results of studies published since the long standing edition of G.Oliverio (*SEG* IX). O.'s text, suffering from 'un excès d'imagination' (297), is now superseded by that of D.-L., the fruit of many years of experience in Kyrenaian epigraphy. We give D.-L.'s full text and summarize most of her specific comments without repeating the elaborate app.cr.

A: ['Α]πόλλων ἔχρη[σε]·
[ἐς ἀ]εὶ καθαρμοῖς καὶ ἁγνήιαις κα[ὶ δε]-
[κατ]ήιαις χρειμένος τὰν Λεβύαν οἰκ[ε͂ν]·

§ 1 [Αἴ] κα ἐπὶ τὰγ γᾶν ἢ ἐπὶ τὰμ πόλιν ἐπείηι νόσο[ς ἢ λι]-
[μὸ]ς ἢ θάνατος, θύε͂ν ἔμπροσθε τᾶμ πυλᾶν [ἐναντ]-
[ίον] τῶ 'Αποτροπαίω, τῶι 'Απόλλωνι τῶι 'Αποτρ[όπ]-
[ωι] χίμαρον ἐρυθρόν·

§ 2 [Κ]ᾶλον ἐν ἱαρῶι πεφυκός· αἴ κα τῶι θεῶι τὰν τιμὰν
[ἐ]ρεῖσες, τῶι κάλωι χρησῆι καὶ ἐς ἱαρὰ καὶ ἐς βάβ[α]-
[λα] καὶ ἐς μιαρά·

§ 3 ['Απ]ὸ γυναικὸς ἀνὴρ τὰν νύκτα κοιμαθὲς θυσεῖ ὅ [τ]-
[ι κα] δήληται· τὰν δὲ ἀμέραν κοιμαθὲς λωσάμεν[ος]
[------- ε]ἴτι ὅπυι κα δήλ[ητα]ι πλὰν ἢ ἐς [- 3 -]
[--------------------]ταν τὰν δέ [- 3-4 -]
[------------------------------------]

§ 4 ['Α] λεχὼι ὄροφομ μιανεῖ· τὸμ μ[ὲν ὑπώροφον μιανεῖ, τὸν]
[δ' ἐ]ξόροφον οὐ μιανεῖ, αἴ κα μὴ ὑπένθηι· ὁ δ' ἄ[νθρ]-
[ω]πος ὅ κα ἔνδοι ἦι, α(ὐ)τὸς μὲν μιαρὸς τέντα[ι ἀμ]-
[έρα]ς τρίς, ἄλλον δὲ οὐ μιανεῖ, οὐδὲ ὅπυι κα ἔνθ[ηι ο]-
ὗτος ὁ ἄνθρωπος·

§ 5 ['Α]καμαντίων ὁσία παντὶ καὶ ἁγνῶι καὶ βαβάλω[ι]·
πλὰν ἀπ' ἀνθρώπω Βάττω τῶ {τω} ἀρχαγέτα καὶ
Τριτοπατέρων καὶ ἀπὸ 'Ονυμάστω τῶ Δελφῶ{ι},
ἀπ' ἄλλω, ὅπη ἄνθρωπος ἔκαμε, οὐκ ὁσία ἁγνῶ(ι)·
τῶν δὲ ἱαρῶν ὁσία παντί·

§ 6 Αἴ κα ἐπὶ βωμῶι θυσῆι ἱαρῆιον ὅ τι μὴ νόμος θύε͂ν, τ[ὸ]
ποτιπίαμμα ἀφελε͂ν ἀπὸ τῶ βωμῶ καὶ ἀποπλῦν-
αι καὶ τὸ ἄλλο λῦμα ἀνελε͂ν ἐκ τῶ ἱαρῶ καὶ τὰν ἴκ-
νυν ἀπὸ τῶ βωμῶ καὶ τὸ πῦρ ἀφελε͂ν ἐς καθαρόν·
καὶ τόκα δὴ ἀπονιψάμενος, καθάρας τὸ ἱαρὸν καὶ
ζαμίαν θύσας βοτὸν τέλευν, τόκα δὴ θυέτω ὡς νομ-
[-----------]
οκώχιμος μέστα ἐς ἀδελφεῶν τέκνα·

§ 7 Αἴ κα δέκατος ἦι ἄνθρωπος ἡβατάς, καθάρας α-
[ὐ]τὸς αὐτὸν αἵματι, καθαρεῖ τὸ ἱαρὸν καὶ πωλη-
[θὲ]ς ἐν τᾶι ἀγορᾶι ὁπόσσω κα πλείστω ἄξιος ἦ[ι],

προθυσεῖ πρὸ τᾶς δεκάτας ζαμίαν βοτὸν τέλ-[ευ]ν οὐκ ἀπὸ τᾶς δεκάτας, καὶ τόκα δὲ θυσεῖ τὰν [δ]εκάταν καὶ ἀποισεῖ ἐς καθαρόν· αἰ δὲ μή, τῶν α[ὐ]-[τ]ῶν δησῆται· σκοίκιον δὲ οἰσεῖ πᾶς ὁ θύων·

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§ 8 [Ἄ]νηβος, αἰ μή τί κα ἑκὼμ μιᾶι, ἀποχρεῖ καθάρασ[θ]-[α]ι αὐτὸν καὶ ζαμίας οὐ δεῖ· αἰ δέ κα ἑκὼμ μιᾶι κ[α]-[θα]ρεῖ τὸ ἱαρὸν καὶ ζαμίαν προθυσεῖ βοτὸν τέλευ[ν]·

[——————]

§ 9 [Α]ἴ κα χρήματα δέκατα ἦι, ἐκτιμάσας τὰ χρήματ-[α], καθαρεῖ τὸ ἱαρὸν καὶ τὰ χρήματα δίχα καὶ τόκα [δ]ὴ προθυσεῖ ζαμίαν βοτὸν τέλευν οὐ τᾶς δεκάτ-[ας], καὶ τόκα δὴ θυσεῖ τὰν δεκάταν καὶ ἀποισεῖ ἐς [κα]θαρόν· αἰ δὲ μή, τῶν αὐτῶν δησεῖ· τῶν δὲ χρημά-[τω]ν, ἇς κα δέκατα ἦι, ἐντόφιον οὐκ ἐνθήσει οὐδ[έ]-[πω ο]ὐδὲ ἕν, οὐδὲ χύτλα πρί[γ] κα τῶι θεῶι ἀπο[δε]-[κατε]ύσει· αἰ δέ κα χύτλα ἐνίκει ἢ ἐντόφια ἐνθῆι, κα-[θά]ρας τὸ Ἀπολλώνιον ζαμίαν προθυσεῖ κατὰ τὰν [ἁμα]ρτίαν βοτὸν τέλευν·

[——————]

§ 10 [Αἴ κ]α δέκατος ἐὼν ἄνθρωπος ἀποθάνηι, κατακομί-[ξα]ντες τὸν ἄνθρωπον τᾶι μὲν πρατίσται ἁμέραι [ἐπι]θησεῖ ὅ τί κα δήληται ἐπὶ τὸ σᾶμα, δεύτερον δ-[ὲ ο]ὐδὲ ἕν, πρίγ κα ἀποδεκατεύσει τῶι θεῶι, καὶ ο[ὐ]-[δὲ θυ]σεῖ οὐδ' ἐπὶ τὸ σᾶμα εἶτι· ἐκτιμασέντι δὲ ὀπ[όσ]-[σω πλ]είστω ἄξιος ἦς, κοινὸς ἐὼν τῶι θεῶι· καθάρα[ς] [δὲ τὸ] Ἀπολλώνιον καὶ τὰ χρήματα δίχα, προθύ[σα]-[ς αὐτὸ]ς ζαμίαν βοτὸν τέλευν οὐκ ἀπὸ τᾶς δεκά-[τας προ]βώμιον, θυσεῖ τὰν δεκάταν προβώμιον [κα]-[ὶ ἀπο]ισεῖ ἐς καθαρόν· αἰ δὲ μή, τῶν αὐτῶν δησεῖ·

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§ 11 [Αἴ κ]α ἀποθάνηι δέκατος ἐὼν καὶ τὰ τέκνα καταλ[ίπ]-[ηι ὧν κα τ]ὰ μὲν ζῶι, τὰ δὲ ἀποθανῆι, ἐκτιμάσας τὰ [ἀ]-[παλλαγ]μένα ὁπόσσω κα πλείστω ἄξια ἦι, καθάρα[ς τ]-[ὸ Ἀπολλώ]νιον καὶ τὰ χρήματα δίχα, προθυσεῖ ζαμ[ία]-[ν τὰν τῶ ἡ]βατᾶ προβώμιον· καὶ τόκα δὴ θυσεῖ τὰν δε-[κάταν προ]βώμιον· τὸν δὲ ζοὸν καθάρας αὐτὸς αὐτ[ὸ]-[ν αἵματι κ]αὶ τὸ ἱαρὸν δίχα, πωληθὲς ἐν τᾶι ἀγορᾶι θ-[υσεῖ τὰν τ]ῶ ἡβατᾶ ζαμίαν βοτὸν τέλευν· καὶ τόκ[α δ]-[ὴ θυσεῖ τὰ]ν δεκάταν καὶ ἀποισεῖ ἐς καθαρόν· αἰ [δὲ] [μή, τῶν αὐτ]ῶν δησεῖ·

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§ 12 [--- ca. 8 ---]ν ἐπεί κα ἄρξεται θύε̄ν κατὰ νόμον [-- ca. 5 --]

[--- ca. 8 ---]θηι, τὸ λοιπὸν θυσεῖ ὁπόκα κα δήλη[ται ..] [--- ca. 9 ---]ηι καθαρμὸς ἀποχρεῖ ὀπ[....] τις [-- ca. 5 --] [--- ca. 8 ---] καθᾶραι οὐ δεῖ· αἰ δέ κα δήληται [-- ca. 4-5 --] [---- ca. 11 ----] προβώμιον, οἰσεῖ ὀπ[[---- ca. 12 ----] [---- ca. 11 ----]Ν[.]ΡΩ[-- ca. 6 --]ΧΑ[.]ΛΞΕ[---- ca. 11 ----] [------------------------]Ε [-------------------]

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- -
- -

B: § 13 [Νύμφ]αμ μ[ὲν, πρὶν ἴμεν τὸ κοιτατή]ριον, Ζ[-- ca. 5 --] [δεῖ] ἐς Ἄρτ[αμιν κατενθε̄ν]· αὔτα δὲ οὐχ ὑπώ[ροφ]-[ος] τῶι ἀνδρὶ τένται οὐδὲ μιασεῖ, μέστα κα [ἐς] Ἄρταμιν ἔνθηι· ἃ δέ κα ταῦτα μὴ ποιήσα[ι]-[σ]α μιᾶι ἔκασσα, καθάραισα τὸ Ἀρταμίτιον ἐπ[ι]-[θ]υσεῖ ζαμίαν βοτὸν τέλευν, καὶ τόκα δὴ εἶτ-[ι] τὸ κοιτατήριον· αἰ δέ κα μὴ ἑκοῖσα μιᾶι κα-[θ]αρεῖ τὸ ἱαρόν·

---

§ 14 [Ν]ύμφαν δὲ τὸ νυμφῆιον ἐς Ἄρταμιν κατ[εν]-[θ]ε̄ν δεῖ, ὁπόκα κα δήληται Ἀρταμιτίοις, [ὥς κα] [τ]άχιστα δὲ λῶιον· ἃ δέ κα μὴ κατένθηι ἀ[ποθ]-[υ]σεῖ τᾶι Ἀρτάμιτι, ἅ κ[α δήλητ]αι· τοῖς [δ' Ἀρταμιτί]-[οι]ς μὴ κατεληλευ[θυῖα, καθαρεῖ τὸ Ἀρταμίτι]-[ο]ν καὶ ἐπιθυσεῖ ζ[αμίαν βοτὸν τέλευν]·

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§ 15 [Γυνὰ κύοισα πρὶν τεκε̄ν κάτε]ιτι τὸ νυμφῆι[ον] ἐς Ἄρταμι[ν ....] τᾶι ἄρκωι δωσεῖ πόδας καὶ τὰν κεφαλὰν καὶ τὸ δέρμα· αἰ δέ κα μὴ κατ[έν]-θηι πρὶν τεκε̄ν, κάτειτι σὺμ βοτῶι τελέωι· ἁ δ[ὲ] κατίασσα ἁγνευσεῖ ἑβδέμαν καὶ ὀγδόαν καὶ ἠνάταν, καὶ ἁ μὴ κατεληλευθυῖα ἁγν-ευσεῖ ταύτας τὰς ἁμέρας· αἰ δέ κα μιᾶι, καθα-ραμένα αὐτὰ καθαρεῖ τὸ ἱαρὸν καὶ ἐπιθυσ[εῖ] ζαμίαν βοτὸν τέλευν·

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§ 16 Αἴ κα γυνὰ ἐγβάληι, αἰ μέγ κα διάδηλον ἦι, μ[ι]-αίνονται ὥσπερ ἀπὸ θανόντος, αἰ δέ κα μὴ διάδηλον ἦι, μιαίνεται αὔτα ἁ οἰκία καθάπε[ρ] ἀπὸ λεχός·

Ἱκεσίων·

§ 17 Ἱκέσιος ἐπακτός, αἴ κα ἐπιπεμφθῆι ἐπὶ τὰν οἰκίαν, αἰ μέγ κα ἰσᾶι ἀφ' ὅτινός οἱ ἐπῆνθε, ὀ-

νυμαξεῖ αὐτὸν προειπὼν τρὶς ἀμέρας· αἰ δ[έ]
κα τεθνάκηι ἔγγαιος ἢ ἄλλη πη ἀπολώλη[ι],
αἰ μέγ κα ἰσᾶι τὸ ὄνυμα, ὀνυμαστὶ προερεῖ, αἰ
δέ κα μὴ ἰσᾶι, "ὦ ἄνθρωπε, αἴτε ἀνὴρ αἴτε γυνὰ
ἐσσί", κολοσὸς ποιήσαντα ἔρσενα καὶ θήλεια[ν]
ἢ καλίνος ἢ γαΐνος, ὑποδεξάμενον παρτιθ[έ]-
μεν τὸ μέρος πάντων· ἐπεὶ δέ κα ποιῆσες τὰ
νομιζόμενα, φέροντα ἐς ὕλαν ἀεργὸν ἐρε-
[ῖ]σαι τὰς κολοσὸς καὶ τὰ μέρη·

§ 18 Ἱκέσιος ἅτερος, τετελεσμένος ἢ ἀτελής, ἰσ-
σάμενος ἐπὶ τῶι δαμοσίωι ἰαρῶι· αἰ μέγ κα προ[φέ]-
ρηται, ὁπόσσω κα προφέρηται, οὕτως τελίσκ[ε]-
σθαι· αἰ δέ κα μὴ προφέρηται, γᾶς καρπὸν θ[ύ]-
ε̄ν καὶ σπονδὰν καθ' ἔτος ἀεί· αἰ δέ κα παρῆι, ἐ̣[κ]
νέω δὶς τόσσα· αἰ δέ κα διαλίπηι τέκνον ἐπι̣[λα]-
θόμενον καὶ οἱ προφέρηται, ὅ τι κά οἱ μαντε̣[υ]-
ομένωι ἀναιρεθῆι, τοῦτο ἀποτεισεῖ τῶι θεῶι κ̣[αὶ]
θυσεῖ, αἰ μέγ κα ἰσᾶι ἐπὶ τὸμ πατρῶιον· αἰ δὲ μή, [χρή]-
σασθαι·

§ 19 Ἱκέσιος τρίτος, αὐτόφονος· ἀφικετεύε̄ν ἐς [- ca. 3-4 -]-
πολίαν καὶ τριφυλίαν· ὡς δέ κα καταγγήλε̣[ι ἱκέ]-
σθαι, ἵσσαντα ἐπὶ τῶι ὠδῶι ἐπὶ νάκει λευκῶ[ι, νί]-
ζε̄ν καὶ χρῖσαι καὶ ἐξίμεν ἐς τὰν δαμοσί̣[αν]
ὁδὸν καὶ σιγε̄̀ν πάντας ἣ κα ἔξοι ἔωντ[ι τὸ]-
[ς] ὑ̣ποδεκομένος· τὸν προαγγελτῆ̣[ρα ....]
[..]ν παρίμεν τὸν ἀφικετευ[ό]μ̣εν̣[ον ..]
[....]ω̣ν καὶ τὸς ἑπομένος [-------------]
[...]υ̣σ̣εῖ θύη τὸς ἑπομένος [------------]
[.... δ]ὲ̣ μὴ [------------------------]
[--------------------------------]

1-3. Heading of LL. 1-109 || 5-7. the sacrifice takes place outside the city, but remains in Apollo's sphere of influence because (the sanctuary of) this god (L. 6: either Ἀποτρόπαιος or perhaps the sanctuary: Ἀποτρόπαιον) was within sight, somewhere on the eastern hill near the ancient port of Apollonia; L. 6 in fine offers no room for the longer epiklesis Ἀποτρόπαιος which is normally used (cf. *SEC* 158); the hypercoristic in -ος, used along with the full divine name, is probably due to linguistic economy, D.-L. || 9. [ἐ]ρ̣εῖσες (P.Maas) is the best restoration from a palaeographical point-of-view, but the sense of ἐρείδω is problematic in this context; Wilamowitz' [ἐκτ]εῖσες gives the best sense, but is hardly compatible with the traces on the stone, D.-L. || 17. ἐξόροφος: previously unattested; for its antonym ὑπώροφος see LL. 16 and 84/85, D.-L. || 18. ΑΓΤΟΣ, lapis || 24. ΑΓΝΩ, lapis || 21-25. for D.-L.'s restoration and interpretation of the fifth paragraph see *SEG* XLVI 2200 || 31-32. D.-L. considers L. 32 the continuation of L. 31 rather than a separate clause (an interpretation suggested by

the two *paragraphoi* before and after L. 32 on the stone); the previously unattested adjective ὀκώχιμος (cf. the noun ὀκωχή) is acceptable [Note that with the removal of this 'old clause' seven, D.-L.'s text has 19 instead of 20 paragraphs (D.-L. § 7 = 'old' § 8, D.-L. § 8 = 'old' § 9, etc.)] || 39. [σκ]οί̣κ̣ι̣ο̣ν̣ (A.Vogliano; unattested otherwise) is an uncertain reading, hesitantly accepted by D.-L. || 63-64. the new restoration, though replacing the problematic passive sense of καταλ[ιπlομένα], is not entirely satisfactory: if τά in L. 63 is the article, ὧν τὰ μὲν ... τὰ δὲ ... is awkward; if τά is a relative, something like ἐνία (which, however, is considered an 'Ionic-Attic' form) should be restored, D.-L. || 73-79. Oliverio's restorations are fanciful especially in this lacunose paragraph: there is no evidence of his alleged key-concepts ἄρκος, ἀρκτεύειν, δεκέτις, or of the abjuration of the bear. The only clear element is a sacrifice begun and finished later, and consequently interrupted. The paragraph goes with the preceding clause (concerning the tenth) rather than with what follows (concerning women), D.-L. || 88-89. there is no room for a verbal form longer than εἶτ[ι], D.-L. || 93-96. from ἁ δέ κα μὴ, these lines refer exclusively to women who did not descend into the Nymphaion; the text is succinct, probably because the descent involved an initiation rite; though a sacrifice to Artemis is not explicitly mentioned (but see LL. 98/99), LL. 93/94 probably refer to the regular offering performed by women, and LL. 94-96 to a sacrifice offered as a compensation in case of delay, D.-L. || 110. for ἱκέσιος (in the sense of 'suppliant' throughout paragraphs 17-19) see D.-L.'s study mentioned in *SEG* XLVII 2165 in fine || 137. in fine E or H, D.-L.

1639. Kyrene. Decrees, 139-132 or 124-116 B.C. (A) / approximately the same period (B). *SEG* XVIII 727 (P.M.Fraser). Republished after reexamination of the stone by C.Dobias-Lalou in *Miscellanea Gasperini* 335-346 (dr.). Her text includes three new fragments she found in the Museum of Shahat; like the old fragment (727 a/b), one of these contains two texts, one belonging to the inscription on the front (= A) and the other to that on the right side (= B) of the stone. The fragment belonging to A ([--]ΣΕ̣[..|--ΕΔΕΑΥ̣Ι̣[--]Κ̣ΕΝ) is located by D.-L. in the upper right corner, with many lines missing before the start of our L. 1 (text A below). Side B now consists of four fragments: two new joining fragments belong to the upper part of the text; *SEG* XVIII 727 (b) [= below B IV LL. 1-8, text before square opening brackets] and a new fragment are located considerably lower at the left and right margin, respectively.

A (front):

- -
[--]ΑΣ[------]
[--]τὰν προ[--]
[---------------------------------]Ι ἰαρῶσαι ΤΟ[-- ca. 15 --]
[----------------------------]ΣΑΙ κατ' ἐνιαυτὸν [καὶ ποιε̄̃σθαι]
[εὐχὰς καὶ --- ὑπὲρ τᾶς ὑγιείας καὶ σωτηρίας τῶ βα]σιλεῦς καὶ τᾶν βασι-λ[ισσᾶν καὶ]
[τῶν τέκνων αὐτῶν ἐν ταῖς τεταγμέναις ἀμ]ε̣ραις καὶ ποιε̄̃σθαι σπονδὰς
[-----------------------------] ἀνθέμεν δὲ καὶ στάλας περὶ
[--------------------------- τῶν ἀ]γρῶν κατ' ἐνιαυτὸν οἵτινες
[------------------------- τὰς τ]ροφὰς ἅς κα ψαφιξώμεθα τοῖς
[---------------------------]ΤΩΝ ἀναλίσκεν καὶ ἐν τοῖς ἄλ-
[λοις -----------------------------] ποε̄̃σθαι ὅπως καὶ ἀπο̣[..4..]-

- -

B: Right lateral side

I: [- - - - - - - - - - - - - - - - - -]
κα[- - - - - - - - - - - - - - - - -]
κα πο[----]λ̣ειμενα
πρὸ ΚΩ[-----]λ̣ος δαμοσία
[...]Λ̣ΛΩ[------]δοτος vacat

II: [οὐ ..5...]ΕΚ[....ca. 9.....] οὔτ]ε πωλῶν
[τούτους τοὺς ἀγρ]οὺς οὔτε ὑπ[ο-
τ]ί̣θεις
[οὔτε μισθῶν ο]ὔτε κατ' ἄλλην οὐ-
δεμίαν
[παρεύρεσιν σ]τερίσκων τόν τε vacat
[----- ca. 22 -----]ους vacat
vacat

III: [-------- ca. 25 -------] γεγραμ-
[μέν ----- ca. 22 -------]τε vacat
[-------- ca. 26 -------]ΙΑ
[- - - - - - - - - - - - - - - - - - - -]ΥΝ
[-------- 26-30 --------]
unknown number of missing lines

IV: [.2.]Υ[------- 23-27 -------]
[.]ΑΙ[------- 23-27 -------]
ΤΑΓ[------- 23-27 -------]
ἢ τῶ[ν ------ 22-26 -------]
ἄνευ [----- 18-22 -----]ος κα-
τὰ τ[---- 15-19 ---- ἐ]βουλεύ- v
σαν[το---- 15-19 ----]ς ταῦτα
ΤΟ (or Ω) [--- 18-22 ---]μένου v
[------- 22-25 -------] θεῶν v
[------- 22-25 -------]ΑΙ v v v
vacat

A. 1. [--]σσ[--], *SEG* || 2. τὰν πι̣ο̣[--], *SEG* || 3. [-- κα]ὶ ἱαρῶσαι το[ὺς ἀγροὺς (?) --], *SEG*; if correct as to content, the dialectical form should be retained: ἱαρῶσαι τὸ[ς ἀγρός --], D.-L. [for ἀγροί see below ad L. 8; for ἱαρῶσαι see app.cr. in fine] || 4-6. [-- καὶ θῦ]σ̣αι κατ' ἐνιαυτὸν [καὶ εὐχὰς ποἶεσθαι ὑπὲρ κτλ.] κτλ. βασι[λισσᾶν | καὶ τῶν κτλ.] κτλ. ποἶεσθαι σπονδάς, *SEG* || 8. [τούτω, ἐλεῖν δὲ καὶ (e.g.) πέντε ἄνδρας ἐπὶ τῶν ἀ]γρῶν, *SEG*; ἀγροί: probably the estates managed by the demiourgoi and on record in their accounts (previously royal land, then owned by Apollo in the period of the accounts (late 5th-early 2nd cent. B.C.) and, in the time of our inscription, either by Apollo or the royal family). The stelai mentioned in L. 7 may be those bearing the accounts of the demiourgoi. On this assumption a restoration like ἀνθέμεν δὲ καὶ στάλας περὶ [καρπῶ τιμάσιος, ἐλεῖν δὲ καὶ ταμίας -- ἐπὶ τῶν ἀ]γρῶν κατ' ἐνιαυτόν, οἵτινες | [ἐπιμελήσονται τῶν ἀναλωμάτων τῶν ἐπὶ τὰς τ]ροφάς κτλ. seems plausible for LL. 7-9; this would imply that the *tamiai* on record in the accounts (cf. *SEG* IX 13 LL. 13, 16, and 18; XLIII 2052 LL. 19/20; collegium of at least two magistrates in view of οἵτινες) are appointed to pay out the τροφά to those entitled to it by decree, D.-L. || 9. [ἐπιμελήσονται αὐτῶν (?) .... κατὰ τὰς ἀ]ποφάσ(ιες) ἅς κτλ., *SEG*; τροφά (cf. also above ad L. 8): awarded to certain cult officials (as in the accounts of the *damiourgoi*), perhaps the priests of the royal cult (cf. LL. 4-6), D.-L. || 10. ἀναλίσκειν, *SEG* || 11. in fine ἀπ̣[......], *SEG* || either the stone was a square cippus (30 x 30: the width of side B); in that case Fraser's restorations should be reduced: in LL. 5/6 e.g. [εὐχὰς ὑπὲρ τᾶς ὑγιείας τῶ βα]σιλεῦς καὶ τᾶν βασιλ[ισσᾶν | ἐν ταῖς τεταγμέναις ἁμ]έραις) or a stele with a front of ca. 50 cm (in that case F.'s restorations should be expanded), D.-L. || B. four documents (I-IV; probably decrees) separated by *vacats*; I: smaller script (in dialect); II-IV: larger script (in koine) || IV. 3-5. [.]αγ[--] | ητω[--] | ανε[--], *SEG* || 8. τ[--], *SEG* || the stone bears a collection of documents engraved in about the same period (probably by two hands) and perhaps related to each other (cf. e.g. *SEG* IX 5): the prohibitions on record in **B** II may well apply to the ἀγροί on record in A; cf. *SEG* IX 4 LL. 10/11, where Barkaios leaves an estate, dedicating it to Apollo and Artemis, for the benefit of the priests. The city accepts the legacy and guarantees the ownership of the gods by a series of interdictions (LL. 37-39 and 46-48); cf. ἱαρῶσαι in A L. 3, where Fraser's τὸ[ς ἀγρός --] seems now to be supported by the contents of **B** II, D.-L.

1640. Kyrene. Bilingual honorary inscription for Alexis, ca. 67 B.C. *SEG* XX 715. F.Canali De Rossi in *L'Africa Romana* XIII 1497-1503, cautiously suggests identifying the Alexs(is) Alexsandri (LL. 6 and 8) with the *rex Alexas* mentioned in Cicero, *Leg. Agr.* 2.16.41 and to be identified with Ptolemy XI Alexander II who according to a scholion on a fragment of Cicero's *De rege Alexandrino* may have been expelled from Egypt by Ptolemy Auletes and may have found shelter in Kyrenaika. As to the discrepancy between Alexas and Alexis he refers to Achillas for Achilles.

1641. Kyrene. List of priestesses of Hera, 102 A.D. *SEG* IX 182 (XLVI 2205). Republished after revision of the stone by G.Paci, *AFLM* 33 (2000) 155-173 (ph.); we incorporate two readings of C.Dobias-Lalou, *BE* (2002) no. 537, equally based on autopsy. Since 'Ce texte remplace définitivement celui d'Oliverio (devenu *SEG* IX, 182)' (D.-L.), we refrain from listing the readings of *SEG* IX in the app.cr. Some of P.'s new readings had already been published in an article by A.Laronde (communicated to him by P.): see *SEG* XXXVIII 1878. P. points out that in *LGPN* I most names revised by him are recorded in the (now obsolete) form given to them by Oliverio, though the editors had at their disposal a copy of P.'s text. Some of the women listed are also on record in the list of priestesses of Hera *SEG* XVII 799 (LL. 8-16 = LL. 3-11 of our stele; cf. app.cr.); in addition to these two, there are two similar catalogues: *SEG* IX 181 and *CIG* 5143 (now lost).

Front

Θεός· Τύχα 'Αγαθά̣·
'Ιάρειαι τᾶς "Ηρ̣ας·
Καλλιβώλα Κ̣λ̣[εάρ]χ̣ω (?)
Θευπρόπα Η̣[--]
'Ιππονείκα Ζευ[ξιμ]ά̣χ̣ω̣
Αἴσχρα Αὐτ[ο..]τ̣(?)ω̣
Τιμαρέτ̣α 'Ε̣φόρ̣ω
Νεικίππα 'Αριστάρχ̣ω
'Ολυνπιὰς Κλεάρχω
Ζευξὼ Θευχρήστω
Καλλιβώλα Δ̣α̣μ̣οφάνευς
'Επαγὼ 'Ισοκράτους
Κυδιμάχα Κλεάρχω
Εὐρυκλήτα Αἰγλάνορος
'Αμμωνάριον 'Αλεξάνδρω
[[Μεγὼ 'Αλεξά̣ν̣δ̣ρω,
φύσει δε Καρνή̣δ̣α̣]]
Μυρὼ Μελανί̣ππω
Τελεσὼ Καλλ̣ί̣ππω̣
Βερνίκα 'Ιππα̣[---]
Φρονίμα 'Α̣λ̣ε̣[ξ]ι̣μ̣ά̣[χ]ω̣
Τειμαρέτα Κ̣αρνή̣δα
"Αβρολα Κλεάρχω
'Αράτα Διονυ̣σ̣ίω
Κλεοπάτρα Ε̣ὐ̣ίππω
Τιμαρέτα 'Αλέξι[ος?], φύσι δὲ
Καρνήδ[α]
Καλλιβώλα Κλεάρχω
Πέλεια Φιλίσκω
Μνασὼι [Λυσ?]ανία̣?
Μνασὼι 'Ι[ά]σονο̣ς
'Αριστοδίκα 'Ισοκράτ̣ευς
Μεγὼ 'Αριστά̣ρχω
(ἔτους) ϙβ' Φαβία Κυδιμάχ̣α
Φάωι

36 (ἔτους) ϙλγ´ τοῦ καὶ ς´ Καλλιβώ-
λα Ἀλεξάνδ[ρω]

Left side
(ἔτους) ϙλγ´

Front: 3. Κ̣λ̣[εάρ]χ̣ω is highly uncertain; *SEG* XVII L. 8: [Κα]λ[λ]ιβώλα Ἰσ̣[--]; if the patronymic in *SEG* XVII was correctly read (but P. believes he discerns traces of a kappa): e.g. Ἰσ̣[ιδώρ]ω, P. || 4. also in *SEG* XVII L. 9 (Θευπρόπα Η[--]); perhaps Ἡ[συχίω] (possibly traces of a sigma in *SEG* XVII): 'nome caratteristico della Cirenaica', P.; contra D.-L.: panhellenic, whereras in Kyrenaika one would expect Ἀσύχιος || 5. also in *SEG* XVII L. 11 || 6. also on record in *SEG* XVII L. 10 (Αἴσχρα Αὐτο[--]); the patronymic could be Αὐτόματος or Αὐτόνομος, P. || 9. also in *SEG* XVII L. 14 || 10-11. also in *SEG* XVII LL. 15/16 || 11. Καλλιβώλα, D.-L.; Κ̣α̣λ̣λ̣ιβώλα̣, P. || 14. in smaller latters: perhaps a later insertion in the space casually available between LL. 13 and 15, not necessarily respecting the relative chronology postulated for the rest of the list (cf. below ad L. 34), P. || 16-17. the rasura, probably made after the following name had been engraved, served either to replace a deleted name or to correct Mego's, P. || 20. perhaps Ἱππά[ρχω] or Ἱππά[σω], P. || 26. φύσι, D.-L. (dialectal form, as opposed to the koine-variant in L. 16); φύσει, P. (but φύσι in his commentary) || 21-27. L. 21 in smaller letters and separated from the preceding text by a relatively large interlinear space; perhaps the following lines (LL. 22-27) were subject of an 'ampio intervento di rettifica', P. || 34. 92 (era of Kyrenaika) = 61 A.D.: *terminus ante quem* for the preceding priestesses listed in various stages, presumably each after her term of office (annual or otherwise); the order is based on relative chronology (in the sense that priestesses mentioned before others served prior to those others; same order in *SEG* XVII, except for LL. 10/11 = LL. 5/6 of our inscription in inverse order; cf. above ad LL. 5 and 6), but not necessarily encompasses all those who were in charge of the office, P. || 35. patronymic: genitive of Φάος (with ωι for ω: 'oscillazione ortografica'), P. [so already O.Masson: see *SEG* XLVI] || 36. 133 (era of Kyrenaika) = 102 A.D. (= 6th year of Trajan); the fact that this priestess was added some 40 years later shows that the inscription was not engraved with strictly chronological preoccupations, P. || Left side: previously unnoticed; engraved to continue on the left side after LL. 34/35 was finished, a project the mason apparently abandoned on realizing that the relatively small room on that side was inconvenient for inscribing the names in the usual manner, P.

1642. Kyrene. Graffito on a jug, 5th cent. B.C. Graffito incised sinistrorsum before firing on the outside of a fragment of a plain small jug of local production. Ed.pr. D.W.J. Gill in M.E.Micheli - A.Santucci, *Il santuario delle nymphai chthoniai a Cirene. Il sito e le terrecotte* (Rome 2000) 182/183 no. 930 (dr.); we give the text and date of C.Dobias-Lalou, *BE* (2001) no. 562: ΙΣΙ̣[--]

Four-bar sigma (form typical of the 5th cent. B.C.) to be read sinistrorsum. Sigma did not replace san before the end of the 6th cent. B.C. There is no connection with the theonym Isis; the third letter is not necessarily a iota, D.-L.; [--]ΙΣΙ, ed.pr., who provides parallels from other areas for the supposed three-bar sigma and dates the graffito to the 6th cent. B.C.

1643. Kyrene. Ephebic graffiti, 9/10-24/25 A.D. Moulded marble base; graffiti cut on three sides: A and B on the upper moulding of the front and left, respectively; C on the face and upper and lower moulding (LL. 7 and 8, respectively) of the right; reused between 172 and

175 A.D. to carry the stele with the text of *SEG* XLVI 2207; found on the slope to the north of the agora; now in the Museum of Shahat (Kyrene). Ed.pr. J. Reynolds in *Philokypros* 259-261.

A: Ἀρίμμαν Καρ̣τ̣ίμαχος
B: [..Ἡ]ρ̣ακλ̣ῆς Ἰάσονος
C: Ἁγήσιος | (ἔτους) μ´ Βαρκαίω | τῶ Δάμιος | ΑΡΙ̣Ι̣[.] vacat || (ἔτους) vacat | (ἔτους) ε̣´
ΑΛΚ (ἔτους) ε´ Λύκος Ἀμμων(ί)ου | (ἔτους) ι´ (ἔτους) νε´ Νασάμων Αιαλαιν̣τος

C. At least eight different hands; in LL. 4 and 6, the mason abandoned cutting after a few letters (cf. *SEG* XX 740 b/c), ed.pr. || 2. year 40 (Aktian era) = 9/10 A.D., ed.pr. || 6. year 5 (presumably a regnal year of Tiberius) = 19/20 A.D., ed.pr. || 6. ΑΛΚ: perhaps the beginning of Ἄλκις or a similar name, ed.pr. || 7. double date: year 10 (presumably a regnal year of Tiberius) = year 55 (Aktian era) = 24/25 A.D.; Νασάμων and Αιαλαν: Libyan names (perhaps members of a Libyan family, Hellenized but still consciously proud of its origin); Νασάμων is related to the tribe of the Nasamones (known from literary sources as hostile to the Kyrenaikans!), but previously unattested as a personal name, ed.pr., who for the use of Libyan names in Kyrenaika refers to O.Masson's study mentioned in *SEG* XXVI 1889.

1644. Narbek. Inscription, undated. Fragmentary inscription on the wall of a rock-cut church, above one of the arches of the arcade which divides the nave and the aisle. Edd.pr. F.A.Mohammed - J.Reynolds in *L'Africa Romana* XIII 1495: ΠΡ☧ΤΚΤΡ[---]

1645. Ruus el-Ashlab. Boundary stone of land restored to the Roman people, 74 A.D. *SEG* XXVI 1841. J.Reynolds in *Miscellanea Gasperini* 837 note 8, points out that in B LL. 19/20 ἀγρὸν | βασιλικόν instead of ἀγροὺς | βασιλικούς should be read.

1646-1647. Sidi Bu Breyek. Inscribed block and rock-cut epitaph, undated. Edd.pr. F.A.Mohammed - J.Reynolds in *L'Africa Romana* XIII 1490 (ph.) publish the following texts. Sidi Bu Breyek is situated on the lower plateau ca. 3 km west of the road from Lamluda to the coast near el-Atrun. There are remains of an ancient settlement.

1646: 1490. **Inscribed block.** Seen in 1968 in the débris of the settlement: † Π[-?-]Ш †

1647: 1490. **Epitaph of bishop Theodotos.** Inscription cut in the wall facing the entry of a rock-cut tomb; letters overpainted in red.

☧ Θεόδοτος ἐπί(σ)κ(οπος) † ἐνθάδε κεῖται ☧

1648. Siret Akreim. Ecclesiastical boundary stone, undated. Stone found on the hill top of Siret Akreim. Edd.pr. F.A.Mohammed - J.Reynolds in *L'Africa Romana* XIII 1488-1490 (ph.): Τοῦ ἁγίlου Μηlνᾶ· Κ(ύρι)ε | ὁ Θ(εὸ)ς βllωήθει

Siret Akreim: 2/3 km north-east of Ain Mara and ca. 6 km from Tarakenet, 'in a well-watered area', edd.pr.; in Tarakenet a Christian inscription was found: J.Reynolds - R.G.Goodchild, *PBSR* 30 (1962) 41-46 || 1-3. first evidence for the cult of St. Menas in Kyrenaika, edd.pr.; for St. Menas see our lemma no. 1561.

1649. Siret el-Bab. Christian inscription, 6th cent. A.D. Right hand side of a limestone door- or window-arch; the arch was decorated with a central relief of a cross within a wreath and a second cross to the right of that; inscription above the relief; found in the ruins of a church at Siret el-Bab, ca. 3 km west of Sidi Bu Breyek (see our lemmata nos. 1646/1647); now in the Museum in Kyrene. Edd.pr. F.A.Mohammed - J.Reynolds in *L'Africa Romana* XIII 1491 (ph.).

[-----]ς καὶ Θεοῦ σοφία
[-----] † τῶν πυησά-
vacat [ν]των

Possibly an invocation of God's help for those who made the church or the arch, edd.pr.

1650. Siret el-Jambi. Painted inscriptions, undated. Dipinti on the wall of the inner chamber of a rock-cut feature (a tomb?). Edd.pr. F.A.Mohammed - J.Reynolds in *L'Africa Romana* XIII 1495: Θ(εὸ)ς † βοηθός. On other walls and blocks monogram crosses were engraved.

1651. Teucheira. Funerary epigram for Myrtilos, 2nd/3rd cent. A.D. *SEG* XLVI 2222. F.Chamoux in *Philokypros* 109-114 (text and translation), reads and restores in L. 4 γράμ[μ]ατι κη{δομένῳ} instead of γραμ[μ]ατικῆ[ς θ' ἅμ' ἔην or τε γὰρ ἦν], interpreting γράμμα as poem. He translates LL. 3/4 as follows: 'Il n'a pas cessé de donner tous ses soins aux règles et aux pieds en consacrant un poème à la pratique du pentathle', with κανόνες τε πόδες τε referring both to the measuring instruments connected with the penthathlon and the rules of prosody. The complexity of the pentathlon makes it a subject fit for a didactical poem. Myrtilos was a paidotribes in the gymnasium; he probably also composed his own epitaph, which C. shows to be a refined poem.

1652. Teucheira. Graffito on a vase, 2nd cent. A.D. Graffito on the upper rim of a local vase. Ed.pr. A.Buzaian, *Libyan Studies* 31 (2000) 91 (dr.): φιλοναο[--]. Cf. C.Dobias-Lalou, *BE* (2001) no. 566, who suggests reading Φιλόναο[ς] (first attestation of this name in

Kyrenaika) and points out that the lettering fits in with the 'archaeological date' assigned to this vase (2nd cent. A.D.).

UNKNOWN PROVENANCE

1653. Unknown provenance (Asia Minor). Epigram invoking the protection of an anax, 2nd cent. B.C. Rectangular relief, framed by two pillars supporting a moulded architrave; at left a young man on horseback wearing chiton, himation and boots; he offers a drink from a phiale to a fork-tongued serpent winding itself around a plane tree at right. Offered for sale at Sotheby's, New York; cf. auction catalogue *Antiquities, Wednesday June 14, 2000*, 42/43 no. 46 (ph.). Read from the photograph by R.A.Tybout.

Τόνδε σὺν εὐτυχίαι σώιζοις Διομήδεος οἶκον,
ὦναξ, δεξιτερὴν χεῖρ' ὑπὲρ αἰέν ἔχων

Close parallels come from Asia Minor: see Pfuhl-Möbius nos. 1318-1477 [rather 1279-1469: type of the 'Reiter'], especially nos. 1336/1337, 1339, 1344/1345, 1366, 1439, and, for the interpretative problems, *ibid.* pp. 310-314; Pergamon seems a likely candidate, catalogue [however, the examples from Pergamon adduced in the catalogue (nos. 1336/1337, 1339, 1344/1345, and 1366; 1439 comes from Smyrna) are stylistically quite different; actually, among the objects illustrated by photos in Pfuhl-Möbius, there is no convincing match for our relief with its elaborate architectural frame and exceptionally fine workmanship (note also the very careful lettering). Iconographic parallels are numerous (inter alia Pfuhl-Möbius nos. 1328, 1338/1339, 1347-1352, 1356, 1360, 1375-1378, and 1385) but establishing a specific provenance seems hazardous. For further commentary see R.A.Tybout in T.Ganschow et alii (edd.), *Otium. Festschrift für Volker Michael Strocka*, forthcoming].

1654. Unknown provenance. Dedication to Poseidon, 2nd/1st cent. B.C. *SEG* XL 1606. Again offered for sale, now at Sotheby's, New York; cf. auction catalogue *Antiquities, Wednesday June 14, 2000*, 77 no. 76 (ph.) [The line division in *SEG* XL should be corrected: τῶν | υἱῶν instead of αὐτοῦ | καί].

1655. Unknown provenance. Dedication to Artemis, 2nd/3rd cent. A.D. Small marble stele with arched top; female breast in high relief; inscription under the breast. Offered for sale at Sotheby's, New York; cf. auction catalogue *Antiquities and Islamic works of art, Friday December 8, 2000*, 145 no. 232 (ph.). Read from the photograph by R.A.Tybout.

Διονυσία Ἀρτέlμιδι ἐπηκόlῳ εὐχὴν ἀνέθηκεν

[A.H.E: 2nd/3rd cent. A.D.]; 1st-3rd cent. A.D., catalogue || [2-3. ἐπηκώῳ for ἐπηκόῳ || the object should be added to the vast corpus of anatomical votives, for which see *SEG* XXXI 1686, XXXIX 1850, and XLVI 2359].

1656. Unknown provenance. Dedication to Apollo Praenos, early 3rd cent. A.D.? *SEG* XLI 1702. Republished by A.van den Hoek-C.Takács in C.C. Mattusch-A.Brauer-S.E.Knudsen (edd.), *op.cit.* (cf. our lemma no. 987) 265-271 (ph.; English translation), who examine the various criteria used for dating this object (dates range from the early 1st to the 3rd cent. A.D.): inconsistent use of *iota adscriptum*, the *praenomen* given in full, the name Μᾶρκος Ἀντώνιος, and the identity of *legio* XXII. The type of the horse-trappings suggests a date in the first half of the 3rd cent. A.D., which is consistent with the characteristics of the text. The adjective μέγιστος (θεῶι μεγίστωι Ἀπόλλωνι) is very rare in Thrace, which according to the authors should be excluded as a candidate for the object's provenance.

1657. Unknown provenance. Dedication to the invincible Zeus, ca. 3rd cent. A.D. *SEG* XLV 2175. J.Curbera, *Hispania Epigraphica* 6 (1996) [2000] 379/380 no. 14, argues that the identification of Zeus with Mithras is improbable on iconographical grounds; moreover, the epithet ἀνίκητος/*invictus* is not exclusively typical of Mithras.

1658. Unknown provenance. Dedication to Asklepios, undated. In *AD* 52 (1997) B 1 [2002] 4, N.Kaltzas reports that in 1997, an inscribed marble base for a small statue of Asklepios was found in the possession of B.Arsoniadis and confiscated; now in the National Museum in Athens; text as below; no further details; no comment on probable origin.

Θεῷ Ἀσκληπιῷ | Ὀρεντὶς εὐχαριστήριον

[The feminine form Ὀρεντίς is apparently quite rare on the Greek mainland, as is Ὀρέντης, but there are five examples of the latter from Athens: see *LGPN* II *s.v.*, Stroud].

1659-1660. Unknown provenance. Two epitaphs in the Museum of Archaeology in Barcelona, 4th/3rd cent. B.C.? Edd.pr. G.Németh - I.Canós i Villena in G.Németh-P.Forisek (edd.), *Epigraphica* I. *Studies on Epigraphy* (Debrecen 2000) 17-22 (ph.) [for the third Greek epitaph in this museum see *SEG* XLVI 310].

1659: 17-20. **Epitaph of Diphilos.** Slightly trapezoidal stele narrowing towards the top; in a recessed field between two pillars a relief representing a boy clad in chiton and himation and holding a bird in his raised right hand; at left a small slave boy; inscription probably on the architrave [invisible on the ph.]: Δίφιλος Ξενοκλείδους

The relief type and the distribution of the names over time and space suggest that the stone comes from 'the Aegean basin, more exactly, from the triangle defined by Euboia, Delos, and Attika' (20) rather than from a Doric area, edd.pr., who add that 'the relief does not ... seem to support Athenian origin'.

1660: 20-22. **Epitaph.** Rectangular stele with a tympanon, akroteria; between two pillars a recessed field with a relief representing two standing men clad in himation and a seated woman clad in himation, with her head partly veiled; the man at left holds the right hand of the woman, that at right embraces her back with his right hand; inscription on the architrave above the heads of the figures.

[----]ΔΕ[.]ΞΗΟΣ[..]Η[....]ΙΡΘΟΣ Φ[----]

Edd.pr. stress that their reading is very uncertain.

1661-1663. Unknown provenance (Byzantion or the Propontis region). Epitaphs, 1st/2nd cent. A.D. Ed.pr. M.H.Sayar, *art.cit.* (cf. our lemma no. 667) publishes three funerary stelai which he assigns to Byzantion or the Propontis region on the basis of the style of the relief (ph.; translations).

1661: 34/35 no. 11. **Epitaph of Hermon and Athenaïs.** Marble stele with two reliefs. The upper one shows a funerary banquet with a reclining man; on the left, a woman on a chair; in front of the kline a small figure and in front of the chair a very small servant. The lower relief depicts a rider approaching from left a woman on a chair at right. L. 1 is inscribed above the lower relief at right, LL. 2-4 below (under the rider): Ἕρμων Ἑρμοφίλου | Ἀθηναῒς | Τείμωνος, | χαῖρε

1662: 35/36 no. 12. **Epitaph of Apollonides.** Yellowish marble stele with a relief representing a funerary banquet in a semi-circular niche: two men on a kline [the left one is described as a woman by ed.pr.] and, in the left corner, a woman on a chair; in front of the chair and in the right corner small servants (female at left; male at right).

Ἀπολλωνίδη Μηνοδώρου, | χαῖρε

1663: 36/37 no. 13. **Epitaph.** Marble stele with a relief representing a rider approaching an altar from the left; behind the altar a tree with a coiled serpent; one servant follows the man, another is preparing the sacrifice of an animal [Corsten; 'boy ... holding a dog', ed.pr.] in front of the altar. Inscription below: ------ | παροδεῖτα[ι], | χαῖρε

1664. Unknown provenance (Cappadocia or Lykaonia?). Epitaph of Eissysma, 1st/2nd cent. A.D. White marble stele with a triangular pediment and large akroteria;

crude relief representing a female bust; inscription below. Ed.pr. M.H.Sayar, *art.cit.* (cf. our lemma no. 667) 41/42 no. 19 (ph.; translation), who assigns the stone to Cappadocia or Lykaonia on the basis of the style of the relief.

Νικίας Εἰσσύσ|μᾳ τῇ γυναικὶ | μνήμης χάριν

[1-2. The name seems previously unattested, Corsten].

1665. Unknown provenance (Ionia or Lydia?). Epitaph of Ammias, ca. 1st/2nd cent. A.D. White marble stele with a triangular pediment and akroteria; inscription in the field, framed by pilasters; on either side a (olive?) branch. The right half of the upper frg. and the lower frg. are kept in the museum at Izmir. Ed.pr. G.Petzl, *EA* 32 (2000) 202 no. 6 (dr.; translation).

vvv Ἔτους
ρμʹ, μη(νὸς) Γορπι-
αίου τρίτῃ·
Ἀμμιὰς Ἑλέ-
νου ζῶσα φρο-
νοῦσα κατε-
σκεύασεν ἑ-
αυτῇ τὸ μνη-
μεῖον σὺν τοῖς
περικειμέ-
νοις τοίχοις

1-2. It is not clear which era has been used; probably either year 140 = 55/56 A.D. (Sullan era) or 109/110 A.D. (Aktian era), ed.pr.

1666. Unknown provenance. Epitaph of Spanos, 2nd cent. A.D.? Cylindrical marble cinerary urn; inscription in a rectangular recessed field flanked by two erotes; mouldings below; domed lid. Offered for sale at Sotheby's, New York; cf. auction catalogue *Antiquities and Islamic works of art, Friday December 8, 2000,* 146 no. 244 (ph.). Inscription read from the photo: [Ε]ὐ|μοί|ρει, | Σπα|νέ ❦

M ; ca. 2nd cent. A.D., catalogue [4-5. Σπανός: probably previously unattested male name based on the geographical name Σπανός (= Ἰσπανός)].

1667. Unknown provenance (western Asia Minor?). Epitaph of the gladiator Herennius, ca. 2nd/3rd cent. A.D. Ed.pr. A.Saraçoğlu, *Olba* 3 (2000) 41-56 (ph.), publishes six stelai now in the museum at Aydın (Turkey). One of them bears the epitaph of a gladiator (*secutor*; 51-53 no. 6): Ἑρένν(ι)ος

ΕΡΕΝΝΟϹ, lapis.

1668. Unknown provenance. Epitaph of Heroxenos and relatives, 1st-3rd cent. A.D. Rectangular marble pedimental stele with a pediment; in a recessed niche a relief representing from left to right a seated woman, a standing woman and a man reclining on a couch and holding an unidentified object in his left and a wreath (?) in his right hand; all persons clad in chiton and himation; tripod table with food in front; small servant figures in the left and right corners; inscription above the relief. Offered for sale at Sotheby's, New York; cf. auction catalogue *Antiquities and Islamic works of art, Friday December 8, 2000,* 145 no. 231 (ph.). Read from the photograph by R.A.Tybout.

Ἡρόξενος Διονυ·σίου, · ΝΑ[..] | Ἡροξένου, Δύναμις Ἡροξένου

[Apparently a father with two daughters || 1. the photo seems to show ΗΡΟΞΙΗΝΟϹ, with H possibly corrected into E; this impresssion, however, may well be due to optical illusion: ΗΡΟΞΕΝΟϹ, with the heavy apices on the right sides of Ξ and E giving the impression of vertical hastae (ΗΡΟΞΕΝΟΥ is correctly written twice in L. 2!); in fine a female name like Ναΐς, Νάνα, Νάνη, or, perhaps the least incompatible with the traces of the lower parts of the two final letters visible on the photo, Νανώ, Tybout || In all published *LGPN*-volumes, the names Ἡρόξενος and Δύναμις are on record in Thessaly and Athens, Chaniotis].

1669. Unknown provenance. Epitaph of Iulios Zenon, 3rd/4th cent. A.D. *SEG* XLV 2184. J.Curbera, *Hispania Epigraphica* 6 (1996) [2000] 378 no. 1009, reads this text as Ἰούλιε Ζήνων, | ἄωρε, χαῖρε· | [--] Λῴου [--] (Ἰούλιε ΖΗΝ (ἔτη) νʹ | ΑΣΤΡΕ, χαῖρε vacat | [--] vacat, *SEG*) [This clearly superior reading eliminates the supposed L = ἔτη, which seemed to point to Egypt: see *SEG* XLV 2184 app.cr.; the reference in *SEG* XLV 2148 should be cancelled. Ed.pr. I.Canós i Villena assigned the stele to Asia Minor, Tybout].

1670. Unknown provenance. Indication of weight on an Achaemenid necklace, 325-275 (probably 300-275) B.C. Achaemenid gold necklace with pectoral, incorporating Egyptian characteristics (jewellery; incrustation); inscription on the back of the pectoral; manufactured in Persia (Susa?), possibly by an Egyptian; now in the Miho Museum at Shigaraki in Japan. Mentioned in two catalogues: K.Bezuel in *Ancient Art from the Shumei Family Collection. New York June 20-September 1, 1996 / Los Angeles County Museum of Art November 27-February 9, 1997,* no. 19; P.Meyers in *Miho Museum, South Wing. November 8th to December 21st 1997,* no. 38. Ed.pr. P.Bernard, *CRAI* (2000) 1371-1437, especially 1420-1429 (ph.).

ΜΝ : Α: ΔΡ: Ϲ

Μν(ᾶ) αʹ, δρ(αχμαὶ) ϛʹ = 1 mina, 6 drachmas = 432 + 26 = 458 g; the actual weight of the object is 422.5 g; the difference is due to the fact that some parts are now missing. The object, manufactured in the course of the 4th cent. B.C., was probably inscribed on its entry in a Greek (presumably public or sacred) treasury after it had fallen into the hands of one of the Macedonian conquerors, ed.pr., with ample comment on weights inscribed on objects

and on periodical verifications of the actual weights in treasuries; on 1426-1428 a brief section on the use of the word 'stater' to indicate the tetradrachm.

1671. Unknown provenance. Dates on a sundial, 1st/2nd cent. A.D. (or possibly later). Large marble skyphos with vegetal decoration on the outside and a hole in each side (more or less opposite to each other; cf. app.cr. in fine); in its cavity an incised network consisting of seven concentric parallel circles intersecting with eleven meridians (forming twelve sections) indicating the 12 months of the year and the 12 hours of the day, respectively; recently acquired from a private collector by the Louvre; incised inscriptions label the parallels. A.Pasquier, *CRAI* (2000) 643-655 (ph.), gives a description of the object, comments on its function, mentions the inscriptions and presents a majuscule text of those indicating the solstices; most are incomplete [a presentation unsatisfactory from an epigraphicl point-of-view, as P. himself admits on 653 note 11]; cf. also the additional observations of E.Poulle, *ibid.* 655/656.

Summer and winter solstice: June 24 (largest circle) **and December 25** (smallest circle)

Κύκλος θερινὸς τροπ{ρ}ικὸς πρὸ ὀκτὼι καλάνδων Ἰουλίων
Κύκλος χειμερινὸς τροπικὸς πρὸ ὀκτὼι καλάνδων Ἰαναρίων

Remaining months

The texts of the inscriptions belonging to the five intermediate parallels are not explicitly given by P. They consist of the abbreviated indication πρ(ὸ) η´ κ(αλάνδων) 'the 8th before the *calendae* of (month name in the genitive)' [on one of the photos one sees Αὐγύστων, Σεπτεμβρίων; Αὐγύστων (instead of Αὐγούστων) is also mentioned by P. on 653, Tybout]. From outwards to inwards (i.e., from larger to smaller circles) there are five pairs of months: June/August, May/September, April/October (undoubtedly with an indication of the equinox: κυκλὸς ἰσημερινός, of which only few letters are preserved; cf. P. 646), March/November, and February/December.

Date: 9/8 B.C. (introduction of the month of August) is *terminus post quem*; the type of vase is most popular in the 1st cent. A.D., but a date in the 2nd cent. A.D. (or even later) cannot be excluded, A.P. || provenance: said to come from Carthage; however, the dial is manufactured to function correctly on a place located at a latitude of 41^{0}: it was made in and for a city like Rome or Byzantion, whence it may have been exported to Carthage (36^{0}), E.P. || function: the dial belongs to the few examples of its kind using the light of the sun rather than a *gnomon* casting shadow; the skyphos was erected slightly obliquely on its side, with one of the holes below (to fix a bronze stand into it) and the other (originally covered by a bronze plaque with a tiny *oculus*) on top for transmission of the sunlight to be projected on the spheroid dial inside, A.P.

1672. Unknown provenance (Egypt?). Inscription on a gem, 258-260 A.D.? Oval rock crystal intaglio with busts of Isis and Serapis in the center; four busts in the corners probably represent Roman emperors of the 3rd cent. A.D. (Valerianus, Gallienus, Valerianus II and Saloninus); between these latter busts four symbols of fertility: ears of corn, vine, scales and

heron; inscriptions at left and right; now in ■ private collection. Ed.pr. C.G.Schwentzel, *Cripel* 21 (2000) 105/106 (ph.): ΔΕΝΤΑ[...] ΚΩΝC

Possibly from Egypt (Alexandria?) in view of the scheme of a double bust in profile of Isis and Serapis, also on record on coins from Alexandria, and the heron (symbol of the Nile flood), ed.pr. || the inscription indicates ownership; probably a transcription of Latin words: Δεντᾶ[τος] κωνσ = Dentatus cons, 'un certain consul Dentatus', i.e., a previously unknown consul of the 3rd cent. A.D. who claimed descent from the only known homonymous consul: Manius Curius Dentatus, victor of Pyrrhos of Epirus (3rd cent. B.C.), ed.pr.

1673. Unknown provenance. Inscription on a gold ring, 1st-3rd cent. A.D. Gold ring; inscription on the oval bezel set with carnelian. Offered for sale at Christie's New York; cf. auction catalogue *Ancient Jewelry and Seals, Wednesday 6 December 2000*, 76 no. 145 (lot of six gold rings): Καλὴ | ψυχή

1674. Unknown provenance. Inscriptions on gems, 1st-3rd cent. A.D. Two inscriptions on gems offered for sale at Bonhams, Knightsbridge (London); cf. auction catalogue *Antiquities, Thursday 13th April 2000*, 9 nos. 33/34 (ph.): 1) Πολλίων [reading based on the catalogue's transcription 'Pollion'; the inscription is illegible on the photograph] (no. 33; oval agate intaglio with a nude male holding a staff in one hand, a bird and a vertical Greek inscription; '1st-2nd Century A.D.'); 2) 'Ομόνοια (no. 34; oval onyx cameo with two clasped hands above the inscription; 'circa 3rd Century A.D.').

1675. Unknown provenance. Mosaic inscription labelling a personification of the Nile, ca. 2nd cent. A.D. Rectangular mosaic panel representing a bearded man wearing a modius and a wreath of fruits; inscription at left and right above the head. Offered for sale at Sotheby's, New York; cf. auction catalogue *Antiquities and Islamic works of art, Friday December 8, 2000*, 117 no. 143 (ph.): Νεῖλος

1676. Unknown provenance. Mosaic inscription, ca. 300 A.D. Square mosaic panel with the bust of a heavily muscled semi-nude male (pallium over the left shoulder); inscription left and right of the head; bought at the antiquities market in the 1980's; now in the Musée d'art et d'histoire at Geneva (cf. also our lemma no. 1463). Ed.pr. L.Schwab, *Geneva* 48 (2000) 95/96 no. 4 (ph.): Θησεύς

Athlete bearing a heroic 'professional name' rather than the Athenian founder-hero, ed.pr.

1677-1679. Unknown provenance (Asia Minor). Inscriptions on bronze seals, 3rd/4th cent. A.D. Three bronze seals; seen in the antiquities market in Sevilla; said to

be from Asia Minor. Ed.pr. I.Canós i Villena, *Anuari de Filologia* 18, D 6 (1995) (*Sylloge Epigraphica Barcinonensis* II) 130-134 nos. 3-5 (ph.) [For the other Greek inscriptions published *ibid.* see *SEG* XLV 1639, 2175 (see our lemma no. 1657), 2180, and 2184 (see our lemma no. 1669)]; cf. J.Curbera, *Hispania Epigraphica* 6 (1996) [2000] 379 nos. 1010-1012.

1677: 130 no. 3. **Wish for good health.** Seal in the shape of a delta [?; convex sides curving inwards below; rather a 'pelta' than a 'delta']; inscriptions on the seal (A) and its handle (B): A: Ἀκακίου B: Ὑγία

Wish of good health for Akakios, C.; invocation of the goddess of health, ed.pr. || B. ΙΓΙΑ (= Ὑγιεία), ed.pr.; Ὑγία, C. [the text of B is illigible from the photograph].

1678: 130-134 no. 4. **Owner's inscription.** Seal in the shape of a *planta pedis*.

Εὐτυχ|ῆδος

Genitive of the female name Εὐτυχῆς; female names in -ῆς are typical of Asia Minor, C., referring to L.Robert, *Hellenica* XI/XII (Paris 1960) 393 note 1.

1679: 134 no. 5. **Magic inscription?** Seal in the shape of a crescent.

ΙCΙΟΧCΥΙΟΥΟΙΧ

Either a magic inscription or perhaps purely ornamental, ed.pr.

1680. Unknown provenance. Inscriptions on bronze seals, early Byzantine period? Two bronze seals in the shape of a *planta pedis*; inscriptions in high relief. Offered for sale at Bonhams, Knightsbridge (London); cf. auction catalogues *Antiquities, Thursday 13th April 2000* no. 6 (ph.), and *Tuesday 3rd October 2000*, 5 no. 9 (ph.): 1) Χρυσοῦ (no. 6; 'Roman or Byzantine'); 2) Λεωνίδ̣ιου (no. 9; one of a lot of 12 miscellaneous bronzes; inscription in mirror script; 'Byzantine'). Bread stamps according to the catalogue descriptions.

1681. Unknown provenance. Inscriptions on bronze weights, early Byzantine period? Lot of 13 small bronze weights; twice offered for sale at Bonhams, Knightsbridge (London); cf. auction catalogues *Antiquities, Thursday 13th April 2000*, 4 no. 7 (ph.), and *Tuesday 3rd October 2000*, 5 no. 8 (ph.): 'two tabular examples [are] inscribed on one side with the letter N, a disc-shaped example inscribed HB'; 'Byzantine-Islamic'.

1682. Unknown provenance (Near East). Magical amulet, undated. Cf. *Sales catalogue Sternberg*, 19/20 November 1990, no. 459; transcribed by A.Mastrocinque, *ZPE* 130 (2000) 137/138.

ΕΠΙΕ
ΔΝCΤΩΜΑΩ
ΩCΓΝΑΛΑΜΠΙΕ
4 ΩCΓΝΑΛΑΜΕΠΙΕ
CΓΝΑΛΑΜΕΠΙΕ
ΓΝΑΛΑΜΕΠΙΕ
ΝΑΛΑΜΕΠΙΕ
8 ΑΛΑΜΕΠΙΕ
ΛΑΜΕΠΙΕ
ΜΕΠΙΕ
ΕΠΙΕ
12 ΠΙΕ
ΙΕ
Ε

The formula is a distorted version of a phrase known from two other amulets: Διψᾷς Τάνταλε, αἷμα πίε (H.Seyrig, *Berytus* 1, 1934, 1-5; A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes*, Paris 1964, no. 364; the other has ἕμα for αἷμα: A.J.Festugière, *CPh* 46 (1951) 86-89; id., *Études d'histoire et de philologie*, Paris 1975, 151). 'You are thirsty, Tantalus, drink blood!': the amulets (haematites!) intend to protect against haemorrhage, especially that suffered by women in childbirth, since it is hoped that the blood which Tantalus is invited to drink will recede just as the water recedes before him in the Underworld (cf. A.A.Barb, *Syria* 29, 1952, 271-284; followed by M. on 138, with additional arguments). On our gem, one recognizes πίε and ἕμα (which, consciously or unconsciously, became αμε); L. 2 is a corrupted rendering of ἐν στομάχῳ vel sim., showing that this category of amulets could protect also against gastric haemorrhage, ed.pr.

VARIA

1683. Alphabet. G.Boffa, *Studi di Antichità* 10 (1997) [2001] 233-254, describes the process of transmission of the alphabet from the Aramaic to Greek world (9th/8th cent. B.C.) in terms of a relationship between 'master' and 'pupil', envisaging six scenarios. 1) **Monogenetic:** a) an Aramaian taught a Greek the alphabet, who adapted it to his own language; b) an Aramaian and a Greek co-operated in the adaptation; c) an Aramaian knowing Greek was responsible for the adaptation. 2) **Polygenetic:** a) the Aramaic alphabet was taught in several places to one Greek in each case; b) it was taught to several Greeks in one place; c) it was taught in several places to several Greeks. B. argues that the use of the same Aramaic signs for the Greek vowels in regional alphabets is no obstacle to the polygenetic model. The most likely place

of transmission is the area indicated by Herodotus 5.58/59: the Boiotian and Euboic cities along the Euripos, and Athens. Special attention is given to the 'Würzburg' alphabetical tablet (*SEG* XXXVI 1457; dr.): 'oggetto di prestigio' (248) rather than serving didactical purposes, it gives a Greek 'Uralphabet' possibly existing in the 9th cent. B.C., but engraved later (8th/7th cent. B.C.).

1684. **Amphora stamps.** Y.Garlan, *Amphores et timbres amphoriques grecs entre érudition et idéologie* (Paris 2000), presents an introduction to the study of amphoras and amphora stamps (bibliography; 113 photos). The subjects discussed include ∎ short history of research (11-32); the local pottery workshops for the production of amphoras and their stamps (especially Akanthos, Rhodes, Peparethos, Thasos, Tauric Chersonesos, and Knidos; 33-65); the typology and conttent of amphoras (67-91); the engraving of Thasian seals (93-112); the names and social position of potters and the organisation of the amphora production (113-133); the methods for the dating of amphora stamps (135-152); the nature and purpose of the sealing of amphoras (153-172); and the circulation of amphoras in the Black Sea (173-192). G. argues that the sealing of amphoras was a public act; the stamps were not addressed to customers, but to local controllers, although the nature of the control is difficult to determine (153-172).

1685. **Anthology. Historical inscriptions of the Hellenistic period.** Continuing *ISE*, F.Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche. Testo critico, traduzione e commento* (Rome 1999; 'stampato in proprio'), collects 68 inscriptions of historical interest from the 2nd and 1st cent. B.C. (all in Greek, except for 165 = *An.Ép.* (1984) no. 495, which is in Latin). In addition to the critical edition (with many new restorations) and an Italian translation of the texts, C. provides brief commentaries and bibliography. The texts are arranged geographically. In an appendix C. presents a bibliographical supplement to *ISE*. The volume contains indices. For a selection of C.'s restorations see our lemmata nos. 507 bis, 526, 689/690, 725 bis, 765, and 870. We give a *comparatio numerorum* with *SEG* and major corpora.

IG II²	*Selezione*	*IG* XI 4	*Selezione*	*SEG* I	*Selezione*
898	139	712/713	156/157	175	141
1224	133	756	155	*SEG* XXVIII	
IG IV		*IG* XII 3		1540	200
791	134	173	151	*SEG* XXX	
IG IV² 1		*IG* XII 9		1073	152
63	135	899	144	*SEG* XXXII	
IG V 1		900 B	143	825	160
1432	136	*IG* XII Suppl.		*SEG* XXXIII	*Selezione*
1448	137	692	158	637	161
IG IX 2		*IG* XIV		861	174
520	145	952	164		

SEG XXXIV	*Selezione*
558	146
1198	187
SEG XXXVI	
555	147
SEG XXXVII	
92	139
SEG XXXVIII	
340	137
1048	169
SEG XXXIX	
752	162
1243	179
1244	178
SEG XL	
962-966	173
SEG XLI	
328	137
SEG XLII	
837	163
SEG XLIV	
940	181
SEG XLVII	
1745	196
CIG	
3185	195
F.Delphes	
III 4 43	140
III 4 59	142
III 4 69	141
III 4 367	138
IOSPE I²	
355	149
423	150
691	148

IOSPE IV	*Selezione*
68	149
Maiuri, *NS*	
462	154
IscrCos	
ED 192	172
ED 229	153
IGDS	
185	164
189	163
IGUR	
2	164
Aphrodisias & Rome	
5	166
28	167
41	168
I.Knidos	
51-55	173
I.Kyme	
46	185
I.Lampsakos	
4	188
I.Mylasa	
134	175
I.Priene	
111	182

I.Prusa	*Selezione*
2	199
I.Stratonikeia	
1206	176
Sardis VII	
8	198
*Syll.*³	
591	188
656	183
694 e	186
OGIS	
193	180
323	189
760	143
IGR I	
864/865	149/150
IGR III	
34	199
IGR IV	
134	184
179	188
292/293	190/191
495	192
1028	151
1558	183
1692	186
1756	198
1757	197
GIBM	
I 22	133
IV 892-893	171/172
An.Ép.	
(1994) no. 1414	137

1686. **Architecture. Foreign craftsmen.** M.-C.Hellmann in *L'artisanat* -- (our lemma no. 523) 265-280, studies the presence of foreign workers in major building projects (Delphi,

Epidauros, Delos); 79 craftsmen are known from the **Delphic** accounts (cf. our lemma no. 496); the origin of 17 cannot be determined, 11 came from Delphi, 33 from the Peloponnese (Achaia: 2; Arkadia: 4; Argos: 10; Corinth: 8; Sikyon: 9), 7 from Athens, 3 from Boiotia, 3 from Opous, 2 from Thessaly, and one each from Knidos, Kroton, and Megara. Most workers were recruited from the vicinity of Delphi (Thessaly, Boiotia, Athens, Lokris, and northern Peloponnese). The majority of those working for the construction of the Tholos in **Epidauros** (*IG* IV^2 1 103; cf. our lemma no. 371) were of local origin (Epidauros, Tegea, Troizen, Corinth, Argos, and Stymphalos). The **Delian** accounts show the predominance of craftsmen from the islands (Rhenaia, Mykonos, Tenos, Syros, Paros, Naxos, Keos, Thera, and Euboia); only a few workers came from far away (Corinth, Chios, Lesbos, Lemnos, Klazomenai, Knidos, and Boiotia). Some craftsmen (Athenians; Corinthians; Cretans) brought in their own materials (timber; stone), but the main reason for the recruitment of foreigners was specialized craftsmanship transmitted from generation to generation.

1687. Archives. In an article on archives in the Greek world, M.Faraguna, *Chiron* 30 (2000) 65-115, focuses on the registration of and transactions concerning land. In addition to literary (Plato, *Leg.* 741 c-d and 745 a-e; Arist., *Pol.* 1321 b4-29; Theophr., *Leg.* fr. 97 ed. Wimmer) and papyrological (Alexandrian law of the Δικαιώματα) sources , F. discusses the registration of sales and other transactions and the keeping of copies for consultation. F. also studies the vocabulary (ἀμφουριασμός; ἀντίγραφον; ἀπόλογος; κιβωτός; λεύκωμα; συναλλακτήρων προστάτας = 'il "presidente" di un collegio di magistrati, paragonabili agli astynomoi di Teno, preposti alla registrazione dei contratti'; χρηματισμός; χρηματισμοὶ οἱ ἐν τοῖς προχείροις; ὠνή; ὠνοφύλαξ), attested in inscriptions from Macedonia (see our lemma no. 554 bis), Kamarina (*SEG* XXXIV 940; XXXIX 996-1002), Rhodes (*SEG* III 674; *Tit.Cam.* 110), Tenos (*IG* XII 5 872 and 874-877; *SEG* XL 698/699), Ephesos (*I.Ephesos* 4), Priene (*I.Priene* 37 LL. 114-116), and Miletos (*Milet* I 3 33 and 149; cf. *Milet* VI 1 33 and 149). This evidence shows that from the early 3rd cent. B.C. the Greek cities developed systems for the keeping of documents concerning transactions and registration of land. The registration served as a means of legal and socio-political control, since the documents could be used for the solution of legal disputes and consultation.The Δικαιώματα of Alexandria resemble the system known from Tenos (*IG* XII 5 872) in many details.

1688. Asia Minor and Delphi. M.Wörrle in A.Jacquemin, *Delphes. Cent ans après la Grande Fouille. Essai de bilan* (Paris 2000) 157-165, examines epigraphical and literary sources concerning the relations between Asia Minor and Delphi.

1689. Chronology. Indictions in Christian inscriptions. E.Fossile, *RAC* 76 (2000) 589-599, presents a brief account of the present state of research on dates indicated by indictions in Christian inscriptions: origin and definition of the term *indictio*; its value for chronology; criteria for dating; geographical diffusion: reference is primarily made to Latin inscriptions,

but in the very concise paragraphs on 'Egitto', 'Asia' and 'Grecia' some Greek texts are adduced in notes.

1690. City. Foreign residents in Greek cities. P.Gauthier, *RPh* 74 (2000) 109-114, distinguishes three types of foreign residents in Greek cities: 1) the expatriated population of other poleis; 2) exiles (e.g. *IG* II^2 218; *Syll.*^{3} 194; *Staatsverträge* 287 LL. 1-3); 3) honorands allowed to live in the city on the basis of a decree (e.g. *IG* V 1 4 = *SEG* XL 347; *IG* XII 6 1 150; *SEG* XXXIV 282; Michel, *Recueil* 497) or a treaty (e.g. *IG* IX^2 1 706 = *Staatsverträge* 472 L. 12; *I.Cret.* III III 3 B = *Staatsverträge* 512 = Chaniotis, *Verträge* no. 14; *Syll.*^{3} 941); 'ce n'est nullement l'évocation ou l'explication d'un "droit de résidence", mais tout à la fois une précision et une restriction nécessaires' (111).

1691. City. Public revenues and benefactors. For an assessment of the Opramoas inscription concerning revenues and the rôle of benefactors, see our lemma no. 1355.

1692. Coinage. Denarii. M.Vitiello, *art.cit.* (cf. our lemma no. 497) 184-187, collects the epigraphical evidence concerning the transition from Greek coinage to *denarii* in the Greek world: *IG* V 1 1432/1433 (Messene); *SEG* XLVII 524 (Delphi); *IG* IX 2 415 (Pherai; cf. *SEG* XLVII 665); *SEG* XLVII 783 (Pyrasos); *IG* XIV 423-430 (Tauromenion; cf. *SEG* XXXVIII 973).

1693. Dreams. G.Weber, *Kaiser, Träume und Visionen in Prinzipat und Spätantike* (Stuttgart 2000), briefly discusses dedications made after a dream in the Roman Imperial period (59/60), and dreams concerning the birth of children in the healing miracles of Epidauros (*IG* IV^2 122; 170 note 241). See also our lemma no. 1162.

1694. Economy. Grain shortage in Greece in the 170s B.C. It is generally assumed that the establishment of oligarchic regimes in the Greek cities after 197 B.C. led to widespread impoverishment and a debt crisis. J.J.Walsh, *CQ* 50 (2000) 300-303, argues that these difficulties were due to crop failures, adducing the following inscriptions as evidence for grain shortage: *IG* VII 1719 (σιτῶναι in Thisbe; ca. 191-150 B.C.) and 4262 =*I.Oropos* 210 (honors for importers of grain; ca. 190-180 B.C.); *ISE* 66 (honors for ■ man who obtained an advance on grain in Chorsiai when other cities had forbidden its exportation; 200-180 B.C. or after 171 B.C.?); *Gonnoi* II 41 (σπανοσιτία in Gonnoi; ca. 180-160 B.C.); *IG* II^2 903 = *Syll.*^{3} 640 (ἀφορία in Athens; ca. 176-174 B.C.). These texts suggest a drought or blight in eastern central Greece which resulted in food shortages and financial hardship for farmers, ultimately leading to a debt crisis in certain areas [On 302 note 19, W. dismisses the Third Macedonian War as a possible cause of this grain shortage (contra B.Helly, *Gonnoi* 45/46); however, a prohibition against the exportation of grain (as the

provenance 'Erchia, Attika' in the app.cr. of *GV* 155 (poem on a monument which Φαίδιμος ἐργάσατο; this artisan is also on record in 59 and 74), is by far the most amusing phantom, Tybout].

1705. Epigraphy. Greek inscriptions in the British School at Athens. In *ABSA* 95 (2000) 316, 485–516 (ph. except for Lambert 316: dr.), S.D.Lambert publishes, in some instances republishes, the 24 Greek, largely Attic inscriptions on stone in this collection. Most were donated from the estate of George Finlay and have been previously published. We provide a concordance and deal in separate lemmata, as indicated below, with the inedita and inscriptions on which Lambert adds significant new information. Inv. no. E 5 is an inscribed potsherd not included by Lambert.

Provenance / Publication		Lambert
Attica		
IG II 5	4338	489/490 no. E 2; our lemma no. 270
IG I^3	959	497/498 no. E 8
IG II^2	450	486-489 no. E 1; see *SEG* XLIX 106
	488	492-495 no. E 6; our lemma no. 143
	2460	506-508 no. E 15; our lemma no. 181
	3539	501/502 no. E 11; our lemma no. 198
	4056	505/506 no. E 14; our lemma no. 201
	4066	503-505 no. E 13; our lemma no. 200
	6982	491/492 no. E 4
	7713	502/503 no. E 12; our lemma no. 255
	9691	499/500 no. E 10; our lemma no. 258
	10453	499 no. E 9; our lemma no. 260
	12221	490/491 no. E 3
ineditum		495-497 no. E 7; our lemma no. 254
ineditum		316 (no cat. no.); our lemma no. 204
Aigina		
ineditum		513/514 no. E 22; our lemma no. 331
Anthedon		
IG II^2 2360		508/509 no. E 16; our lemma no. 484
Epeiros		
SEG XXIV 471		514/515 no. E 23; our lemma no. 547
Melos		
IG XII 3	1074	512/513 no. E 21; our lemma no. 748
	1082	511 no. E 19; our lemma no. 749
IG XII 3	1106	511/512 no. E 20; our lemma no. 750
	1143	510/511 no. E 18; our lemma no. 751
	1168	509 no. E 17
Thera		
IG XII 3	913	515 no. E 24; our lemma no. 742

1706. Epigraphy. Inscriptions and history. J.H.M. Strubbe, *Hermeneus* 77 (2000) 16-22 (in Dutch), underlines the importance of inscriptions for historical research, with special attention to *SEG* XLIV 865, 949 and 1205; XLV 412 and 1825.

1707. Epigraphy. Letter-cutters in Pergamon. E.Kosmetatou, *JJP* 30 (2000), 41-46 (ph. of seven squeezes), studies some Pergamene inscriptions of the Hellenistic and Roman periods and assigns them to four letter-cutters: 1) 'cutter of *IvP* 21': *I.Perg.* 21-28; 2) 'cutter of *IvP* 40': *I.Perg.* 40, and perhaps 66/67 and 151; 3) 'cutter of *IvP* 436': *I.Perg.* 269, 324 [also assigned to the 'cutter of IvP 324', see sub (4)!], 363, 436, 440, and 478; 4) 'cutter of *IvP* 324' ('very similar to ... the Cutter of *IvP* 436'): *I.Perg.* 324 [also assigned to the 'cutter of *IvP* 436'; see sub 3!, Corsten], 372, and 486.

1708. Epigraphy. The rhetoric of inscriptions. Under this title E.A.Judge in S.E. Porter (ed.), *Handbook of Classical Rhetoric in the Hellenistic Period, 330 B.C.-A.D.400* (Leiden 1997) 807-828, draws attention to some special qualities of texts on stone: they enable an immediate contact with the original rhetoric, unmatched by literary transmission; they capture the essence of the moment (in a concise form and without improving afterthoughts) and aim at communication in public, presently and into an indefinite future. Starting from the utterances of the colossus of Memnon as an extreme example of the importance attached to 'speaking stones' (text and translation of *I.Memnonion* 14 and 99), J. discusses five fields of (Greek and Latin) epigraphy each conveying a specific rhetorical force (we mention the inscriptions presented with texts and translations): 1) 'oracle and epigram' (maxims of the Seven Sages, copied across the Hellenistic world and developing a kind of incantatory power; *IG* XII 3 1020; *I.Kyzikos* 2 Col. I; Merkelbach-Stauber, *SGO* III 12/01/01); 2) 'vow and offering' (cultic reforms of King Antiochos I of Kommagene: a 'rhetorical challenge ... unparalleled in surviving classical epigraphy' (813); *SEG* XLVI 1751 LL. 17-28 and 231-245); 3) 'grace and favour' (thanks - χάριτες - to (urban and royal) benefactors or intellectuals; *I.Eph.* 202 ('model of diplomatic prose'; 816), 683 A, and 3901 [*SEG* XXXI 951; XXXIV 1088; Merkelbach-Stauber, *SGO* I 03/02/29]); 4) 'trust and tribute' (*SEG* VIII 527 [*I.Prose* 52; *SB* 7738] as an example of apt rhetorical devices in a honorary inscription erected by an Egyptian village for the nome commander Sabinus); 5) 'death and glory' (epitaphs and *Res Gestae* as 'voice[s] to last for ever' (820); Latin texts only [for the Greek version of the *Res Gestae* see *IGR* III 159; *SEG* XLVIII 1507*]).

1709. Euergetism. Coinage in Asia Minor. P.Weiss, *Chiron* 30 (2000) 234-254, examines the αἰτησαμένου-formula on coins of several cities of Asia Minor and concludes (contra L.Robert and others) that this and similar formulae refer to the financing of city coinage by private persons. He adduces some inscriptions in comparison and/or as support: *SEG* XLIV 938 (Miletos); *I.Eph.* 738; *IG* XII 3 325 (Thera); *I.Smyrna* 697.

1710. Euergetism. The Greek East in the Roman Imperial period. S.Mitchell in D.Petitfrère, *Construction, reproduction et représentation des patriciats urbains de l'Antiquité au XX^e siècle* (Tours 1999) 241-250, argues against the notion of a uniformity of politics in the Greek East by comparing the roles of benefactors in Athens, Phrygia, Lycia, and Pisidia and the radius of their activities. At Athens, benefactors were sometimes seen with suspicion, whereas they were very much appreciated in Asia Minor. The members of the elites in Phrygia did not restrict their benefactions and ambitions to their hometowns, but were keen on rising even up to imperial service; Lycians were content with a role in their province, whereas Pisidian honorables only rarely ventured beyond the confines of their cities.

1711. Euergetism. Public architecture in Asia Minor. P.Baresi, *Mediterraneo Antico* 3, 1 (2000) 309-368, examines numerous inscriptions from different parts of Asia Minor for the light they shed on problems of the financing of public buildings, the role of benefactors, governors and emperors, the prices of marble, and labor costs. On 347-365, B. presents lists with calculations of the costs of marble, labor (from the quarry to the finished building), and the resulting prices of columns; on 365-369, he compares the results, achieved in this way, with the little extant documentation of the costs of selected buildings.

1712. Family. Family dedications, late 7th-4th cent. B.C. C.Löhr, *Griechische Familienweihungen. Untersuchungen einer Repräsentationsform von ihren Anfängen bis zum Ende des 4. Jhs. v. Chr.* (Rahden 2000), studies dedications made by or on behalf of family members in the Archaic and Classical periods. The catalogue (8-152) contains 148 inscribed dedications (nos. 1-19, 21-35, 37-42, 45-48, 50-52, 54-56, 59-61, 63-68, 70-72, 75-78, 80-84, 86-90, 92-99, 101-135, 139, 141, 143-161, 164-166, 168-171, and 175). The texts are republished, usually on the basis of autopsy, with German translation, app.cr., and commentary. In his commentary L. discusses the chronology, the form of the dedication, and its historical context. The systematic part of the book (153-226) is devoted to the family relations of the dedicants (153-167), the iconography (167-182) and the background of the dedications (182-189), dedications made on behalf of relatives, often in gratitude for healing or rescue from danger (191-205), and dedications made by many related persons (206-218). In an appendix L. presents a list of uncertain family dedications (227-231). The author observes that in the 6th and 5th cent. B.C. family dedications concern a very close circle of family members (often father and son), whereas from the 4th cent. B.C. onwards dedications that cover two or three generations become more

common. We present a *comparatio numerorum* for the texts published in major corpora and in *SEG*.

IG I^3	Löhr	*IG* II^2	Löhr	*IG* XII 1	Löhr
573	27	4025	151	773	157
653	150	4318	99	791	67
659	17	4319	87	792	66
696	25	4327	107	793	75
699	40	4351	110		
701	26	4359	147	*IG* XII 5	
705	29	4362/4363	114	215	21
718	32	4368	135	615	71
722	34	4372	113	1027	22
731	24	4400	153		
735	31	4403	148	*IG* XII 6 2	
745	23	4412	169	559	10
751	28	4588	112		
773	33	4593	105	*IG* XII 7	
783	30	4596	149	420	102
833	39	4603	171		
857	47	4613	168	*IG* XII 8	
858	46	4883	83	67	120
873	50	4914	104		
950	18	5465	84	*IG* XII 9	
954	55			124	54
1014	51	*IG* IV			
		564	6	*SEG*	
IG II^2		683/684	59	I 94	3
212	132/133			XI 1201	3
653	165	*IG* IV^2		XII 470/471	93
1524	101	143	38	XIII 368	48
2934	116	237	70	XIV 546	121
3095	82			XIV 547	60
3096	90	*IG* V 2		XV 284/285	141
3130	108	89	131	XVII 84	152
3205	109			XVIII 85	106
3774	86	*IG* VII		XVIII 222	164
3823	88	430	125	XXV 336	170
3828	111	1831	128	XXVI 1229	122
3829	161			XXIX 375	59
3830	103	*IG* IX 2		XXX 29	26
3838	89	575	63	XXX 164	135
3839	127	1098	56	XXXI 748	98

SEG	Löhr
XXXV 590	63
XXXIX 235	81
XLIII 220	52

Corinth 8.3	
28	170

IvO	
151-153	68
155	61
159	68
267-269	45
272	15
273	14
293	96
316	45
357	45

I.Oropos	
336	64
341	125
355/356	141

F.Delphes	
III 1 509	80
III 4 176	134
III 4 460	139
IV 1 23	11

IOSPE	
I^2 406	117
II 8	144
II 9	145
II 11	143
II 20	126
II 345	146

CIRB	Löhr
6	97
9	144
11	143
14	126
113	145
1037	92
1039	146

IGDS	
93	41

I.Délos	
15	7
53	118

I.Lindos	
2	2, 8/9
27	72
34	94
36	95
41	123
44	157
46	156
47	158
48	154
52	166
55	175
582	67
585	66
592	75
593	78
597	76
600	77
601	124
608	159
612	155

I.Didyma	
1	4
2	1

I.Labraunda	
13-19	130

I.Priene	
160	160

I.Stratonikeia	Löhr
502	122

*Syll.*³	
3a	4
3b	1
16 a/b	11/12
25	52
34	41
35 c	41
152	86
206	133
211	97
213	144
215	146
225	131, 134
274	139
370	150
1035 b/c	66/67
1035 d	75
1074	108

GIBM	
903	119

*LSAG*²	Löhr
88 no. 20	54
103 no. 4	11
112 no. 16	42
131 no. 13	3
168 no. 6	6
169 no. 25	37
182 nos. 8/9	59
182 no. 15	38
247 nos. 8-10	45
275 nos. 6 and 8	41
305 no. 34	21
305 no. 35	22
306 no. 42	7
306 no. 48	60
324 no. 29	15
341 no. 6	10
342 no. 22	4
342 no. 23	1
362 no. 9	35
403 no.23	52

CEG	Löhr
210	17
225	34
228	23
235	32
240	30
243	33
244	29
254	31
273	47
285	27
313	51
323	54
336	13
341	56
342	63
346	48
365	37
407	19
414	21
419	15
420	14
759	99
760	87
767	103
772	135
775	149
780	89
818	70
830	96
841	98
845	120
877	164
885	145

Tod, *GHI*	
17	41
115 b	97
120	80
128	86
161 a	131
161 b	134
167 c	133
171 a	144
209	145

Meiggs-Lewis, *GHI*	
28	41

LSCG Suppl.	
62	22

1713. Gems. A.M.Nagy, *Eirene* 36 (2000) 134-146, publishes a dedicatory gem with a Latin inscription and collects five additional examples of gems used as votives; the latter include three Greek inscriptions (138/139): *CIG* 7033/7034 and 7321 (b).

1714. Gulf of Corinth. K.Freitag often cites inscriptions (index of 'Epigraphische Quellen', 475-478) in his monograph *Der Golf von Korinth. Historisch-topographische Untersuchungen von der Archaik bis in das 1. Jh. v. Chr.* (Munich 2000), in which he first offers brief historical and topographical sketches of the coastal sites along the gulf, starting in the northwest with Oiniadai and continuing all the way around the shores from west to east and then back from east to west again as far as Dyme in Achaia. General discussion of the social and economic importance of the gulf (309-329), its strategic and military character (330-367), and policital interaction among the cities along it (369-406).

1715. Institutions. The συγγενεῖς of the Seleukid kings: titulature, role and competence in the 2nd and 1st cent. B.C. F.Muccioli in L.Mooren, *op.cit.* (cf. our lemma no. 1176) 251-274, examines the relationship of the title συγγενής to other court titles and the time of its introduction. He finds the first attestation as a honorific title under Antiochos V in Maccabees 2 (261-264); either it was invented and introduced by Antiochos IV or by Lysias for himself under Antiochos V. From then onwards, the title was given automatically to every ἐπὶ

τῶν πραγμάτων (264/265), and later also to the ἐπιστολογράφος, perhaps following the Ptolemaic model (265-268). M. adduces the following inscriptions: *I.Ilion* 32; *RC* 71; *OGIS* 247; *OGIS* 259; *I.Délos* 1543; *SEG* XXVI 1451. As to *SEG* XXXIII 673, he provides the following suggestions or comments: in L. 5 [ἐν τῆι πρώτηι τιμῆι] rather than [ἐν μεγίστηι παραγωγῆι] (ed.pr.) or [ἐν μεγίστηι προαγωγῆι] (Savalli-Lestrade [cf. *SEG* XLVIII 2155] 24); in LL. 6/7, he rejects συγγενῆ καὶ τροφέα (ed.pr.), since these titles are not attested for court doctors.

1716. Kingship. Royal benefactors in the Hellenistic period. K.Bringmann, *Geben und Nehmen. Monarchische Wohltätigkeit und Selbstdarstellung im Zeitalter des Hellenismus* (Berlin 2000), is based on the testimonia concerning royal benefactions and donations to Hellenistic cities collected by W.Ameling et alii, *Schenkungen* -- (see *SEG* XLV 2299). The subjects discussed by B. include the nature of the epigraphic evidence for royal benefactions and donations (16-33); the piety of Hellenistic monarchs (52-63); the dedication of weapons and victory monuments (64-78; with discussion of *IG* IX 4 1109/1110; *Syll.*^{3} 392; *OGIS* 280 = *I.Pergamon* 29); dynastic monuments, commemorative anniversaries and contests founded by kings (79-96); the royal patronage of sanctuaries and cults (97-107); the importance of war in the relations between kings and cities (108-125); royal presents to statesmen and generals (126-133); the material and symbolical profit of cities through their relations to monarchs (134-187); and royal funding of buildings and other foundations (188-197). In an appendix (221-248), H.-C.Noeske discusses the numismatic evidence for royal presents.

H. Kotsidou, *Τιμὴ καὶ δόξα. Ehrungen hellenistischer Herrscher im griechischen Mutterland und in Kleinasien unter besonderer Berücksichtigung der archäologischen Denkmäler* (Berlin 2000), collects the testimonia for honours awarded to kings from the reign of Philip II of Macedon to the end of the Hellenistic period in Greece and Asia Minor (23-480), and systematically discusses the nature of these honors (481-599). For the literary and epigraphic testimonia K. presents the Greek texts (no app.cr.), German translations, anf brief commentaries; documents which had already been discussed in W.Ameling et alii, *Schenkungen* --, are listed without text [Without having systematically checked the translations, we point to a few inaccuracies: 257 = *I.Priene* 14 LL. 5-7: ἀποσ[τεί]λας δύναμ[ιν ἐπὶ τοὺς Μάγνη|τας] καὶ τοὺς ἄλλους Πεδιεῖς καταγή[οχεν αὐτὸν εἰς | τὴμ] πόλιν, 'having sent troops against the Magnesians and the other Pedieis he brought back the demos to the city', not 'und nun Streitkräfte gegen die Magnesier schickte und die anderen Pedieis in die Stadt führte'; 286 = *I.Labraunda* 6 A LL. 5-7: σ[τεφα|νηφορῆσαι ἐπὶ τῆι ἀποκατ[αστάσει τῶν] πατρώ[ιων] | ἱερῶν; 'to wear wreaths on the occasion/for the restitution of the ancestral sanctuaries', not 'bei der Wiedereinrichtung der väterlichen Opfer' (cf. B LL. 5/6: [ἀποκα]θίστημι ὑμῖν τότε ἱερόν); 290 = *OGIS* 55 = *TAM* II 1 1 L. 14: ἐννομίων, 'pasture tax', not 'Viehfutter'; for 347 see the improved edition in *IG* XII 6 1 282, which takes into condsideration the restorations of J. and L.Robert, *BE* (1971) no. 507. Chaniotis]. In the systematic section of the book K. discusses the types of monuments (statue bases, statues), the places where they were set up, and their later re-use (482-558); the cult of kings in Hellenistic cities (559-578); other types of honors and privileges (579-587); and the political significance of the civic honors for kings for the reciprocal relation between kings and cities (588-599); indices of sources, of the communities which bestowed the honors, their recipients, and the types of honors (ph.).

We give a *comparatio numerorum* for the inscriptions with *SEG* and major corpora.

IG II^2	Kotsidou
149 A	5
450	41
646	9 E3
649	12
654	40
683	13 E1
776	13 E4
780	13 E3
790	9 E5
793	14
833	298
885	51
891	18 E1
905	31
983	297
1070	39
1280	15
1299	13 E5
1330	45
2314	20 E1
2459	28
2890	299
3427	46
3428	47
3429	49
3442	37
3443	38
4676	18 E3
5029 A	18 E3
5080	28 E2
***IG* IV**	
1	303
427	313
558	54
583	53
848	55
854	311

IG IV 1^2	Kotsidou
589	56
590	57
***IG* V 1**	
1122	304
***IG* V 2**	
299	60
***IG* VII**	
297/298	82
***IG* IX 1^2**	
56	104
95	108
154	106
179	105
183	93 E 1
184	100
***IG* IX 2**	
1099	110 E1
1129	110 E2
***IG* X 2 1**	
25	322
***IG* XI 2**	
154	120 E2
***IG* XI 4**	
514	123
559	148
566	122
716	144
1036	120 E1
1038	131 E2
1043	131 E3
1055	191
1072	326

IG XI 4	Kotsidou
1073	136 E2
1074	130
1102	125
1118	126
1119	331
1123/1124	134/135
1177	330
1215	124
***IG* XII 1**	
37	341
***IG* XII 2**	
498	155 E1
516	156
526	343
527	154 E2
***IG* XII 3**	
204	344
331	157 E1
468	157 E2
***IG* XII 5**	
1008	171
***IG* XII 6 1**	
11	179
24	175 E2
42	174
56	175 E1
150	176
156 A+B	180
179	181 E2
282	347
348	348
349	182
***IG* XII 6 2**	
593	181 E1

IG XII 7	Kotsidou
506	131 E1
***IG* XII 8**	
156	188
***IG* XII 9**	
207	189
***IG* XII Suppl.**	
115	154 E1
122	155 E2
168	170
311	123
346/347	177/178
***SEG* I**	
45	18 E3
78	57
355	175 E2
362	175 E1
366	179
369	178
***SEG* IV**	
521	245
661	212
619	240
***SEG* XI**	
247	313
335	53
338	80
***SEG* XII**	
373	116 E2
***SEG* XIII**	
357	91
512	246
***SEG* XIV**	
450	88

SEG XV	Kotsidou
551	188
***SEG* XVII**	
234	102
***SEG* XIX**	
721	206
***SEG* XXIV**	
135	27
***SEG* XXV**	
75	41
141	9 E1
149	11
***SEG* XXVI**	
1307	239
***SEG* XXVIII**	
1224	291
***SEG* XXIX**	
795	187
1149	230
***SEG* XXIX**	
1216	229
***SEG* XXX**	
138	299
***SEG* XXXII**	
131	25
153	15
***SEG* XXXIII**	
115	13 E2
127	27
675	167

SEG XXXIV	Kotsidou
378/379	85
***SEG* XXXVI**	
1218	293
***SEG* XXXVII**	
923	237 E1
***SEG* XXXVIII**	
96	14
658	119
1476	294
***SEG* XXXIX**	
857	171
***SEG* XL**	
682	161
734	177
***SEG* XLI**	
75	50
1003	239
***SEG* XLIII**	
561	160
***SEG* XLVIII**	
1148	174
***Agora* I**	
2636 a+c+d	9
4943	9 E4
IvO	
45	66
303	75
304	67
311	307
312	73
313	309

F.Delphes	Kotsidou
III 1 432	90
III 1 453	102
III 3 121	96
III 3 230	93 E1
III 3 238	93 E2
III 3 240	105
III 3 241	234
III 3 261	91
III 4 76	100
III 4 153	88
III 4 156	103
III 4 162/163	89
III 4 414	99
III 5 58	85
I.Délos	
290	136 E1
399	140
442	127
443	129
449	128, 145
1518	139
1536/1537	137/138
1551	141
1561	336
1564-1567	337-340
1575	143
1580	146
***Lindos* II**	
197	149 E2
PH	
8	161
35	166
IscrCos	
ED 5	167
ED 61	159
ED 216	158

I.Cret.	Kotsidou
II iii 4 A-C	193/194
II xii 25	350
II xvi 1	351
II xxii 12	197
II xix 2	196
III iv 4	195
***TAM* II 1**	
1	290
I.Didyma	
113	269 E2
114	271
115	265
143/144	278/279
358	272
I.Ephesos	
29	246
199	358
200	361
203	250
719	245
1082	248
3407/3408	359/360
I.Erythrai	
31	237 E2
35	236 E2
64	235 E2
201	235 E1
205	236 E1
207	198 E2
504	198 E1
I.Iasos	
5	285
620	288
I.Ilion	
31	206
32	212

I.Ilion	Kotsidou
35/36	208/209
38/39	210/211
121	213
122	205
I.Labraunda	
6	286
I.Lampsakos	
33	242
I.Magnesia	
5	252
16	251
26	255
89	253 E1
98	253 E2
138	254
I.Pergamon	
18	217
64	218
160	26
169	303
246	222
I.Priene	
2	258
14 + add.	257
18	259
24	260
55	201
108	256
507	198 E1
I.Stratonikeia	
3	287
573	231 E1
***Milet* I 3**	
122	280
123	263

Milet I 3	Kotsidou	*Syll.*³	Kotsidou	*OGIS*	Kotsidou
125	281	629	105	270	193
383	267	630	91	297	55
		639	130	305	234
Milet VI 1		641	73	308	362
194	273	670	96	309	240
		1014	235 E1	320/321	278/279
*Syll.*³				329	303
221	83	*OGIS*		341	194
252	85	3	288	349	224
320	41	6	214	355	46
322	263	8 A	343	361	254
332	116 E1	11	257	368	336
347	49	25	135	405	250
352	247	43	172	480	246
369	106	46	289	764	352
371	40	55	290		
380	117	67	131 E2	*GIBM*	
390	131 E1	81	82	261 b	345
391	148	116	139		
394	75	211	226	*ISE*	
412	236 E2	212	206	5	9 E2
438	99	215	259	7	11
463	195	219	212	27	18 E3
466	13 E3	222	198 E1	38	53
485	13 E5	223	237 E2	46/47	56/57
487	9 E5	226	272	86	104
493	191	228	88		
502	188	229	231 E1	*LSCG Suppl.*	
557	251	234	89	69	183
575	125	237	284		
584	144	246	356	*RC*	
589	253 E1/2	248	26	2	343
606	218	251	124	15	237 E2
628	93 E1	267 II	217	23	217

1717. Law. Codification and norms. K.-J.Hölkeskamp, *ZPE* 132 (2000) 73-96, comments on the terms ἄδος, νόμος, θεσμός, and ῥήτρα/ϝράτρα, on record both in inscriptions and in literary sources (73-83). He stresses the importance of written fixation of laws for the permanence of privileged norms (83-87; brief discussion of *SEG* XXXI 985 = Koerner, *Gesetzestexte* 79; *IvO* 7 = Koerner, *Gesetzestexte* 42/43; Meiggs-Lewis, *GHI* 17, 30), and discusses the function of inscribed laws as monuments (88-91), as well as the legislative process in

democratic Athens (92-96). In his survey of terms, H. adduces the following inscriptions: for **νόμος**: *IG* I³ 84; *IG* IV 1607 = Koerner, *Gesetzestexte* 32; *IG* V 1 1155 = *Nomima* II 88; *IG* IX 2 1226 = Koerner, *Gesetzestexte* 52; *SEG* XXXI 985 = Koerner, *Gesetzestexte* 79; *I.Erythrai* 2 = Koerner, *Gesetzestexte* 75; Meiggs-Lewis, *GHI* 32 = Koerner, *Gesetzestexte* 84; for **θεσμός/τεθμός**: *IG* I³ 104 = Meiggs-Lewis, *GHI* 8 = Koerner, *Gesetzestexte* 11; *IG* V 2 159 = *Nomima* II 5; *IG* IX² 1 609 = our lemma no. 515; *IG* IX² 1 718 = our lemma no. 513; *IvO* 7 = Koerner, *Gesetzestexte* 42; *CID* I 9 = Koerner, *Gesetzestexte* 46; *Syll.*³ 1213 = Koerner, *Gesetzestexte* 50; *DGE* 324; Tod, *GHI* 204; Koerner, *Gesetzestexte* 50; for **ῥήτρα**: *IvO* 2 = Koerner, *Gesetzestexte* 37; *IvO* 7 = Koerner, *Gesetzestexte* 42; *IvO* 9 = *Nomima* I 52; *IvO* 10 = *Nomima* I 51; *IvO* 11 = *Nomima* I 21; Meiggs-Lewis, *GHI* 8 = Koerner, *Gesetzestexte* 61; Meiggs-Lewis, *GHI* 83 = Koerner, *Gesetzestexte* 70; for **ἄδος**: cf. Meiggs-Lewis, *GHI* 2 = Koerner, *Gesetzestexte* 90; Meiggs-Lewis, *GHI* 32 = Koerner, *Gesetzestexte* 84.

H.-J. Gehrke in E.Lévy (ed.), *op.cit.* (cf. our lemma no. 899) 141-159, studies the written fixation of law in Archaic and Classical Greece against its historical background. This aimed at the stability of social norms, but increasing literacy, knowledge of laws, and communication among intellectuals enhanced awareness of the changeability of law. On 144 G. briefly discusses the decree for the scribe Spensitheos (*SEG* XXVII 631; Lyttos).

1718. Law. Fiction in Greek law. J.-M.Bertrand, *RHDFE* 78 (2000) 219-231, observes that cases of retroactive clauses in laws (e.g., Drakon's law on homicide; *IG* I³ 104; see our lemma no. 49) and the assimilation of penalties for crimes of different nature (*I.Ilion* 25; *Nomima* I 56 and 103; *DGE* 424) should be seen in the context of *fictio legis*. See also our lemma no. 515.

1719. Linguistics. Bilingualism and the use of Greek in the Roman West. J.Touloumakos in L.Mooren (ed.), *op.cit.* (cf. our lemma no. 1549) 389-404, continues his quest for the motives behind the erection of bilingual (Greek/Latin, often with Greek preceding Latin) inscriptions in the Roman Imperial period (cf. *SEG* XLV 2267), now focusing on the bilingual and purely Greek inscriptions (or Latin inscriptions containing a minor part in Greek: occasionally a single word, name or term, e.g. εὐψύχει/εὐθύμει in epitaphs), mainly dedications and epitaphs, set up in the Latin speaking western parts of the Empire by members of all social strata. The use of Greek hardly had the practical purpose of reaching a wider audience. Native Greeks could use their language to underline their national and cultural identity, often with the apparent consent of their Roman superiors or equals holding Greek language and culture in high esteem. Native Romans could demonstrate their allegiance to the Greek cultural legacy (an example is the bilingual inscription - with an error in the Greek translation - for Annia Regilla, wife of Herodes Atticus and related to the wife of Antoninus Pius; *IGUR* 340 = *ILS* 2930). Both groups sought to express their 'Bildung'. Some texts reflect a touch of nostalgia for the great Greek past, which started in Rome with the 'erste Humanismus' of Augustus. For the term Αὐσονίη (Αὐσονίοι) indicating Rome and/or Italy cf. e.g. *IGR* I 407 and the examples listed on 395 notes 12/13 [for *IG* XIV 2469 (= Kaibel, *EG* 590, mentioned in note 13), see the corrective remarks of J.-

C.Decourt, *BE* (2002) no. 545: not from Aquae Sextiae but from Rome: also in *IGUR* 1316 (and in *GIBM* 1106); two corrections in T.'s deficient text]. Brief discussions of *IGUR* 634, 707, and 974; *IG* XIV 1633, 1770, and 1860 (*IGUR* 743; all from Rome); XIV 1860 = *IGUR* 743; *ILS* 8861 (Eboracum), 9257 (Carnuntum), and 9436 (Thignica); *IGR* I 407 (= Kaibel, *EG* 553; Suessa Aurunca); *SEG* II 885 (the Danish island of Lolland), XXIV 1011 (Ravenna), XXIX 970 (Nomentum); XXXIII 837 (Ampurias), XXXIII 850 (Caesarea in Mauretania), XXXIV 948 (Katane), and XXXVII 782 (Misenum); *IG* XIV 2340, 2342 (= *GV* 675 = Kaibel, *EG* 609), and *SEG* XXX 1133 (XLVI 1304; all from Aquileia; for Greeks and Greek culture in Aquileia see also our lemma no. 1036); *IG* XIV 2562 (= *ILS* 4569 = *CIL* XIII 7661 = *SEG* XLVI 1376; Augusta Treverorum); *CIG* 6613 (Pisaurum); Kaibel, *EG* 555 (Bologna), 683 (Bonn), and 1115 (Lugdunum).

1720. Linguistics. Spelling: double sigma in νῆσσος. M.F.Smith, *ZPE* 130 (2000) 127-130, comments on double sigma in νῆσσος, starting from the Epicurean inscription of Diogenes of Oinoanda in Lycia (*SEG* XLIX 1928*; see our lemma no. 1353). After an examination of numerous inscriptions, papyri, and codices, he concludes that this spelling was common as an 'elegant and/or poetical variant' from the 2nd cent. B.C. through the 5th cent. A.D.

1721. Literature. Athenaeus and inscriptions. J.Davies in D.Braund - J.Wilkins, *Athenaeus and his World. Reading Greek Culture in the Roman Empire* (Exeter 2000) 203-217, explores Athenaeus' use of epigraphical sources, especially laws, decrees, dedications, and other public documents, from Delos, Delphi, and Athens explicitly said to stem from inscriptions. He concludes that identifiable genuine epigraphic material, whether deriving from earlier literary sources (especially the epigraphical collection of Polemon of Ilion) or adduced by Athenaeus himself, is extremely scarce: there are no 'matches' with extant documents, though in some cases it may be reasonably surmised that Athenaeus is preserving, at first or second hand, some memory of inscriptions (his focus is on hetairai and Athenian parasitoi). As an example of a 'near-match' we mention the 4th cent. B.C. agreement between Delphi and Skiathos *CID* I 13 LL. 24-27: a list of provisions to be offered by the Delphians to θεωροί visiting Delphi, which provides the basis explanation for Athen. 4.173e-f: quotation of the historian Semos of Delos, who presented a similar list, specifying what the Magnesians - colonists of the Delphians - should provide to travellers; Semos probably consulted a Delian inscription stating what Delphian envoys visiting Delos were to be accorded.

1722. Medicine. Collyrium stamps, Roman Imperial period. J.Voinot, *Les cachets à collyres dans le monde romain* (Montagnac 1999), provides a catalogue of 314 collyrium stamps (i.e., stamps on hardened sticks of eye ointments; formerly called 'oculists' stamps') arranged according to the chronological order of their discovery. The bulk of the material comes from Gaul, but other areas of the western part of the Roman world are also represented. There are four stamps (partly) in Greek, all published in *CIL* XIII 3 (fasc. 2, also published in an offprint as an independent 'corpusculum': E.Esperandieu, *Signacula Medicorum Ocularioum*, Paris

1905) under the nos. 54 (V. 205 no. 154; ph.; Arles), 164 (V. 220 no. 169; dr.; unknown provenance; probably from Italy), 213 (V. 272 no. 221; ph.; Boulogne-sur-Mer), and 214 (V. 68 no. 17; ph.; Apt); another stamp is in Latin written in Greek characters (V. 311 no. 260 = A.Piganiol, *Gallia* 15, 1957, 164; ph.; Epiais-Rhus) [Some texts (in majuscules only) are slightly deficient: note especially Ψ instead of Y in V.'s renderings of *CIL* 54 and 213. A serious omission is *SEG* XL 912: six (or seven) Greek and one (or two) Latin stamps from Lyon; in *SEG* XL, a reference is given to a new Latin example from Cambridge equally ignored by V., Tybout].

1723. Onomastics. Lexicon. P.M.Fraser - E.Matthews (edd.), *A Lexicon of Greek Personal Names* III b (Oxford 2000), covers the names from the Megarid, Boiotia, Phokis, East and West Lokris, and Thessaly.

1724. Onomastics. Various essays. S.Hornblower - E.Matthews (edd.), *Greek Personal Names. Their Value as Evidence* (Oxford 2000), present a collection of nine essays on personal names. In the introduction M. gives a brief overview of the history of the study of Greek names and of *LGPN*, while H. summarizes the articles and emphasizes the importance of names for social and religious history. Some essays focus on names in a given area (Athens; Oropos; Macedonia), other on types of names (compounds in ἱππο-, -ιππος; theophoric names; ethnics used as personal names), still other on specific onomastic problems (linguistic continuity; names and the study of Greek historians; names in the stories of Phlegon of Tralles). Several names are studied more extensively, inter alia Βούπλαγος, Ἱππόλυτος, Καικοσθένης, Ὀρωπόδωρος (see *SEG* XLVIII 1233), and names beginning with Ἑκατ- and ending in -εύς. An index of names and a general index conclude the volume (no index of sources). Inscriptions are used in almost all contributions. See also *SEG* XLIX 50, 172, 357, and our lemmata nos. 25/26, 330, 438, 443, 451, 492, 557, 685 bis, 809, and 871.

1725. Onomastics. Latin cognomina in Greek inscriptions. H.Solin, *Arctos* 34 (2000) 149-151, continues (cf. *SEG* XLVIII 2147 [see now also *Arctos* 35, 2001, 189-228]) his list and discussion of new Latin cognomina. As in *SEG* XLVIII, we summarize the entries drawing on Greek inscriptions and including brief comments: Decimio (cf. Δεκμίων in *SEG* XXXVIII 380 L. 14); Κακορῖνος (*IG* II^2 2778; = Latin *Cacorinus, derived from the gentilice Cacurius, for which cf. Κακούριος in *IG* IV 835 C L. 5); Nonus (cognomen based on a numeral; contrary to names derived from other numerals, this name is hardly on record; cf., however, the certain attestation Νῶνος in *IG* VII 2695, well to be distinguished from Boiotian Νόννος); Φιλοβαλεριανή (*IG* VII 2182; references to other hybrid cognomina, inter alia Φιλοκόμμοδος).

1726. Onomastics. Βάθυλλος/Bathilius and other Roman *gentilicia* based on Greek names. M.-L.Lazzarini in *Miscellanea Gasperini* 503-510 presents a new Latin epitaph of T. Bathilius Metrobius from Petalia in Bruttium. On 507-509 she briefly discusses the gentil-

ice Bathilius (cf. Βάθυλλος/Βαθύλος; 'professional name' often borne by pantomimes) and the small group of Roman *gentilicia* based on Greek names in general: e.g. Anicetius, Aristeus/Aristius, Nearchus/Nearcius (cf. Νεάρχιος Ἰνβίκτος/Μίλαυκος in *SEG* XLV 1381 nos. 101/102), Philocalus/Philoclus, Ptolomeus, Troilus.

1727. Onomastics. Πιθήκη. H.Solin, *Arctos* 34 (2000) 158/159, points out that in *IG* II^2 11281 (epitaph; 5th/4th cent. B.C.) Πιθήκη instead of [Ἐ]πιθήκη (unattested otherwise) should be read. Though equally previously unattested, Πιθήκη is supported by its frequent male counterpart Πίθηκος; a Pitheca is known from *CIL* VI 24223. Other female names derived from πίθηκος are Πίθιον, Πιθυλλίς and Πιτθώ.

1728. Politics. Assembly and council: voting procedures. P.Gauthier in *Polis and Politics* 421-429, collects the epigraphical evidence for persons who counted hands during the voting in the assembly and the council: χειροσκόποι in mainland Greece (*IG* V 1 1131; *IG* IX 1 109 = *Syll.*^{3} 842; *RDA* 166-168 nos. 4/5), χειροκρίται in Caria (*I.Magnesia* 110 a/b; *I.Mylasa* 118, 132, and 139; *LBW* 499), and κριταί in Thessaly (see our lemma no. 524 bis; they confirmed the validity of a decree: καὶ τοῦτο κύριον· κριταί; *Gonnoi* 71, 74, 80, 82, 88, and 92).

1729. Politics. The βούλαρχος in the cities of Roman Asia Minor. K.Nawotka, *Epigraphica* 62 (2000) 61-85, repeats the contents of his study summarized in *SEG* XLIX 2454.

1730. Politics. Federal states. For a political and institutional history of the Lycian League see our lemma no. 1348.

1731. Politics. Kinship between cities and peoples. S.Lücke, *Syngeneia. Epigraphisch-historische Studien zu einem Phänomen der antiken griechischen Diplomatie* (Frankfurt am Main 2000; with a catalogue of all inscriptions containing the term συγγένεια), examines the Greek perception of συγγένεια and its political meaning in interstate relations. L. focuses on inscriptions, but puts them also in a literary context; contra O.Curty (*Les parentés légendaires* --; cf. *SEG* XLIV 1689), he concludes that συγγένεια in most cases does not mean a 'blood relationship' between cities or peoples, but had a wider connotation. In an appendix, L. gives the texts of the most important documents (translations): *I.Priene* 5 (Curty 49); *SEG* XXXIV 282 (Curty 3); *I.Lampsakos* 4 (Curty 39); *I.Pergamon* I 156 (Curty 41); *OGIS* 497 (Curty 81); *I.Cret.* I XXIV 1. Cf. also *SEG* XLIX 2430.

1732. Politics. Roman governors of Asia and Cilicia, 126-88 B.C. Cf. *SEG* XLIX 1506 app.crit. J.-L.Ferrary, *Chiron* 30 (2000) 161-193, tries to establish the sequence of the governors of the Roman provinces of Asia and Cilicia from 126 to 88 B.C. After stressing that Roman magistrates mentioned in the same inscription need not necessarily be successive governors (161), he proceeds in six sections: 1) praetorian governors (162-167), all of praetorian rank during this period. As to the two alleged exceptions, L.Valerius Flaccus is not to be identified with the consul of 100, but with the praetor of 63, and was proconsul of Asia in 62 B.C.; Q.Mucius Scaevola was proconsul between his praetorship in 99 or 98 and his consulate in 95 B.C. The only governor between 126 and 88 B.C. who is datable with certainty is C.Atinius Labeo in 122/121 B.C. (165); 2) creation of the province of Cilicia (167-170): Pamphylia was the nucleus of the new province in the period examined; 3) governors of Asia, known by inscriptions (170-185). F. comments on the following texts: in *I.Priene* 111 LL. 14/15, he restores Γάϊον Ἰούλιον Γαΐου υἱὸν Καί[σαρα] (the father of the dictator Caesar who must have been proconsul in 102). In *I.Priene* 121 L. 23, he supports the restoration κ⟨αὶ Μ⟩ᾶρκον Σιλαν⟨ὸν καὶ (?) Λεύκι⟩ον Μυρέναν (for which see *SEG* XLVI 1482); he tries to identify the former man and to reconstruct the family relations of the Silani (possibly two branches, separating in the late 3rd cent. B.C.; the M.Silanus in question belonged to the younger line). C.Egnatius (L. 33) was perhaps a *legatus* sometime between 125 and 100 B.C. *Syll.*^{3} 745: in L. 2, Sulla as proconsul of Cilicia (96-94 B.C.), and, LL. 4/5, L.Cornelius Lentulus as proconsul either of Asia between 95 and 90 B.C. or of Cilicia after Sulla and perhaps L.Gellius. *IG* XII 5 722: Cn.Aufidius was praetorian governor after 120/115 B.C. with an imperium over part of the province or replacing a governor; 4) Roman magistrates travelling through Greece and honored on the Cyclades (185-189) who were governors of Asia or of Cilicia; 5) hereditary patrons of cities in Asia Minor (189/190); 6) chronological table of the governors of Asia and Cilicia from 126 to 88 B.C. (189-193).

1733. Politics. Roman magistrates: letters. F.Canali De Rossi, *EA* 32 (2000) 163-181, republishes three letters of Roman magistrates to cities of the province of Asia; see our lemmata nos. 1117, 1118, and 1178.

1734. Politics. Territorial disputes in the Roman Empire. G.P.Burton, *Chiron* 30 (2000) 195-215, discusses the resolution of territorial disputes in provinces of the Roman Empire (late 1st cent. B.C.-early 3rd cent. A.D.). Topics are the general caracteristics and causes of territorial disputes, procedures adopted for their resolution (involvement of the emperor; use of surveyors and soldiers; role of the *consilium provinciae*; autopsy and consultation of records; recording of decisions), and the role of the provincial governor and other official representatives of Rome. In an appendix (205-212) B. provides a list of decisions made by provincial governors, special legates or *iudices dati*.

1735. Presents. Based on the observation that the formula παρά + name in the genitive inscribed on objects like strigils, vases or rings indicates a present (not the producer), M.Steinhart - E.Wirbelauer, *Chiron* 30 (2000) 255-289, collect and discuss this type of texts (catalogue of 48 inscriptions on 277-289; critical edition; German translation). Such inscriptions (also reading δῶρον *vel sim.*) most frequently appear on pottery (nos. 1-3, 10-26, 28, 31/32, 35-37, and 46), but also on strigils (4-9; presents of lovers, sponsors of athletic contests or xenia?), silver and gold rings (nos. 34, 39-45, and 47), bronze vases (nos. 29, 33, and 38), a mirror (no. 27), and a silver fibula (no. 30). We note S.-W.'s observations, on the following nos.:
10 (*Agora* XXI B18; 2nd/3rd cent. A.D.; amphora) L. 4: K.Hallof (apud S.-W.) points out that the restoration [πα]ρὰ [ἀ]δελφ[οῦ] is equally possible ([πα]ρὰ [ἀ]δελφ[ῶν], *Agora*).
12 (*IG* IV 348; *LSAG*² 131 no. 9; Corinth; late 7th cent. B.C.; aryballos): Αἰνέτα εἰμι ('I belong to Αἰνέτας', rather than 'I am Αἰνέτα; 266/267) [contra R.Wachter, *Non-Attic Greek Vase Inscriptions* (Oxford 2001) 47/48 COR 18, Chaniotis].
13 (*IGDS* 79; Selinous?; ca. 600 B.C.; alabastron) in fine: καὶ ταινίαν (καὶ τὰν ταινίαν, *IGDS*).
17 (F.Lorber, *Inschriften auf korinthischen Vasen*, Berlin 1979, 92/93 no. 153; ca. 560 B.C.; pyxis): FΙΟΠΑ ΗΙΜΕΡΟΙ ΧΑΡΙΤΑ can either be a present to three women (three names in the dative), or a present of Fιόπα and Χαρίτα to Ηιμερῷ (dative), or a present of three women (all three names in the nominative; 271) [R.Wachter, *op.cit.* 117 COR GR15, interprets these three names as the names of hetairai in the nominative, Chaniotis].
19 (Beazley, *ABV* 347/348; Athens, ca. 550/540 B.C.): K.Hallof (apud S.-W.) observes that the last name (Φοκι) can be the dative of Φόκις (man) or Φοκίς (woman) [Φωκίς (woman) in *LGPN* II s.v., Chaniotis].
26 (*IGDS* 167; Syracuse; phiale; ca. 500-475 B.C.): S.-W. translate: 'Diesen Skyphos gibt Porkos an den Thiasos der Trinkenden (?). Wenn er Phryna liebt, soll kein anderer (sie ihm) wegnehmen (?); derjenige aber, der (dies) geschrieben hat, wird dem Leser von hinten kommen' (284). [R.Wachter, *op.cit.* 198 note 610, suggests reading ho γράψσας τὸν ἀννέμο(ν)τ' ἀ(μ)πυγιξεῖ, instead of ἀννέμο(ν)τα πυγίξει), Chaniotis].

We give a *comparatio numerorum* with *SEG* and major corpora.

IG IV	S.-W.	*IG* XIV	S.-W.	*SEG* XLVII	S.-W.
348	12	2408 (5)	6	623	p. 289 add.
IG V 1		2408 (9a/b)	9	*SEG* XLIX	
1521	3	2408 (13a/b)	[illegible]	542	32
IG VII		2573 (11)	47		
3468	31			*Agora* XXI	
IG IX² 1 4		*SEG* XXV		B18	10
1139	p. 289 add.	610	p. 289 add.	D2	11
1562	4	*SEG* XXVI		F50	25
IG XIV		868	22	F284	46
2408 (3a)	5			*IGDOP*	
2408 (3b)	7			27	18

IGDOP	S.-W.	*CEG*	S.-W.	*LSAG*²	S.-W.
40	24	249	31	131 no. 9	12
		445	21	248 nos. 11/12	30
IGDS		446	32	248 no. 20f	23
17 a/b	23	893	2	357 no. 20	22
79	13	899	42	357 no. 28	27
167	26	901	37	437 no. D	33

1736. Religion. The ἀρχιερεύς in the Hellenistic period. H.Müller, *Chiron* 30 (2000) 519-542, examines this title in the Seleukid and Attalid kingdoms and quotes *SEG* XXXVII 1010 LL. 17-51 (528/529; see our lemma no. 1199) and XLVI 1519 in full (520/521; see our lemma no. 1188). He also adduces *SEG* XXXII 1237 (523-525; see our lemma no. 1189), *RC* 36-37 (527 and 534/535; see our lemma no. 1103) and 47 (525/526; see our lemma no. 1220), L.Robert, *Hellenica* VII 7 and *OMS* V 474-477 (527 and 535). The title was first introduced in the Seleukid kingdom by Antiochos III after the defeat of Achaios and the subsequent appointment of Zeuxis; the first appointee was Nikanor in 209 B.C. (532/533); the duties of the office-holder were the supervision of the sanctuaries on royal land and in dependent cities (531-535 and 541). Only later, perhaps after the Anabasis, the ἀρχιερεύς became also the highpriest of the cult of the royal family which was organized on the basis of the administrative divisions of the kingdom, not necessarily the satrapies (527/528); on this point, M. rejects the view of S.Sherwin-White, A.Kuhrt, and J.Ma that there were two distinct offices with the same title (532-534). Shortly afterwards, the office of ἀρχιερεύς was copied by the Ptolemies, who, however, occasionally combined it with the office of provincial governor, as in the case of the στρατηγὸς καὶ ἀρχιερεύς of Cyprus (537-539). Finally, the institution of ἀρχιερεῖς was taken over by the Attalids from the Seleukids, apparently without changes, and Euthydemos in *SEG* XLVI 1519 (see our lemma no. 1188) was the first office-holder (523-527 and 541). This shows that the Attalid kings enjoyed a cult, contra the *communis opinio*, already during their lifetime (539/540). Out of this Attalid office developed the ἀρχιερεύς of the Roman Imperial period, but he was confined to the Imperial cult and had no authority over other sanctuaries (541). See also H.Müller - M.Wörrle, *Chiron* 32 (2002) 220/221.

1737. Religion. Christianity: Christian inscriptions of the Cyclades, 3rd-7th cent. A.D. G.Kiourtzian, *Recueil des inscriptions grecques chrétiennes des Cyclades de la fin du IIIe au VIIe siècle après J.-C.*(Paris 2000), presents a corpus of the Christian inscriptions of the Cyclades with app.cr., detailed commentaries, new readings and restorations (French translations; ph.). In an introduction (11-27), K. discusses the geographical framework, the administrative and political history of the Cyclades in Late Antiquity, the history of research, general features of the inscriptions (chronology; letter forms; abbreviations and Christian symbols; language), and the information they provide on the names and status of persons (service in the army

and in the church; professions; ethnic names; family relations). See our lemmata nos. 731, 744-747, 771, 775/776, 779/780, 804, 806/807, and 818/819.

For reviews see P.Drossoyanni, *ByzZ* 95 (2002) 690-696, and J.Koder, *JÖByz* 52 (2002) 347/348.

1738. Religion. Christianity: women officeholders in the early Christian church. U.E.Eisen, *Amtsträgerinnen im frühen Christentum. Epigraphische und literarische Studien* (Göttingen 1996; English translation, with a preface by G.Macy: *Women officeholders in early Christianity: epigraphical and literary studies*, Collegeville, Minn.), collects and discusses the early Christian inscriptions recording the following functions. We mention only the texts published in corpora and *SEG*: προφήτισ(σ)α (*SEG* XLIII 943 A); διδάσκαλος (*I.Beroia* 447; Feissel, *Recueil* 60); πρεσβυτέρα/πρεσβῦτις (*IG* XII 3 933); χήρα ('eingesetzte Witwen'; *ICUR* 26127); διάκονος/διακόνισσα (*IG* XII 3 1238; *MAMA* I 178, 194, 226, 324, 383; III 212 b, 395, 744, 758; VII 69; VIII 64, 318; *TAM* IV 1 355; V 643; *SEG* XXVII 948 A; XXIX 425; Feissel, *Recueil* 20/21 and 241); οἰκονόμ(ε)ισσα (*MAMA* VIII 399).

1739. Religion. Defixiones. Fifteen years after the publication of his survey of 189 Greek defixiones not included in the special corpora (see *SEG* XXXV 1813), D.Jordan, *GRBS* 41 (2000) 5-46, presents a catalogue of 122 curse tablets published between 1985 and 2000 and found in Athens, Oropos, the Peloponnese (Korinth; Isthmia; Kleonai; Nemea), Macedonia (Akanthos; Arethousa; Pella; Pydna), Olbia, the Aegean Islands (Kos; Lesbos; Rhodes), Pannonia (Savaria), Sicily (Akragas; Kamarina; Lilybaion; Selinous), Italy (Lokroi Epizephyrioi; Rhegion; Rome), Gaul (Olbia), Spain, Tunisia (Carthago), Egypt, Palestine–Syria (Antioch; Apameia; Bet Guvrin; Caesarea Maritima), and Cyprus (Amathous). The entries contain present location, provenance, date, bibliography, and descriptions of tablet and text. Occasionally J. suggests new readings and restorations (see our lemmata nos. 277, 491, 630, 1006, and 1065). We give a *comparatio numerorum* with *SEG* and major corpora.

SEG XXVII	Jordan	*SEG* XL	Jordan	*SEG* XLV	Jordan
268	25	858	81	1349	63
SEG XXX		919	53	*SEG* XLVI	
353	27	*SEG* XLII		1382	92
SEG XXXIV		217	1	*SEG* XLVII	
1437/1438	99/100	*SEG* XLIII		509/510	22/23
SEG XXXVIII		434	31	868-871	41-44
31	10-13	*SEG* XLIV		885	46
SEG XXXIX		226	15	1291	51
1020/1021	66/67	308	26	1424	63
SEG XL		699/700	116/117	1438	59
266-272	2-8	844	82	1439	62
317	27	1279	115	1442/1443	78/79

SEG XLVII	Jordan	*SEG* XLVIII	Jordan	*I.Oropos*	Jordan
1459-1461	71-73	1297/1298	86/87	745	22
1469	80	*SEG* XLIX		745 a	23
1510	85	318	1		
1523	82	314-317	10-13	*IGDOP*	
1531	88	320	24	102	117
SEG XLVIII		322	16	106	116
354-356	9	758	35		
1055-1057	48-50	1358	83	*IGDS*	
1162	47	1405	89	123	54
1245	60/61				

1740. Religion. Ζεὺς Σαρνενδηνός. See our lemmata nos. 1223/1224.

1741. Religion. Θεὸς ὕψιστος, θεὸς ἄριστος μέγιστος ἐπήκοος. C.Marek, *EA* 32 (2000) 129-146, publishes two inscriptions recording these gods: see our lemmata nos. 1222 and 1225). He compares the language of this and other inscriptions with Christian literature and argues that the wording is often very close to the language of contemporary Christians; however, this does not imply that these gods are to be identified with the Christian (or Jewish) god. The vocabulary is just the same for prayers of most religions in the Roman East.

1742. Religion. Hero cults. In a discussion of the offerings of animal blood in Greek hero cults, G.Ekroth in V.Pirenne-Delforge, E.Súarez de la Torre (edd.), *Héros et héroïnes dans les mythes et les cultes grecs* (Liège 2000) 263-280, argues that the main ritual practiced in Greek hero cults of the Archaic and Classical periods was a sacrifice, sometimes followed by a banquet (cf. τράπεζα in sacrificial calendars, e.g. *IG* II^2 1356 B LL. 3/4 and 23–25), and rarely by the offering of animal blood. Apart from Pelops in Olympia, all the heroes who received blood offerings had died in battle or as a result of war. The blood offering is epigraphically attested by an inscription from Thasos (*Recherches -- (Thasos)* I no. 141 = *LSCG Suppl.* 64; ca. 350 B.C.; translation of LL. 7-15), which concerns the cult of war dead (LL. 10/11: ὅταν ἡ πόλις ἐντέμνηι τοῖς ἀγαθοῖς) [See now G.Ekroth, *The Sacrificial Rituals of Greek Hero-Cults in the Archaic to the Early Hellenistic Periods* (Liège 2002)].

1743. Religion. Jewry: female leadership. B.J.Brooten in L.I.Levine - Z.Weiss (edd.), *From Dura to Sepphoris: Studies in Jewish Art and Society in Late Antiquity* (Portsmouth, R.I. 2000) 215-223, analyzes the epigraphical evidence (in translation) for the following titles of female leaders in the synagogue and ascertains the range of meaning that each title may have had: head of the synagogue (ἀρχισυνάγωγος/-γώγισσα), leader (ἀρχήγισσα), elder (πρεσβυτέρα vel sim.), mother of the synagogue (μήτηρ συναγωγῆς). The Greek inscriptions

studied are for the greater part the same as adduced by B. in her *Women leaders in the ancient synagogue* (see *SEG* XXXIII 1602). New since that time is *SEG* XLIV 818 (B) from Nuceria. B. also mentions on 216 a 'new' inscription from Nevşehir (Cappadocia), 'published' by G.Mavridis in a Greek almanac of 1913 (to be republished by C.Thomas): '[Tomb of (female name)] the Jew, the i[nfant] head of the synagogue (*archisynagogisa*). May she sleep in peace'. B. concludes that there are strong reasons to interpret the titles as functional, not honorary, just like those of male leaders. The women, however, were probably exceptions. An appendix lists the reviews and discussions of B.'s book. Cf. also our lemma no. 1744 in fine sub (4).

1744. Religion. Jewry: the synagogue. Cf. *SEG* XLVI 2368; XLVIII 2174. L.I.Levine, *The Ancient Synagogue. The First Thousand Years* (New Haven - London 2000), studies all important aspects of the synagogue, which he defines as the communal framework that constituted the focus of Jewish community life, from the beginning of the Second Temple Period to the Byzantine Age. The sources are manifold: classical, Christian, Byzantine, and Rabbinic literature, archaeological material, and inscriptions (Greek, Hebrew, and Aramaic). The Greek inscriptions are taken from the well-known corpora, mainly *CIJ*, *JIGRE*, *JIWE* I/II, B.Lifshitz, *Donateurs et fondateurs dans les synagogues juives* (Paris 1967), and G.Lüderitz, *Corpus jüdischer Zeugnisse aus der Cyrenaica* (Wiesbaden 1983; cf. *SEG* XXXIII 1369). There is no epigraphical index but the subject index contains the entries 'inscriptions', 'epigraphical evidence', and 'Greek: inscriptions'.

The first part of the book (17-287) studies the historical development of the synagogue. Several important inscriptions are presented in translation and discussed, inter alia the Theodotos inscription from Jerusalem (see our lemma no. 1500; 54-56); inscriptions from Berenike (cf. *SEG* XXXIII 1534; 89-96); the decree mentioning Julia Severa from Akmonia (*CIJ* 766; *MAMA* VI 264; cf. *SEG* XLIX 2480; 111/112); inscriptions from the synagogue at Sardes (cf. *SEG* XLVIII 1471; 241-249 [see now J.H.Kroll, *'The Greek inscriptions of the Sardis Synagogue'*, *HThR* 94, 2001, 1-127, Tybout]); the inscription from the synagogue at Stobi (*CIJ* 694; cf. *SEG* XLVII 2330*; 252-254); the donor inscription from Aphrodisias (*SEG* XXXVI 970; XLVIII 1323*; 273 and 350 [for the date see now A.Chaniotis, *SCI* 21 (2002) 209-242]).

The second part of the book (289-602) concerns the synagogue as an institution and deals with all important questions studied in recent years. We mention: 1) the building (chapter 9; 291-356); discussion of inscriptions as an integral part of the synagogue setting (language; purposes), mostly dedications commemorating gifts and building inscriptions; 2) leadership (chapter 11; 387-428; cf. *SEG* XLVI 2367), with a discussion of the vexed question of the ἀρχισυνάγωγος (cf. *SEG* XLVI 2368; XLVIII 2176); 3) the πατριάρχης (chapter 12; 429-439; cf. *SEG* XLVII 2330; XLIX 2480); 4) women in the synagogue, inter alia as benefactors and officials (chapter 14; 471-490), especially Tation at Phokaia (*CIJ* 738; cf. *SEG* XLIX 2480) and Capitolina at Tralles (*I.Tralles* 240); cf. also our lemma no. 1743.

For a review see E.M.Meyers, *JRA* 13 (2000) 683-685.

1745. Religion. Isis and Serapis in the Roman army. Y.Le Bohec in L.Bricault (ed.), *op.cit.* (cf. our lemma no. 211) 129-145, uses mainly Latin inscriptions in a study on Isis and Serapis and the Roman army. He concludes that the army played a minor role in the diffusion of their cults, which were popular especially among the upper ranks. On 139-142 a case-study of Lambaesis, headquarters of the Roman army in Africa. Three Latin dedications cannot be related to the military, nor can the Greek dedication Θεῶι ἐπηκόωι Σαράπιδι (SIRIS 788), probably erected by a traveller, merchant, or intellectual rather than a soldier.

1746. Religion. Magic: The term Σεμεσ(ε)ιλαμ. M.G.Lancellotti, *ZPE* 132 (2000) 248-254, discusses previous views on the etymology and meaning of the originally Semitic-Oriental divine name Σεμεσ(ε)ιλαμ *vel sim.*, on record in magical papyri and gems. She argues that it combines elements of the solar deity with the concept of spatial and temporal eternity (-ε/ιλαμ-); these characteristics are still tangible in the (mostly late Roman Imperial) magical documents, where Σεμεσ(ε)ιλαμ mainly occurs as an epithet/attribute of solar, allmighty, cosmologic deities symbolizing eternity like Aion and the ouroboros.

1747. Religion: Miracles. W.Cotter, *Miracles in Greco-Roman Antiquity. A Sourcebook for the Study of New Testament Miracle Stories* (London 1999), compiles a selection of ancient sources on miracles. The epigraphic material consists of a small selection of healing miracles of Asklepios in Epidauros (*IG* IV 1^2 121 III-V, IX, XV, XVIII = 1.5-7, 11, 16/17; *IG* IV 1^2 122 XXI/XXII, XXXV-XXXVIII = 1.8, 10, 14/15, 19/20; *IG* IV1^2 125 = 1.18; 126 = 1.122) and in Rome (*IG* XIV 966 = *IGUR* 148 = 1.9). See the criticism of A.Chaniotis, *EBGR* 2000 [2003] no. 41.

1748. Religion. Orphics. M.Tortorelli Ghidini - A.Storchi Marino - A. Visconti (edd.), *Tra Orfeo e Pitagora. Origini e incontri di culture nell'antichità. Atti dei seminari napoletani 1996-1998* (Napoli 2000), collect a series of studies on ancient Orphism. M.Tortorelli Ghidini, *ibid.* 11-40, summarizes the present state of research on the 'Dionysiac-Orphic' texts, focusing in particular on the texts from Entella (see our lemma no. 998), Hipponion (*SEG* XXVI 1139; XLVI 1318*), Petelia (*IG* XIV 638), Thourioi (*SEG* XXXVII 820; XLI 887*), Pelinna (*SEG* XXXVII 497; XLVII 753*), Pharsalos (*SEG* XXIII 410; XLVI 656*; *I.ThessEnipeus* 115), Pherai (*SEG* XLV 646), and Olbia (see our lemma no. 699); she also briefly comments on the gold lamellae found in graves in Aigion (*SEG* XLI 401), Methone (*SEG* XL 541), Europos (*SEG* XLV 762), and Pella (*SEG* XLII 619 a/b; XLV 782-783) that give the name of the deceased person or designate him/her as a mystes. The new discoveries have shown more clearly the soteriological aspects of Orphism, its very close connection with the cult of Dionysos, and the belief in a cycle of rebirths; but they have also shown that a clear-cut division between two groups of 'Orphic' lamellae is not possible; especially the new text from Pelinna reflects the confluence of elements from both groups (Dionysos and Persephone). While the texts from Thourioi and Pelinna imply that the ritual rebirth is achieved in the mother's lap (Persephone), the moth-

er's role in the text of Hipponion and analogous texts is substituted by the water of Mnemosyne which allows the deceased person to remember his origin and his identity as a mystes. The relation between Orphics and Pythagoreans still remains to be clarified. Equally controversial is the discussion about the function(s) of the 'Dionysiac-Orphic' lamellae, as tokens, instructions for the soul in its journey to the underworld, *symbola* that document the person's initiation, or liturgical texts. See also our lemma no. 933 bis.

A.Bernabé, *ibid.* 43-80, presents his project of preparing a new edition of the Orphic texts. The lion's share of the fragments which were not included in O.Kern's edition are taken by the 'Dionysiac-Orphic' lamellae found after 1922, of which B. presents a list (45) [now add *SEG* XLVIII 1227 from Crete, Chaniotis]. B. presents new critical editions of the texts from Entella (see our lemma no. 998), Pherai (*SEG* XLV 646; 49-51), Pella (*SEG* XLII 619 a/b; 51/52, with a collection of other gold lamellae inscribed only with the name of the initiate and μύστης), and of unknown provenance (*I.Manisa* 488). B. comments on the Dionysiac-Orphic character of the texts, the similarity between the Orphic and the Platonic description of the underwold, and the problems of any attempt to reconstruct an archetype from which the variants of the extant 'Dionysiac-Orphic' lamellae derive.

1749. Religion. Theoria. I.Rutherford, *CQ* 50 (2000) 133-146, adduces numerous inscriptions in his discussion of the various meanings of the word θεωρία: a type of festival, a 'show'; being spectator at a festival; a sacred delegation to a sanctuary; the action of a sacred delegation going to and coming from a sanctuary; sightseeing; exploration. The word θεωρός either indicates the consultant of an oracle or an official sent out from a sanctuary to announce a festival or an overseer. R. stresses the importance of sacred contemplation in ancient pilgrimage (cf. e.g. the term ἐθήσατο in P.Perdrizet-G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos*, Paris 1919, no. 424).

1750. Religion. Underworld. After pointing to the lack of homogeneity in the eschatological ideas of the Greeks, A.Chaniotis in T.Hölscher (ed.), *Gegenwelten zu den Kulturen Griechenlands und Roms in der Antike* (Leipzig 2000) 159-181, discusses the perception of death as a journey, the destination of which is regarded as a geographical area with its own distinctive gates, borders, and climate, its topographical elements (rivers, lakes, water sources, islands), and its characteristic flora (e.g., the cypress of the 'Dionysiac-Orphic' texts, the sacred meadows of the blessed, the garden of the Hesperides, etc.). This study mainly exploits the evidence provided by funerary epigrams and the 'Dionysiac-Orphic texts'. Although many funerary epigrams imply that death makes no moral distinctions, there are also texts which stress that the underworld fulfills the wish for justice. From the Hellenistic period onwards, an increasing number of epitaphs implies that those who reach the place reserved for the Blessed achieved this privileged position through their pious and just life.

R.A.Tybout, *Lampas* 36 (2003) 329-377 (in Dutch, with English summary), examines the funerary epigrams dating from the 3rd cent. B.C. to the 3rd cent. A.D. for the light they shed on Greek visions of death and afterlife. Their motifs (mostly 'topoi', but this hardly affects the value of epigrams as source material) are classified with the help of two complementary oppositions: positive (or at least consolatory) versus negative on the one side, and 'diesseitig' versus 'jenseitig' on the other. These criteria, reflecting primary emotional responses to death and bereavement, can also be applied to complete epigrams. Though an epigram mostly includes several (occasionally inconsistent) motifs, it can nearly always be assigned to one of the following main categories on the basis of its predominant tendency: positive-'diesseitig', negative 'diesseitig', positive-'jenseitig' or negative-'jenseitig'. A quantitative analysis of the poems in Merkelbach-Stauber, *SGO* I, which also accounts for gender and age-classes, shows that pessimistic moods, mostly embedded in a metaphysical perspective, clearly prevail (contra A. Le Bris, *La mort et les conceptions de l'au delà en Grèce ancienne à travers les épigrammes funéraires. Étude d'épigrammes d'Asie mineure de l'époque hellénistique et romaine*, Paris 2001). Another significant conclusion is that the gods of Fate and of the Underworld make their appearance almost exclusively when death was felt to be premature, i.e., before the 30th year of age.

1751. Rhetors. Honorary statues for orators in the Roman Imperial period. As one of several 'Nachwirkungen sophistischer Reden', M.Korenjak, *Publikum und Redner. Ihre Interaktion in der sophistischen Rhetorik der Kaiserzeit* (München 2000) 150-157, examines the award of honorary statues to orators of the Second Sophistic by their native or other cities, pupils, or emperors. On 151/152 a brief discussion of the concomitant inscriptions (list of ca. 25 on 151 note 5), which praise the honorands for being good citizens rather than for their rhetorical qualities (exceptions are *IG* XII 1 83, *OGIS* 709, and *I.Eph.*1548; generally, the term σοφιστής appears only as one of more qualifications). Literary sources shed light on the process resulting in the award of statues and on the relation between the orator and the city as his public in the widest sense [See now B.Puech, *Orateurs et sophistes grecs dans les inscriptions d'époque impériale* (Paris 2002)].

1752. Slavery. Legal and social position of freedmen in Classsical Greece. H.Klees, *Laverna* 11 (2000) 1-43, examines the literary and epigraphical sources (especially manumission records) for the light they shed on the legal status of manumitted slaves, their social position, economic activities, and the discriminations against them. Discussion inter alia of the παραμονή-clauses and the terms ξενικὴ and πολιτικὴ λύσις.

1753. Statues. Expenses for honorary statues covered by the honored person or relatives. From the 2nd cent. B.C. onwards the expenses for the erection of honorary statues were often covered by the honored persons or their relatives. P.Gauthier, *Tekmeria* 5 (2000) 48-62, collects decrees honoring *living* persons that contain relevant clauses: *IG* XII 5 129 (Paros; ca. 150-100 B.C.; the expenses were covered by the son of the honorand, who proposed an amendment of the probouleuma during the meeting of the assembly); *I.Sestos* 1 (*OGIS* 339; after 120 B.C.; the honorand agreed during the meeting of the assembly to cover the expenses); *I.Kyme* 13 I = *SEG* XXXIII 1035 and 1039 (ca. 120-100 B.C.; in one case the people asked the

brother of Ἀρχίππη to cover the expenses for her statues, in another this request was addressed to the honored woman herself); *SEG* XXXIX 1244 III LL. 34-41 (Kolophon; late 2nd cent. B.C.; when Μένιππος was informed about the proposal of the council to honor him, and before the assembly convened, he informed the council that he would accept the honor and offered to cover the expenses); *IGR* IV 293 (Pergamon, after 69 B.C.; Διόδωρος Πάσπαρος offered to cover the expenses during the assembly that awarded the honors); Michel, *Recueil* 544 + Wilhelm, *Neue Beiträge* 336-339 (Themisonion; 67/66 B.C.; the expenses were covered by the honorand at his own initiative); *IG* VII 190 + A.Wilhelm, *Abhandlungen und Beiträge zur griechischen Inschriftenkunde* I (Leipzig 1984) 17-32 (Pagai; ca. 64/63-56/55 B.C.; in accordance with a promise given during a meeting of the council, the honorand had the statue constructed and invited the people to its consecration; the decree permits him to place it in the location of his choice; see our lemma no. 480); *SEG* XXXV 744 (Kalindoia; 1 A.D.; after the decree had been passed by the assembly, Ἀπολλώνιος accepted the expenses). Such a clause is less certain in *IG* IX 2 66 and *I.Priene* 138. This practice should not be explained simply by the poor financial situation of Hellenistic cities, but it also reflects the moral obligation of benefactors to remain faithful to their own generous attitude; such offers made by the benefactors may have been inspired by the example of Hellenistic kings (e.g. *RC* 52; *Syll.*^{3} 671 B). See also our lemma no. 637.

1754. Theatre. Homerists. Starting from a Latin inscription found in Virunum and recording a *homerista* (*An.Ép.* 1982 no. 754) M.Hillgruber, *ZPE* 132 (2000) 63-72, examines the epigraphical, papyrological and (mainly) literary evidence concerning ὁμηρισταί. They are mimes specializing in scenes from Homer, which were staged with incisive 'special effects' and acted with a flair and burlesque overtones: a form of 'Volkstheater'. The only Greek inscription recording a homerist adduced by H. is C.Roueché, *Performers and partisans at Aphrodisias* no. 1.6.I (cf. *SEG* XLIII 698, on p. 241 sub 'second chapter'; this homerist had ἀρχαιολόγοι, βιολόγοι and μιμολόγοι for colleagues [but see *ibid.* for a reference to an epigram from Pompeiopolis, *SEG* XLIII 920: funerary epigram for a homerist who performed in many theatres (L. 8: πολλὰ κοσμήσας θυμέλαις τὸν θεῖον Ὅμηρον; see now Merkelbach-Stauber, *SGO* II 10/05/04, with two of the literary sources also discussed by H. (Greek text and translation): Achilles Tatius 3.20.2-7 and Artemidorus, *Oneirokritika* 4.2, Tybout]). H. argues that homerists performed in the margin of official contests (for these παραμισθώματα cf. e.g. *SEG* XXXVIII 1462 B LL. 44/45: μεῖμοι καὶ ἀκροάματα καὶ θεάμα[τα, οἷς ἆ]θλα οὐ κεῖτα[ι]) and underlines their difference from (and competition with) the rhapsodes; the latter participated in many official musical contests from the time of the Peisistratids (some of the epigraphical evidence is adduced by H. on 71 notes 40-42).

1755. Tiles: production and trade. Adducing numerous stamped tiles, primarily from mainland Greece, M.-F.Billot in *L'artisanat* -- (cf. our lemma no. 523) 193-240, presents an exhaustive study of the production and circulation of clay tiles. Topics include the vocabulary (καλυπτρίς; κεραμεύς; κεραμιδοπλάστης?; Κορίνθιος; κορινθιουργός; κορινθοειδής; λακωνικός; πλίνθος; cf. *SEG* XLVIII 604); the exploitation of natural resources (clay and timber); the sealing of tiles; names and other inscriptions stamped on the tiles (producers; magistrates; traders; buyers); the status of potters and owners of workshops; professional associations of potters (cf. *PH* 37 L. 54; *I.Eph.* 2402); prices of tiles (cf. *IG* II^2 1672 LL. 71/72 and 188; *IG* IV^2 1 108 L. 147; 109 II LL. 97/98; 109 III LL. 148/149; *IG* XI 2 144 A LL. 62-79, 115/116; *CID* II 47 LL. 19/20; 56 I A LL. 34-36); itinerant potters; the location of workshops (inter alia near sanctuaries); the organisation of the production; trade, transport and circulation of tiles.

1756. Vocabulary. Διανομή. In examining cash handouts to magistrates during public dinners in the Latin West, W.J.Slater, *Phoenix* 54 (2000) 118/119, draws attention to attestations of this Roman custom in the Greek East and refers to inscriptions from Akmonia (see our lemma no. 1236), *SEG*-XLIII 717 (Iasos), and *I.Eph.* 26 [*I.Eph.* 23, S. per err.].

1757. Vocabulary. Θειότατος αὐτοκράτωρ. R.Merkelbach, *EA* 32 (2000) 125, points out that θειότατος αὐτοκράτωρ refers to the living emperor and does not indicate him as a god, since it means only 'der gottähnlichste', 'der am meisten einem Gott nahekommende' (not 'der göttlichste').

1758. Vocabulary. Ἱερός = *sacer* = 'imperial'. Examining a Latin inscription of a member of the *sacer comitatus* from Ankara, M.Christol, T.Drew-Bear in Y.Le Bohec (ed.), *Les légions de Rome sous le Haut-Empire* (Lyon 2000) 529-539, on 535-537 give a brief survey of the development of the use of ἱερός = *sacer* in the sense of 'imperial'. First attested in Martial, *Epigr.* 7.99.4, and under Hadrian, it becomes much more frequent from the late 2nd cent. A.D. They adduce some inscriptions from Pessinus (*AnÉp.* 1975 no. 808), Nikaia (*SEG* XXIX 1281), and Prusias ad Hypium (*I.Prusias* 1, 6, 8, 9, and 20).

1759. Vocabulary. Πόλις. P.Flensted-Jensen, M.H.Hansen, T.H.Nielsen in P. Flensted-Jensen (ed.), *Further Studies in the Ancient Greek Polis* (Stuttgart 2000) 161-172, discuss the meaning of the word πόλις in inscriptions and present a list of inscriptions in which the word πόλις is used in the sense of town: *IG* I^3 93, 136, 1401; *IG* IV 753; *IG* IV^2 115/116; *IG* IX^2 3 717 A; *IG* XII 2 4 and 526; *IG* XII 7 5 and 11; *IG* XII 9 196; *IG* XII Suppl. 4; *SEG* IX 1 and 72; XI 1084; XXV 383; XXVI 1282; XXVIII 1245; XXXVI 1216; XXXVIII 670-672; XLI 619 and 725; XLII 711; XLIII 515 and 713; XLVII 1563; XLVIII 1140; *IPArk* 9; *IOSPE* I 171; IV 456; *IGDOP* 23; *Tit.Cal.* 11; Maiuri, *Nuova Silloge* 1; *I.Cret.* II XII 16; IV 45, 72, 79, and 144; *I.Adramytteion* 34; *I.Ephesos* 1; *I.Iasos* 2; *Syll.*^{3} 37, 141, 279, 337/338, 344, and 1215; *OGIS* 213; Tod, *GHI* 185 and 204; Meiggs-Lewis, *GHI* 204; *CEG* 272, 869, and 888; *SGDI* 60 and 4629; *LSCG* 120 [a new example in an inscription from Kolophon: P.Gauthier, *JS* (2003) 62/63 L. 7, Pleket]. Cf. M.H.Hansen, *ibid.* 173-215, for a discussion of the word πόλις in Archaic and Classical (mainly literary) sources.

1760. Vocabulary. Προμισθωτής. M.Malavolta in *Miscellanea Gasperini* 541-547, discusses two Latin inscriptions recording actors involved in the organization of theatrical performances in a later stage of their career, from Albano (*CIL* XIV 2299 = *ILS* 5206) and Philippi (*CIL* III 7343 = 6113), which shed light on the function of προμισθωτής on record in inscriptions from Serrai (*SEG* XXX 593) and Larissa (*SEG* XXXIII 466), mentioned by M. in passing. The προμισθωτής (*promisthota* in *CIL* III 7343 L. 3) should be put on a par with the *manceps* (*CIL* XIV 2299, where *manceps* refers to the honorand rather than the dedicant: in LL. 10/11 M. reads with M.Rostovtzeff *manc[ipi | gr]egum* rather than *manc[ipes | gr]egum*) rather than with the *locator* (*CIL* XIV L. 3). The latter is a member of the troupe acting as its 'official' representative (cf. *officialis* in *CIL* III, not to be interpreted as a municipal office: for this view see e.g. *SEG* XXX 593 app.cr.), whereas the *manceps*/προμισθωτής is an independent intermediary between those paying for the *ludi* and the patrons of troupes: an 'impresssario' charged with the practical organization of performances.

1761. Vocabulary. The name of the province of Lycia-Pamphylia in inscriptions. O.Salomies, *Arctos* 34 (2000) 123-127, shows that the name of the province in Greek and Latin inscriptions from Pamphylia was always Παμφυλία (καὶ) Λυκία: *SEG* VI 648 (with W.Eck, *ZPE* 6, 1970, 73 no. 37); XLII 1232; *I.Perge* 154 and 158; from outside Pamphylia: *I.Eph.* 3036; *ILS* 9485; *Iscr. Cos* 224 no. EV 210. Consequently this should also be restored in the following texts: *SEG* XVII 568 (with B.Rémy, *Les fastes sénatoriaux des provinces romaines d'Anatolie au Haut-Empire*, 1988, 167; id., *Les carrières sénatoriales dans les provinces d'Anatolie au Haut-Empire*, 1989, 59); 569 (with B.Rémy, *Les carrières* -- 289) and 572 (see our lemma no. 1336); *I.Side* 57.

1762. Women. F.Ferrandini Troisi, *La donna nella società ellenistica. Testimonianze epigrafiche* (Bari 2000), presents a selection of 26 inscriptions (Italian translation; commentary) illustrating various aspects of female life from the early 4th cent. B.C. to the 1st cent. A.D.: physicians (1.1-1.4), artists (2.1-2.7), benefactors (3.1-3.3), magistrates (4.1-4.7), priestesses (5.1-5.2), and athletes (6.1-6.3). See also our lemma no. 18. We present a *comparatio numerorum* with major corpora and *SEG* [adding a few references to corpora, omitted by F.T.].

IG V 1	Ferr. Troisi	*IG* XII 5	Ferr. Troisi	*SEG*		Ferr. Troisi
1564 a	6.1	812	2.1	II	263	2.2
				II	360	2.3
IG IX 2		*IG* XII 6 2		IV	634	4.3
62	2.3	861	2.6	XVII	427	4.6
				XVIII	143	3.3
IG IX² 1		*IG* XIV		XVIII	343	5.1
740	2.2	615	3.2	XXXIII	1036	3.1
				XL	692	4.5
				XLIX	556	2.2

SEG	Ferr. Troisi	*TAM* II	Ferr. Troisi	*Syll.*³	Ferr. Troisi
XLIX 618	2.3	595	1.2	532	2.3
				689	2.4
IvO		*I.Iasos*		802	6.3
160	6.1	165	2.5		
				CEG	
F.Delphes		*I.Kios*		820	6.1
III 1 534	6.3	52	1.3		
III 3 145	2.2			*GV*	
III 3 249	2.7	*I.Kyme*		1095	6.2
		46	6.2	1121	2.6
IGUR				1881	4.3
IV 1325	5.2	*I.Pergamon*		2040	1.4
		576	1.4		
IGR IV				Merkelbach-Stauber, *SGO* I	
507	1.4	*I.Priene*			
		208	4.4	04/02/11	4.3
				05/03/03	6.2
				06/02/32	1.4

1763. Wreaths and crowns. J.Rumscheid, *Kranz und Krone* (cf. our lemma no. 1387), provides a detailed analysis of various types of wreaths and crowns represented on reliefs, mosaics and coins. In an elaborate catalogue she presents the following objects, accompanied by Greek inscriptions.

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1764. Youth. The ephebarch. Using inscriptions from the entire Greek world and starting from the discussion of *SEG* XXXVIII 675-686 by ed.pr., N.M.Kennell, *Tyche* 15 (2000) 103-108, argues that the ephebarchy 'was originally an early Hellenistic military office and later evolved into a proper, civic magistracy'. The ἐφήβαρχος was usually a young man of 20 to 30 years of age (a νέος).

ADDENDA ET CORRIGENDA

1765. Corrections to *SEG* XLV and XLIX.
SEG XLV 794: this inscription had already been presented in *SEG* XXXIII 539.
SEG XLIX 869: read W.Kubitschek, not W.Kunitschek.
SEG XLIX 1062: read I.E.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988) nos. 716 and 734, not 714 and 734.

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399	825
411	994

SEG XIII	SEG L
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470/471	1712

SEG XIII	SEG L
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240	351
243	349, 351
279	446
300	478
357	1716
368	1712
390	1697
393	1697
401	617
406	554bis, 607
512	1716
542	1236
546	1292
592	1387

SEG XIV	SEG L
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37	133
247	248
282	211, 267
351	93
450	1716
452	499
481	617
546/547	1712
557-559	810
725	1129
819	1386
843-845	1466
852	1608
877	1615

SEG XV	SEG L
142	247/248
161	248
169	248
272/273	490
282	481, 489
284/285	1712
384	538
397	538
415	556
417	617
422	663/664
423-424	663
551	1716
803	1236
849	1386
862	1603

SEG XVI	SEG L
115	171
177/178	17
211	604, 617
217	17, 248
220	17
246-248	351
341	508
418-421	663
495	808
497	72
538	709
547	989
777	351
811	1519
819	1517
843-847	1466

SEG XVII	SEG L
10	211
34	153
71	198
84	1712
119	17
142-144	351
200-202	509
206	468
228	503
234	1716
317	556
322	671
323	663
377	808
411e	808
419	617
427	1762
572	1336
628c	446
782	1466
799	1641
823	1500

SEG XVIII	SEG L
34	171
85	1712
143	1762
160	478
200-202	810
222	1712
235	617
239	495
264	538
279-284	663
332	810
343	1762
570	1348
626	1466
646	1563
692	1553
727	1639
740b/c	1643
743	1637
768 (f)	1635
739	1629
772	1629

SEG XIX	*SEG* L
119	164
130	70
426	663
440-450	617
721	1716
756	1330
765	1305
766	1320
796	1301
805	1324
810	1323
811	1329
858	1334
859-863	1298
864/865	1295
909-917	1466

SEG XX	*SEG* L
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324	1386, 1388
462	1466
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550	1618
698	1550
704	1637bis
715	1640
729	1637
735	1637
752	1763
756/757	1637
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SEG XXI	*SEG* L
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357	9
386	1
435	9
525	9
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541	162, 167
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1082	248
1288	1763

SEG XXII	*SEG* L
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219	339
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240p	340
241b	340
326	438, 443
511	808

SEG XXIII	*SEG* L
35	64
137	242
180	343
189	343, 351/352, 519, 538
205-207	420
208	426 app.cr.
221	428
223	420
410	699, 1748
471	538
489	548
516	731

SEG XXIV	*SEG* L
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237	248
379	506
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530	556, 632bis
568/569	556
578/579	617
583-585	554bis
614-616	617
620-622	617
656-877	663
879-887	663
888	671
1011	1719
1091	682
1217	1553

SEG XXV	*SEG* L
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112	150
141	1716
149	1716
251 + add.	248
257	268
336	1712
383	1759
553	481, 486
610 add.	1735
659 b	1379
708	556, 597
715	554bis
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SEG XXVI	*SEG* L
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61	162
72	141
98	149
136	17, 55
137	17
163	9
179	155
189	538
222	194

SEG XXVI	*SEG* L
227	17
233	810
266	17
269	190
302	220
445/446	373
475	455
551	481
624	343, 375, 506, 519, 604, 617
670	522
689	522
696/697	538
699/700	538
717	538
729	556, 597
731/732	617
785-787	663
868	1735
1010	775
1014	775
1016	775
1022	810
1069	1010
1070	1010
1076/1077	993
1079	993
1084	989
1123	994
1137	330, 1039
1139	1748
1211	1071
1229	1712
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1306	1697
1307	1716
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1623	1381
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SEG XXVII	*SEG* L
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259	617
268	1739
290-295	556, 597
304	617
327	663
330-332	663
334	663
436	709
497	374
506	746
510	810
520	765
541-542	810
545	810
551	556
631	1717
657	1015
667-669	1039
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859	1697
948	1738
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1005	1517
1013	1466
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1075	1558
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1212	663
1229	663

SEG XXVIII	*SEG* L
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562	663, 665
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647	700
659-661	699
714/715	810
770	1026
775	1039
799	1055
811	1055
953	866
1117	1245
1222	1356
1224	1716
1245	1759
1289	351
1392	1466
1493	1615
1496	1617
1539	1500
1540	1637
1540	1685
1568	597

SEG XXIX	*SEG* L
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90	139
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SEG XXIX	*SEG* L
170	198
206	234
259	248
278	213
347	342
375	1712
401	455
425	1738
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502	522
532	522
567	617
669-671	663
673	663
751	767ter
795	1716
922	1010
970	1719
985	1051
1149	1716
1216	1716
1281	1758
1453	1353
1576	1378
1671	1573
1683	663
1801	617

SEG XXX	*SEG* L
5	37
21	60
29	1712
93	196
102	173
138	1716
164	1712
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353	1739
357	351
359/360	351
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SEG XXX	*SEG* L
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571	617
584/585	617
589	617
593	617, 1760
594	617
596/597	617
599	617
607/608	617
610	617
619	617
682	617
793	1055
977	1076
1060	771
1068	806
1073	1685
1076-1078	810
1117-1123	997
1119	1573
1132	1036
1133	1036, 1719
1149	1036
1183	1055
1185	1055
1225	1071
1241	1086 app.cr.
1479	1251
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1781	1626
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1787A	1635
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SEG XXX	*SEG* L
1884	737
1892	617

SEG XXXI	*SEG* L
15	45
123	17
306	351
353	455
446-543	1074
535	503
631	617
641	1702
702	72
743	810
748	1712
751/752	810
769b	604, 617
857	1039
951	1708
985	1717
1049	1192
1324	1366
1347	1362 app.cr.
1400	1466
1416	1507
1437	1464
1454	1486
1472bis	1486
1485-1510	1399
1526	1550
1558	1550
1686	1655

SEG XXXII	*SEG* L
28	562 app.cr.
61	139
117	145
126	1
131	1716
147	159
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SEG XXXIII	*SEG* L
157	173
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236	17
262	190
313	17
318	1207 app.cr.
323	740 app.cr.
335	17
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635	617
641	608, 617
643	617
647	617
661-670	663
676	617
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832	1637bis
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908	882
914	997
915	990
916	1010
928	1055
940-1017	1039
1026/1027	1049
1032	1055
1034	1055
1072-1077	1071
1080	1071
1082	1082
1089	1763
1101	1763
1237	1189, 1736
1320	1377
1448	1510
1497/1498	1466
1500	990
1554	1540

SEG XXXIII	*SEG* L
72	173
115	18, 1716
127	1716
147	55
189	343
276-281	351
277	350
283-284	351
288	353
309	386
331-349	462
449	522
462	522
466	1760
477	545
538	617
539	617
542-544	617
556	650
582	685
637	1685
638	734
673	1715
675	1716
679	772
694	810
724	542bis app.cr.
727	882
786	1055
790	1055
837	1719
845	1055
850	1055, 1719
861	1685
946	1173
1035	1753
1036	1762
1039	1753
1214	1381

SEG XXXIII	*SEG* L
1215	542bis app.cr., 1382
1217	1500
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1399	993
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SEG XXXIV	*SEG* L
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355	481, 492
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378/379	1716
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626/627	587
631/632	556
638	617
656-659	617
658/659	556
664-667	617
669-671	617
675	570
756	696
789	731
871	810
940	1687
948	1719
950/951	993
973	988
974	1025
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SEG XXXIV	SEG L
1046-1065	1160 app.cr.
1088	1708
1131	1173
1198	1685
1246	663
1273	1055
1281	1232
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1585	1603
1651	663
1690	386, 480
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SEG XXXV	SEG L
22	77
113	170
202	264
227	1083 app.cr.
244	268
275	347
331	506
343	420
367	449
388	93
388j	468
400	479
590	1712
593	522
665	541
708	740 app.cr.
744	1753
746	617
750	556
761-762	617
764	617
784	654
790	653
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SEG XXXV	SEG L
946-951	810
968	870
1046	1055
1059	1074
1065	1076
1099	669
1117	1173
1141	578 app.cr.
1151/1152	542bis app.cr.
1374	1763
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1378	1237, 1254
1498	1386
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1599	1549
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341	369
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628-633	617
694	699
779	562 app.cr.
781	810

SEG XXXVI	SEG L
791	868
824	989
835	1002
946	989
970	1744
1035	1173
1089	663
1216	1759
1218	1716
1273	1386
1341	1466
1463	1637bis
1514	1637bis
1538	988

SEG XXXVII	SEG L
11	38
30	70
44	91
92	1685
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280	357
335	439
350	452
351/352	442
372	248
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508	541
515	538
540	556
552	556
553	617
562	617
568	607
569-572	554bis, 607
574	617
575/576	554bis
579	617
581	556, 632bis

SEG XXXVII	SEG L
585	1702
588	554bis
590	556
592	556
618	660
621	657
679	710bis
698	734
718-725	810
762	1002
764	1010
782	1055, 1719
817	1031
820	1748
838	1081
840	1086
859	1696
859B	507
863	1702
884	754
932	1716
994	817
1010	1199, 1736
1166	1251
1175-1185	1299
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1275	1536
1460	1536
1486	1489
1520	1386
1536	1702
1553	1518
1619	1536
1660	993
1675	1635
1739	1055
1790	1379
1838	1036
1839	1702

SEG XXXVIII	SEG L
31	277/278, 1739
56	138
60	140
64	141
66	1637bis
96	1716
126	148
183	209
249	248
256	248
302	354
308	369
318	221
328	380
340	1685
361	439
380	1725
385	486
489	546
530-533	1703
637	554bis
638-640	554bis, 607
656	617
658	617, 1716
659-661	617
663	617
668	568 app.cr.
670-672	554bis, 1759
673	554bis, 607
675-686	1764
720	650
729/730	663
769	1043 app.cr.
845	810
919	986
934	1006
935	1007
973	1692
985	1067
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SEG XXXVIII	SEG L
1019/1020	1071
1035	1071, 1076
1036	1081
1040	1043 app.cr.
1048	1685
1063	1110
1082	1150 app.cr.
1205	757
1321	1292
1330	1104bis
1413	1299
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1898	1635
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1948	1637bis
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1970	155
1988	1379

SEG XXXIX	SEG L
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130	145
152	165
188	180
196	182
216	197
235	1712
277	248
283	236
310	1, 145
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325	210
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SEG XXXIX	*SEG* L
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409	494
435	481
445	1637bis
501	514
569	617
598/599	617
617	554bis
729	1528
746	734
752	1685
850	810
857	1716
861	772
866	1637bis
877	805
981	934bis
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1020/1021	1739
1040	1039
1081	1074
1082	1076
1176	1170
1180	1159
1243	637, 1175, 1685
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1413	1356
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1588	1386
1617	1478
1620	1466
1644	1540
1711	1619
1757	1510
1776	1700
1805	1489
1847	1083 app.cr.
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239	248
243	248
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348	406
530	570 app.cr.
539a-b	617
540	39
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543-544	617
546	554bis, 607
553	554bis
569	663
587	685
589	1703
616	691 app.cr.
621	617
682	1716
692	1762
698/699	1687
729-733	810
734	810, 1716
736	810
813	1763
844	1041
858	1739
904	1071
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1149	1418
1360	1377
1361	1374
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1434-1440	1478
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1583	1616
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SEG XLI	*SEG* L
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17	71
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63	152
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SEG XLI	*SEG* L
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232	273
250	141
270bis	340
311	383
312	386
328	1685
365	420
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390	455
403	473
404	475
545	548
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562-565	554bis
572A-C	617
593	663
619	1759
725	1049, 1759
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827	1019
836	993
873/874	1055
887	1748
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946	1124
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1058	1201
1497	1381
1509	1381
1510	1703
1520	1386
1524	906 app.cr.
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1545	1466
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195	17
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375	458
384	461
397	475
398	476
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634	663
711	1759
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785	866
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837	1685
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852	991, 1011
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886	1626
890	1055
892	1011
893	1036
918	1050
924	1055
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1188	1763
1201	1251
1207	1301
1220	1299
1223	1299
1232	1761
1361	1378
1385-1407	1478
1417	990
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1637-1656	1625
1776	393
1800	1603
1803	140
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SEG XLIII	*SEG* L
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24	157
82	248
84	248
88	220
104	248
115	248
145	420
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SEG LXIII	*SEG* L
166	420
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354	561
381	810, 1697
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435	556
448	617
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462	556
471	650
515	1759
535	663
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561	1716
604	882
609	905
614	934bis
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630	1021
641	1036
646bis	1039
660	1059bis
665	1055
674	1071
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713	1759
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765-767	1149
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SEG XLIII	*SEG* L
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1137	667bis app.cr.
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1202	1561
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1215	180
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1289	1251
1297	1500
1311	1200
1317	480
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SEG XLIV	*SEG* L
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9	50
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19	92
23	273
58	165
63	167
83	185
91	253
163	191
175	273
200	248
226	277, 1739
240	187
251	52
259	277
308	1739
335	374
385-386C	420
392	471
505	554
548/549	617
579	667
635	688

SEG XLIV	*SEG* L
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699/700	1739
721	888/888bis
731bis	933bis
749	997
750	998
754	990, 993
755	988
775	1014
781	1017
784	1418
804	1045
818	1743
834	657
844	1739
865	1099, 1706
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940	1685
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1699	1016
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318	429
320	420, 430
326	420
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463	507
646	1748
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666	545
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776	873
779	612
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787	612
791	574
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876	671
997	696

SEG XLV	*SEG* L
1029	2
1089	153
1121	756
1160-1162	810
1163	810, 812
1165/1166	810
1169/1170	810
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1215/1216	870
1265	888bis
1265-1267	888
1269	888
1270	888, 936bis
1271	888
1292	897bis
1345	990
1349	1739
1357	1010
1369	987
1381	1726
1415	1023
1450	1044
1452	1061
1462	1052
1471	1055
1483	1071
1490	1076
1494	1081
1502	1097
1508	1101
1527	1111
1556	1125
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1639	1677-1679
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SEG XLV	*SEG* L
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1865	1510
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1934-1939	1466
1982	1526
2000	1399
2026	1517
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2150	1521/1522
2167	1637bis
2168	1535
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2359	395-405

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36	31	804	554bis, 644		1084
40	38		app.cr.	2012-2015	1501
50	61	828	651	2058	1529
60	72	949	72	2087-2109	1601
62	73	970	718	2102	1562
69	83	1088	767	2122	1555
74	17	1163	804	2170	1618
167	9	1171	810	2187	1573
174	169	1235	1001	2196	1635, 1637bis
189	176	1240	1055	2198	1637
206	174/175	1248/1249	988	2200	1638
246	190	1258bis	1003	2205	1641
249	191	1259	1007	2207	1643
275	273	1263	989	2220	1573
287/288	213	1269	1028	2222	1651
310	1659/1660	app.cr.		2287	449
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400	394	1304	1036	2340	145
403	394, 414	1309-1312	1506	2359	1655
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413	420, 426	1376	1719	*SEG* XLVII	*SEG* L
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528	483	1749	1378	52	30
541	493bis	1751	1381/1382,	55	32
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702	606	1760	1386	68	46
708	617	1795/1796	1386	73	56

SEG XLVII	*SEG* L	*SEG*	*SEG* L	*SEG* XLVII	*SEG* L
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83	94	735	524	1439	1006, 1739
85	87	753	1748	1442	1739
88	78	783	1692	1443	993, 1739
118	134	788	587	1457/1458	994
141	151	842	669	1459-1461	1739
144	154	863	622-628	1464	994
148	161	868-871	1739	1469	1698, 1739
165	163	885	1739	1481	1041
168	173	900	591	1484	1043 app.cr.
169	176	906	556	1487	1055
187	163	910	561	1499	1060
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241	253	936	617	1523	1739
262	28	939	873	1526	1071
272	163	944	622-628	1530	1055
282	290	954	635	1531	1739
315	1637bis	999	554bis	1533 sub	1463
337	374	1011	617	(6)	
364	406	1068	669	1534 sub (2)	1463
372	414	1116	1055	1535	1082
372bis	414	1120	678	1536 (8)	1561
373	414	1153	1055	1550	1305
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391	420	1264	1506	1588	1125
399/400	420	1276	753	1608	1121/1122
407	420	1291	1739	1736	1251
409	430	1297	776	1740	1252
409	420	1315	810	1745	1685
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413	434	1329	861	1844-1846	1366
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2163	1637bis
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2278	1036
2295	1466
2310	386
2312	386
2313	139
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SEG XLVIII	*SEG* L
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SEG XLVIII	*SEG* L
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552	462
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SEG XLVIII	*SEG* L
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1150	810
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1245	1739
1260	1055
1260bis	1055
1270	988
1276	1045
1280	1031, 1049
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1308	1081
1313	1089
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1327	1021
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1405	1175/6
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SEG XLVIII	*SEG* L
1508	1100
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1841	1386
1878	1478
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SEG XLIX	*SEG* L
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SEG XLIX	*SEG* L
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SEG XLIX	*SEG* L
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353bis	352
357	1724
370	439
376bis	375
381	386
391	385
416	419
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423	420
440	442
459	458
462	459
491	372
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584	518
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655	617
675	562-564
676	642 app.cr.
700	583 app.cr.
722	554
742	375
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765	632 app.cr.
776	620
793	554bis, 556, 632bis
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885	596
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1062	1765
1080	734
1106	758
1112	762, 766
1116	453
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1146	810
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1156	810
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1270	909
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1334	989
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1341	987
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1358	1739
1360	1001
1368	1056
1370	1053, 1055
1382	1066
1397	1076
1403	1081
1405	1739
1469	1159
1506	1732
1770	1213
1805	1036
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2332	1557
2333	1561
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2405	1335
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2443	1379
2444	1500
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2480 (sub 1)	1500
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CIG	*SEG* L
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2032	663, 668bis
2034	663
2040	663
2041	1060bis
2044	663
2217	808
2239d	808
2246	810
2254	810
2256/2257	810
3091	810
3185	1685
3367	663
4193/4194	1366
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4379	1299
4486	1386
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5143	1641
5146	1637
5292	1635
5554	1016
6406	1059
6613	1719
6769	1076
6855f	1105
6981	663
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CIG	*SEG* L
8643	1703
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8868	863
8907	657
8913	731
9240	1366
9613	1059
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9727	1062
9774	1077
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Agora I	*SEG* L
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Agora XV	*SEG* L
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Agora XVI	*SEG* L
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85	177
101	69
208	145
218	147
219	1
261	150

Agora XVII	*SEG* L
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Agora XIX	*SEG* L
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IvO	*SEG* L
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304	663, 1716
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311-313	1716
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I.Oropos	*SEG* L
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I.Oropos	*SEG* L
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643	487
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CID I	*SEG* L
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CID II	*SEG* L
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95	513
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CID IV	*SEG* L
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118/119	495
127	495

F.Delphes III.1	*SEG* L
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38	506
48/49	498
67	497

F.Delphes III.1	*SEG* L
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126	1068
147/148	503
167	503
177-179	503
185	503
203/203	498
216	498
223	498
226	498
273	498
356	503
365	498
401	503
429	498
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465	498
469	498
509	1712
534	1762
551	498
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F.Delphes III.2	*SEG* L
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78	498
92	498
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101	498
104-106	498
109	498
115/116	498
139	497
144	507
158	498
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F.Delphes III.2	*SEG* L
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F.Delphes III.3	*SEG* L
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F.Delphes III.4	*SEG* L
4	506
6-8	503
21-22	421
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69	1685
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79	498
83	498
89	498
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103	498
107	498

F.Delphes III.4	*SEG* L
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113	498
115/116	498
118	498
145	498
153	1716
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265	498
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399	503
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F.Delphes III.5	*SEG* L
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81	503

F.Delphes III.6	*SEG* L
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F.Delphes IV.1	*SEG* L
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EAM	*SEG* L
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EAM	*SEG* L
5B-Γ	556
66	592
89	595 app.cr.
94	556
115-117	556
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148	556
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187	556

Dimitsas, *'Η Μακεδονία*	*SEG* L
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3	556
24	593 app.cr.
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557	590
822-824	617
920	617
925	617
927-933	617
942	617
944	617
953	617
972	617
974-976	617
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993	617
1007-1011	617
1016	617
1051	617
1054	617
1063	617
1065-1069	617
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1080/1081	617
1084-1090	617
1104	617

I.Beroia	*SEG* L
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I.Beroia	*SEG* L
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26	577 app.cr.
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48-50	556
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53-57	665
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74	644 app.cr.
78	576
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135	556
135-138	577
145	577 app.cr.
230	642 app.cr.
280	584/585
335	577 app.cr.
447	1738
502	577 app.cr.

I. Byzantion	*SEG* L
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I. Perinthos	*SEG* L
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IGBulg. I^2	*SEG* L
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IGBulg. I²	*SEG* L
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40	687bis
320	687bis
388	661
388bis	682
474	663

IGBulg. II	*SEG* L
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IGBulg. III	*SEG* L
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IGBulg. IV	*SEG* L
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IGBulg. V	*SEG* L
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5011	678
5097	687bis
5255	679

I.Histriae	*SEG* L
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20	682
27	682
36	682
57	683 app.cr.
64	661, 682
101	685
191	683 app.cr.
193	683 app.cr.

I.Kallatis	*SEG* L
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I.Tomis	*SEG* L
165	663

IOSPE I	*SEG* L
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IOSPE I²	*SEG* L
5	691
20-23	681 app.cr.
34	687bis app.cr.
79	663
325	687bis app.cr.
351	691 app.cr.
355	690, 1685
404	692 app.cr.
406	1712
423	1685
468	691 app.cr.
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IOSPE II	*SEG* L
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IOSPE IV	*SEG* L
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CIRB	*SEG* L
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14	1712
19	707
32	708
43	705
44	711 app.cr.
48	706 app.cr.
52	706 app.cr.
113	1712
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981	711 app.cr.
1037	1712
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1045	708
1048	694, 711 app.cr.
1049	706 app.cr.
1134/1135	706 app.cr.
1240	694, 711
1242/1243	706 app.cr.
1254	711 app.cr.
1256	706 app.cr.
1259	711 app.cr.

I.Délos	*SEG* L
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110	725 app.cr.
135	719
137	719
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147	719
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154A-B	719
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290	1716
339	724 app.cr.
372	718
399	1716
409	718
439	752
440	721
442	724 app.cr., 1716
443	1716
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I.Délos	*SEG* L
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456	725 app.cr.
460	725 app.cr.
461	717
463	717
465A	717
1140/1141	725 app.cr.
1408	725 app.cr.
1417	718-719
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1551	1716
1561	1716
1564-1567	1716
1575	1716
1580	1716
1586	2
1592-1594	2
1605	2
1624-1626	2
1898	829 app.cr.
1956	2
2072/2073	1550
2116/2117	726
2229	829 app.cr.
2248	829 app.cr.
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I.Lindos	*SEG* L
2	733, 738, 1712
16	733, 737
27	1712
34	1712
36	1712
41	1712
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46-48	1712
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55	1712
169	734
197	1716
247	733
347	733
349	733
582	1712
585	1712
592/593	1712
597	1712
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PH	*SEG* L
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11	761, 1697
14	759
27	752
29	764ter
35	1716
37	1755
46	754
59	765
64	752
93/94	754
103	767quater
106	754
135	754
309	754
344	756
349	765
345	754
361	767quater
367/368	752
387	752
392	755
406	757
417	757

Iscr.Cos	*SEG* L
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ED 5	1716
ED 7	754
ED 17	768
ED 25	766
ED 26	768
ED 32	766
ED 37	761, 763
ED 43	754, 767ter
ED 57	752
ED 58	766
ED 61	1716
ED 62	766
ED 66	754
ED 71	810
ED 89	766
ED 109	766
ED 122	761
ED 130	768
ED 132	764
ED 134	759
ED 144	764ter, 766
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ED 178	762, 766
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ED 182	764, 766
ED 192	1685
ED 193	754
ED 194	768
ED 206	761
ED 212	761
ED 215	766
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IscrCos	*SEG* L
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ED 226	752, 758
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ED 234	752
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ED 237	764bis
ED 238	766
ED 266	766
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EV 81	754
EV 95	754
EV 116	754
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EV 210	1761
EV 219	754, 767bis
EV 221	754
EV 224	754
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EV 229	768
EV 231	761
EV 233	754
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I.Cret. I	*SEG* L
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I.Cret. I	*SEG* L
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V 46	930
VIII 33	879
XII 8	930
XIII 122	937 app.cr.
XVII 5	766 app.cr.
XVII 9	932bis
XVII 12	932bis
XVII 14	932bis
XVII 17-21	932bis
XVII 24	932bis
XVII 26	932bis
XVIII 13	933
XXII 4	883/884
XXII 59	879
XXIII 27	934bis
XXIV 1	1731
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I.Cret. II	*SEG* L
I 2	772
III 4 A-C	1716
III 10	772
VI 10	910
X 20	931
XI 1	883
XII 16	1759
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XII 25	1716
XVI 1	1716
XVI 28	930
XIX 2	1716
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XXII 12	1716
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I.Cret. III	*SEG* L
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III 3	139, 1687
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I.Cret. III	*SEG* L
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IV 2-4	884
IV 4	1716
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IV 18	884
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I.Cret. IV	*SEG* L
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172	897
176	884
181	884
208	884
243	879
250	902 app.cr.
251	902, 932
275	897bis
284a/b	897bis
312-322	897bis
324	897bis
336a/b	897bis

IGUR	*SEG* L
2	1685
77	1057
148	1747
180	1057
340	1719

IGUR	*SEG* L
634	1719
707	1719
743	1719
785	1064
842	1518
939	1554
974	1719
1142-1490	1055
1230	740 app.cr.
1237	1061
1316	1719
1320	1055
1325	1762
1336	1060
1341	1055
1384	1055
1612-1633	1066
1690	1059
1697	1059

ICUR	*SEG* L
3395	1057
4032	1554
4040	1062
6415	1059
15882	1063
19788	1059
19832	1059
21549	1059
26328	807
24286	1059
26039	1059
26127	1738
26128	1059

I.Napoli	*SEG* L
96	1044
149	1044
171	1044

TAM II.1	*SEG* L
1	1716
595	1762

TAM II.2	*SEG* L
174	1356
556	1350
760	1350
905	1355

TAM III.1	*SEG* L
2	139
4	1335
62	1335
114	1335
872	1335

TAM IV.1	*SEG* L
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48	1036
355	1738

TAM V	*SEG* L
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MAMA I	*SEG* L
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194	1738
226	1738
324	1738
383	1738

MAMA III	*SEG* L
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395	1738
744	1738
745	1366
758	1738
268	1254

MAMA III	*SEG* L
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272	1254
275A-B	1254
276 A-C	1254
277 A-B	1254
278 (I)	1282
278 (II)	1283
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MAMA VI	*SEG* L
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293	1237
295	1237

MAMA VII	*SEG* L
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MAMA VIII	*SEG* L
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318	1738
399	1738

MAMA IX	*SEG* L
P 11	1234
31	1763

MAMA X	*SEG* L
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IGR I	*SEG* L
10	1076
22	1080
25	1534
348	1554
350-352	1060
407	1719
481	1036
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511	1030

IGR I	*SEG* L
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860	692 app.cr.
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1369	1548

IGR III	*SEG* L
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115	1148
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215	574
328	1350
332	1307
335	1305
336	1306
385-392	1298
395-396	1299
418-421	1334
422	1292
474	597
577	1350
608	1548
679	1355
704-706	1355
739	1355
1007	1036
1045	1386
1050-1053	1386
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IGR IV	*SEG* L
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292	754, 1685
293	754, 1685, 1753
495	1685
507	1762
661	1236
758	1254
791	1335
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958-960	810
963	754, 810
966-972	810
971	810
974	810
976-990	810
991 + add.	810
992 + add.	810
993-997	810
1010	810
1028	1685
1101	756
1558	1685
1627	1186
1692	1685
1704-1717	810
1719-1724a-c	810
1726-1732	810
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I. Alexandria Troas	*SEG* L
104	583 app.cr.

I. Adramytteion	*SEG* L
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I.Didyma	*SEG* L
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I.Ephesos	*SEG* L
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21 I	1157 app.cr.
23	866
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429	1156 app.cr.
438	1170
460	1170
500	1156 app.cr.
627	1548
633	1155 app.cr.
650	1157 app.cr.
672	1156 app.cr.
678	1170
701	1148
712	1156 app.cr.
719	1716
729	1170
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733	1170
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900	1154 app.cr.
901	1154 app.cr.
932a	1130

I.Ephesos	*SEG* L
986	1156 app.cr.
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1033	1155 app.cr.
1049	1157 app.cr.
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3081	1170
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3140	810
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3719	1133 app.cr.
4103	1138 app.cr.
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I.Erythrai	*SEG* L
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31	1716
35	1716
64	1716
201	1716
205	1716
207	1716
504	1716

I.Hadrianoi	*SEG* L
24	1200

I.Iasos	*SEG* L
2	1759
5	1716
8	1107
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86	1106
165	1762
609	810
613	766 app.cr.
620	1716

I.Ilion	*SEG* L
3	1696
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I.Iznik	*SEG* L
205	1221
1001-16	1221
1057	1221
1062	1221
1118	1221
1128	1221
1201	1221
1203	1221
1292	1221
1336	1221
1413	1221
1466	1221

I.Keramos	*SEG* L
67	1111

I.Kios	*SEG* L
52	1762
80	740 app.cr.

I.Klaudiu polis	*SEG* L
66	1221
70	1221

I.Knidos	*SEG* L
31	1698
51-55	1685
59	754
71	1112

I.Kyme	*SEG* L
13	687bis app.cr., 1753
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I.Kyzikos	*SEG* L
2	1708
46	1202
244	1207
295	1203
325	1204
381	1205

I. Labraunda	*SEG* L
3	1116
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13-19	1712
42	1125

I. Lampsakos	*SEG* L
4	1685, 1731
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I. Laodikeia am Lykos	*SEG* L
1	754
81A	1182 app.cr.

I.Magnesia	*SEG* L
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26	1716
28	519
31	519, 1696
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103	810
110a/b	1728
138	1716
167	766 app.cr.

I.Manisa	*SEG* L
174	597
488	1748
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Milet I.3	*SEG* L
33	1687
34	1383
122/123	1716
125	1716
149	531, 1687, 1697
383	1716

Milet I.7	*SEG* L
206	1703

Milet III	*SEG* L
153	663
156	667bis app.cr.

Milet VI.1	*SEG* L
33	1687
149	1687
194	1716
206	1703

Milet VI.2	*SEG* L
732	1610
940	1526

I.Mylasa	*SEG* L
108	1121 app.cr., 1696
111	766 app.cr.
118	1728
132	1728
134	1685
139	1728
531	687bis app.cr.
868	1121
872	1122

I.Pergamon	*SEG* L
18	1716
21-28	1707
29	1716
40	1707
64	1716
66/67	1707
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269	1707
324	1707
363	1707
372	1707
436	1707
440	1707
478	1707
486	1707
576	1762
577	583 app.cr.

I.Perge	*SEG* L
37	1338
49	1341
123/124	1763
154	1761
157	1340
158	1761
193	1343

I.Pisid. Cen.	*SEG* L
24/25	1299
29	1299
51-55	1299
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66-69	1299
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85-87	1293
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148-152	1298
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162/163	1298
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I.Priene	*SEG* L
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I.Priene	*SEG* L
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14	1716
18	1716
24	1716
37	531, 1687
55	1716
67	810
108	1716
111	1685, 1732
112	1181
121	1732
138	1753
157	531
160	1712
208	1762
500	810
507	1716

I.Prusa	*SEG* L
1	1221
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I.Prusias	*SEG* L
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21/22	1221
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47	1221
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56/57	1221
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I.Rhod.Per.	*SEG* L
352A	733
354A	733
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I.Sardis	*SEG* L
118	1190

I.Sestos	*SEG* L
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I.Smyrna	*SEG* L
107	1207 app.cr.
653	1183 app.cr.
655	1763
697	1707
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I.Stratonikeia	*SEG* L
3	1125, 1716
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102	1125
126	1125
172	1125
227	1125
289	1125
502	1125, 1712
503-505	1125
507	1125
510	1125
549	1125
573	1716
601-620	1125
627	1125
642	1125
654	1125
657	1125
701	1125
801	1125
846	1125
1006	1125
1018	754
1038/9	1125
1206	1685
1229	1127
1242a	1128
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I.Tralleis (und Nysa) I	*SEG* L
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I.Tyana	*SEG* L
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92	1366
102/103	1366
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115	1366

IGLS I–VII	*SEG* L
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LSAG²	*SEG* L
131 no. 13	1712
131 no. 17	340
137 no. 4	478
168 no. 6	1712
169 no. 25	1712
182 nos. 8/9	1712
182 no. 15	1712
220 no. 6.1	459
247 no. 2	989
247 no. 8-10	1712
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248 no. 20f	1735
259 no. 2	1048
260 no. 3	1031, 1049
260 no. 4	1049
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275 no. 8	1712
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288 no. 3	1074
305 nos. 34/35	1712
306 no. 42	1712
306 no. 48	1712
324 no. 29	1712
341 no. 6	1712
342 no. 22/23	1712
342 no. 25	751
343 no. 43	1610
356 no. 9	736
357 no. 20	1735
357 no. 28	1735
362 no. 9	1712
373 no. 72	1383
403 no. 23	1712
437 no. D	1735
439 E	1039
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CEG	*SEG* L
92	248
104	248
157	1086 app.cr.
210	1712
225	1712
228	1712
235	1712
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254	1712
273	1712
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320	1086 app.cr.
323	1712
328	485
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354	340
365	1712
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CEG	*SEG* L
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588	270
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716	1368
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869	1368
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GV	*SEG* L
1-700	1055
54	1704
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107	1704
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134	1366
135	1704

CEG	*SEG* L
155	1704
157	1704
159	1704
198	1704
224	1704
233	1704
256	1704
262	1704
310	1704
328	248
367	1055
370	1704
381	1366
405	1055
429	617
430	1704
438	1055
440	1704
445	1704
455	1704
479/480	1704
514	1466
629	1055
655	754
673	1061
675	1719
698	1377
699	879
709	879
727	1424
910	671
943	879
958	931
978	1368
1018	1055
1045	617f
1057	1055
1076	879
1080	1554
1095	1762
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CEG	*SEG* L
1124	1055
1143	1608
1261	910
1328	248
1382/1383	779
1447	1377
1479	663
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1507	1565
1522	1055
1556	1566
1562	779
1588	1366
1590	740 app.cr.
1625	740 app.cr.
1693	879
1721	1055
1754-1777	1385
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1881	1762
1924	1060
1975	1600
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2040	1762
2092	1055

Pfuhl Möbius	*SEG* L
107	1763
651	1128
1279-1469	1653
1351	1653
1938	1205
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Clairmont, *CAT*	*SEG* L
129	223
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264	228
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356	248
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0.691	248
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1.180	248
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Clairmont, *CAT*	*SEG* L
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1.315	248
1.388	248
1.399	248
1.575	248
1.660	248
1.688	248
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1.760	248
1.891	248
2.183	248
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2.195	248
2.203	248
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2.457	248
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Clairmont, *CAT*	*SEG* L
2.833	248
2.858	248
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2.910	248
2.949	242
3.131	248
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3.341a	248
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3.357	248
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3.371b	248
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3.383a	248
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3.418	221
3.420a	248
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Clairmont, *CAT*	*SEG* L
3.455	248
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3.859-	248
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I 03/02/29	1708
I 03/02/53	1554
I 04/02/11	1762
I 05/03/03	1762
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633	641 app.cr.
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7343	1760
7401	663
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13750	692 app.cr.
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631/632	635
24223	1727
33976	1060
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7296	1016
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5212	1529
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5370	1080
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ILS	*SEG* L
5177	1060
5206	1760
7680	1016
8861	1719
9257	1719
9436	1719
9485	1761